ENGLISH TRANSLATION OF

من لا يحضره الفقيه

MAN LA YAHDURUHU AL-FAQIH

HE WHO HAS NO JURIST

لِلشَّيْخِ الصَّدُوقِ

Al-Shaykh Al-Saduq

جلد الثاني

VOLUME 2

TRANSLATION: HAYDAR ALI SHAYKH BIN MUHAMMAD

BAB UL QAIM
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للشيخ الجليل الأقدم
الصدوق
أبى جعفر محمد بن على بن الحسين بن بابويه القمى
Shaykh Al-Saduq Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi

جلد الثاني

VOLUME 2

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اللهم صل على محمد وآل محمد وعجل فرجهم

○ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ○

But rather, your Guardian is Allah {SWT}, and His Rasool, and those who are believers, those who establish the Salat and are giving the Zakat while they are performing Ruku

(Surah Al Maida 5:55)

“(It is narrated) from Imam Ali ibn Al-Husayn {a.s} and Imam Muhammad ibn Ali Al-Baqir {a.s} having said (about) [5:55]: ‘It was revealed regarding Ameerul Momineen Imam Ali ibn Abi Talib {a.s}.” **– Tafseer Abu Hamza Al Thumali**

اَللّٰهُمَّ صَلِّ عَلىٰ فاطِمَةَ وَأَبيها وَبَعْلِها وَبَنيها

وَالسِّرِّ الْمُسْتَوْدَعِ فيها بِعَدَدِ ما أَحاطَ بِهِ عِلْمُكَ

﴿ وَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ :فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اَللَّهَ ﴾

The Prophet ﷺ said: "Fatima {s.a} is a part of me; whoever harms her, has harmed me, and whoever harms me has harmed Allah {SWT}".

Bihar Al-Anwar, Vol. 30, p. 353

يا مَولاتي يا فاطِمَةُ أَغيثيني

أَشهَدُ أَنَّ فاطِمَةَ الزَّهرا الصِّدّيقَةَ الكُبرى

۝ حَسْبُنَا اللَّهُ وَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ۝

Sufficient for us is Allah {SWT}, and [He is] the best Disposer of affairs and the best Helper (Surah Al-Imran 3:173)

• • • •

﴿ وَ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَفْضَلُ اَلصَّدَقَةِ أَنْ يَعْلَمَ اَلْمَرْءُ عِلْماً ثُمَّ يُعَلِّمُهُ أَخَاهُ ﴾

The Prophet ﷺ said: "The best form of charity is for a person to gain knowledge and then teach it to his brother".

Bihar Al-Anwar, Vol. 2, Page 25

• • • •

﴿ وَ قَالَ مُعَاوِيَةُ بْنُ عَمَّارٍ لِلصَّادِقِ عَلَيْهِ السَّلاَمُ :رَجُلٌ رَاوِيَةٌ لِحَدِيثِكُمْ يَبُثُّ ذَلِكَ فِي اَلنَّاسِ وَ يُشَدِّدُهُ فِي قُلُوبِهِمْ وَ قُلُوبِ شِيعَتِكُمْ وَ لَعَلَّ عَابِداً مِنْ شِيعَتِكُمْ لَيْسَتْ لَهُ هَذِهِ اَلرِّوَايَةُ أَيُّهُمَا أَفْضَلُ قَالَ اَلرَّاوِيَةُ لِحَدِيثِنَا يَشُدُّ بِهِ قُلُوبَ شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ ﴾

Mu'awiyah ibn Ammar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "A man who narrates your Hadith, spreading it among the people and strengthening it in their hearts and the hearts of your followers—compared to a devout worshipper among your followers who does not possess such narration—which of the two is superior?"
Imam Jafar ibn Muhammad Al-Sadiq {a.s} replied: "The one who narrates our Hadith and strengthens the hearts of our followers through it is superior to a thousand worshippers."

Basa'ir al-Darajat, Vol. 1, Page 7 • Al-Kafi, Vol. 1, Page 33 • Munyat al-Murid, Vol. 1, Page 112 • Munyat al-Murid, Vol. 1, Page 373 • Al-Wafi, Vol. 1, Page 144 • Wasa'il al-Shi'a, Vol. 27, Page 77

• • • •

﴿ حَدَّثَنَا عَنْ عَبْدِ اَلسَّلاَمِ بْنِ صَالِحٍ اَلْهَرَوِيِّ قَالَ سَمِعْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ السَّلاَمُ يَقُولُ: رَحِمَ اَللَّهُ عَبْداً أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ فَكَيْفَ يُحْيِي أَمْرَكُمْ قَالَ يَتَعَلَّمُ عُلُومَنَا وَ يُعَلِّمُهَا اَلنَّاسَ فَإِنَّ اَلنَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلاَمِنَا لاَتَّبَعُونَا قَالَ فَقُلْتُ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ فَقَدْ رُوِيَ لَنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ السَّلاَمُ أَنَّهُ قَالَ مَنْ تَعَلَّمَ عِلْماً لِيُمَارِيَ بِهِ اَلسُّفَهَاءَ أَوْ يُبَاهِيَ بِهِ اَلْعُلَمَاءَ أَوْ لِيُقْبِلَ بِوُجُوهِ اَلنَّاسِ إِلَيْهِ فَهُوَ فِي اَلنَّارِ فَقَالَ عَلَيْهِ السَّلاَمُ صَدَقَ جَدِّي أَ فَتَدْرِي مَنِ اَلسُّفَهَاءُ فَقُلْتُ لاَ يَا اِبْنَ رَسُولِ اَللَّهِ فَقَالَ هُمْ قُصَّاصٌ مِنْ مُخَالِفِينَا وَ تَدْرِي مَنِ اَلْعُلَمَاءُ فَقُلْتُ لاَ يَا اِبْنَ رَسُولِ اَللَّهِ قَالَ فَقَالَ هُمْ عُلَمَاءُ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلاَمُ اَلَّذِينَ فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ طَاعَتَهُمْ وَ أَوْجَبَ مَوَدَّتَهُمْ ثُمَّ قَالَ أَ تَدْرِي مَا مَعْنَى قَوْلِهِ أَوْ لِيُقْبِلَ بِوُجُوهِ اَلنَّاسِ إِلَيْهِ قُلْتُ لاَ قَالَ يَعْنِي بِذَلِكَ وَ اَللَّهِ اِدِّعَاءَ اَلْإِمَامَةِ بِغَيْرِ حَقِّهَا وَ مَنْ فَعَلَ ذَلِكَ فَهُوَ فِي اَلنَّارِ ﴾

From Abd al-Salam ibn Salih al-Harawi, who said:
I heard Abu al-Hasan al-Ridha {a.s} say: "May Allah {SWT} have mercy on the servant who revives our matter."
I asked him: "How can one revive your matter?"
He replied: "By learning our knowledge and teaching it to others. If people were to know the beauty of our words, they would surely follow us."
I then said: "O son of the Messenger of Allah {SWT}, it has been narrated to us from Abu Abdullah {a.s} that He said: 'Whoever learns knowledge to argue with the ignorant, boast among scholars, or to attract people’s attention toward himself, will be in the Fire.'"
Imam Ali ibn Musa Ar-Ridha {a.s} replied: "My grandfather spoke the truth. Do you know who the ignorant are?" I said: "No, O son of the Messenger of Allah {SWT}." He said: "They are the storytellers from among our opponents. And do you know who the scholars are?" I said: "No, O son of the Messenger of Allah {SWT}." He said: "They are the scholars of the family of Muhammad ﷺ, those whose obedience Allah {SWT} has made obligatory and whose love He has mandated."
The Imam then continued: "Do you understand the meaning of the phrase 'to attract people’s attention toward himself'?" I said: "No."
He said: "By Allah {SWT}, it refers to claiming Imamate without its rightful position. Whoever does so is in the Fire."

‘Uyun al-Akhbar, Volume 1, Page 307 • Ma‘ani al-Akhbar, Volume 1, Page 180 • Al-Wafi, Volume 1, Page 215 • Bihar al-Anwar, Volume 2, Page 30

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INTRODUCTION

The Book of 'Man La Yahduruhu Al-Faqih', was authored by the esteemed Shaykh Al Jaleel, Shaykh Al-Saduq Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi [d.381 AH]. The translation of this work into English has been done by a humble servant of the Ahlulbayt {a.s}, Haydar Ali Shaykh ibn Muhammad. BAB UL QAIM PUBLICATIONS (B.U.Q) is the publishing house of this book, dedicated to providing unrestricted academic access to this valuable work, and making its content free to all. B.U.Q mission is to foster a culture of learning Hadiths, ensuring that everyone has the opportunity to access and share this knowledge. B.U.Q aims to spread this wisdom and teachings widely, as knowledge of the Ahlulbayt {a.s} is a legacy for all of humanity.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah {SWT}, the Most Gracious, the Most Merciful.

Praise be to Allah {SWT}, O' One who clarified the path to the standards of Islam and made Sunnah a guide to the laws and rulings. He sent His beloved Messenger {saws} amongst the creation as extension of his utmost mercy to all of humanity. He revealed the Qur'an as an explanation for everything, concluding his Hujjah through it, and enlightening the path for all people.

Allah {SWT} then illuminated the Infallible lanterns through our Prophet Muhammad {saws}, peace and blessings be upon him and his family, and through his brother, successor and comprehensive inheritor, Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, and his infallible progeny {a.s}, who are the fountains of knowledge of the Sovereign Exalted Allah {SWT}. They are the foundations of the religion and the pillars of certainty. Through them, we have come to know the boundaries of lawful and unlawful and the acts of devotion, and through them alone, we are saved from the brink of eternal ruin, incomprehensible in magnitude and grandeur. Through them alone, we may live a worthy, fulfilling, and elevated life, far from humiliation, misery, and destruction, and so that we may not live in disgrace like exploited cattle or neglectful beasts.

May Allah's {SWT} blessings be upon His trustworthy Messenger {saws} and his pure progeny {a.s}, who are the custodians of the religion, within whom are the comprehensive treasures of the Qur'an and the secrets of the Most Merciful. When they speak; they are the unfathomable knowledge, When they are silent; they are the inimitable truth, When they walk, they are unparalleled, When they rest, they are unrivalled and supreme. In every hardship, they are the solace and strength that sooth our pain; for every illness, they are the everlasting and mending cure; and in every darkness, they stand alone, radiant and unwavering; the beacons of salvations that guide us. None is created like them, and they are created like none – absolutely matchless in their complete embodiment, secondary only to the sole supreme dominion of the One Allah {SWT}, the Al-Mutakabbir and Al-Adheem.

As for this book, 'Man La Yahduruhu al-Faqih', it is known by the scholars and the common folk. It is like the full moon, untouched by the hands of detractors, and few works can compare to it or approach it. Whoever traverses its paths and plains, finds refuge in the stronghold and fortress of Ahlulbayt {a.s}. The reader, no matter how much they delve into the vastness of its ocean and immerse themselves in the sweetness of its words and meanings, will find therein their sought-after aim and fulfilled desire. The one confused by conflicting statements seeks refuge in the firm pillars of this book, from misguidance and calamities.

So, blessed is the one who is guided by the light of its guidance, and how honored is the one who follows its path – the true path of the Ahlulbayt {a.s}. Such a person will ease their journey of the hereafter, effortlessly picking at the fruits of the gardens and drink from the pure springs on the Day of Resurrection. The companion of this book will find grace on the day of their departure and true happiness when they rest, by Allah's {SWT} will. It will shield them from the troubles of their day and protect them from the dangers of the night. Through it, one will rise in the ascents of dignity and reside in the delight of Imaan and unfathomable eternal bliss.

The author, Shaykh Al Jaleel Al Saduq —may Allah's {SWT} abundant mercy be upon him—compiled this book with his tireless diligence, accurate judgment, sharp intellect, profound knowledge of narrations, extensive awareness of subtleties, keen perception of hidden aspects, deep understanding of jurisprudence and rulings, matters of the lawful and unlawful, and mastery in the discipline. He avoided error and doubt, composed the book skillfully, and conveyed it effectively. He derived his knowledge from its purest sources and obtained light from its niches and infallible lanterns of guidance. He followed the pure Infallible Imams {a.s}; guided by the Prophet {saws} and his family {a.s}, drawing from their infinite universe of knowledge, enlightened by their guidance, and clinging to the rope of their allegiance, never straying from their light.

Therefore, the seeker, delving through the folds of the cherished and eternal pages of this book, finds a clear methodology, evidence-backed jurisprudence, a solid foundation, wise and prudent reasoning, the correct school of thought, the straight truth, deep wisdom, bright proofs, eloquent speech, proper logic, along with landmarks, knowledge, exquisite insights, fascinating anecdotes, light, beauty, wisdom, and noble traditions, all guiding to the only true path and leading to the straight way – only through the Infallible Ahlulbayt {a.s}.

My motivations behind unbridling this ocean of knowledge for the believers was many fold. To compile this book in the manner that you see, my unwavering inspirations to endure the adversity and effort in its preparation was; foremost, the service to my master - Imam al-Zaman, Imam Muhammad ibn Hassan Al-Mahdi; Al-Qa'im; Al-Hujjah; Al-Muntazar; Al-Khalaf al-Salih; Al-Maw'ud; Baqiyatullah; Sahib al-Zaman and satisfaction of His Infallible Forefathers {a.s}.

Secondly, I wanted leave behind this ocean of knowledge as a legacy in honor of my parents and the believers, that they may find guidance, wisdom, and strength in its pages. May it serve as a source of enlightenment, guiding them through the trials of life and helping them to grow in virtue and understanding. This work was a means of investment into my eternal life, and may this serve as mediation for the many sins of myself, my parents and the believers – that we may not remain bereft of the intercession of the Ahlulbayt {a.s} and the famed mercy of Allah {SWT}. My aim was to unlock this treasure and share its knowledge and wisdom, for it to be a means of seeking elevated Imaan, spreading the light of guidance and forgiveness for the sins, an offering of charity that may echo beyond the grave, bringing mercy and peace to the souls of my parents and believers.

Lastly, the effort behind these works stems from the inspiration I have drawn from my esteemed teachers and role models, both past and present, whose dedication to knowledge has ignited a lasting flame within me - may Allah {SWT} extend his mercy over them. Their shining commitment serves as a beacon, encouraging me to undertake projects of this magnitude despite my own felt inadequacies. I have reflected deeply and considered at length, finding this task immense and myself insufficient, and I have often feared my capacity to be deficient for the scale of the task.

Yet, as a service to the Ahlulbayt {a.s}, I remain steadfast and eager to serve their cause until my last, striving to spread their boundless knowledge using every tool at my disposal. I acknowledge the challenges and complexities inherent in such work and apologize for any errors that may arise. The burden is heavy, requiring sacrifice, extensive time, and diligence, but with determination and reliance on His divine support, I have taken on this task. My goal is to grow progressively more comprehensive and precise, piecing together these efforts to form a unified and expansive contribution - may Allah {SWT} reward us for the efforts we expend for the Truth and allows this work to be a source of benefit for generations to come.

I firmly believe in the immense greatness and profound significance of this book. It is a work that truly warrants translation and widespread dissemination among the masses, ideally undertaken by scholars far more learned and capable than myself. Yet, for now, such a pivotal text must rely on the humble efforts of servants like myself. Insha'Allah {SWT}, it will receive the justice it rightfully deserves in due time. Perhaps by this effort, we will inscribe a new page in the annals of loyalty to our great Infallible Imams {a.s}, and to their teachings.

I raise my hands in supplication to Allah {SWT} that He grants me the gratitude for the guidance and success He has bestowed, keeps me away from misguidance and error, and allows me to complete this work as a tribute to Shaykh Abu Ja'far al-Saduq - may Allah {SWT} be pleased with him - for he is a true genius scholar, as shown by exemplary effort he expended in authoring this book.

We humbly requests all Momineen to recite Surah Al-Fatiha for the souls of our dearly departed Marhoomeen. May Allah {SWT} elevate their status in Alam-e-Barzakh, surround them with His boundless mercy, and forgive their sins. We also pray that Allah {SWT} bestows His infinite mercy upon our parents and teachers, who inspired and guided us to follow the noble Path of the AhlulBayt {a.s} and encouraged us to dedicate ourselves to spreading their timeless teachings.

A heartfelt dua request for the soul of Marhoom Muhammad Hanif Shaykh ibn Ghulam Abbas, May Allah {SWT} shower him with everlasting mercy and fill his resting place with light.

﴿ إمامُ جَعفَرِ بنِ مُحَمَّدٍ الصَّادِقِ عليه السَّلامُ قالَ : سِتَّةٌ يَلْحَقْنَ اَلْمُؤْمِنَ بَعْدَ وَفَاتِهِ وَلَدٌ يَسْتَغْفِرُ لَهُ وَ مُصْحَفٌ يُخَلِّفُهُ وَ غَرْسٌ
يَغْرِسُهُ وَ صَدَقَةُ مَاءٍ يُجْرِيهِ وَ قَلِيبٌ يَحْفِرُهُ وَ سُنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ ﴾

Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Six things follow a believer after his death: a child who seeks forgiveness for him, a Quran he leaves behind, a tree he plants, a charity of water he provides, a well he digs, and a good tradition that is acted upon after him.".

Man La Yahduruhu Al-Faqih, Vol. 1, H. 555

TRANSLATOR'S FOREWORD

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of Allah {SWT}, the Most Gracious, the Most Merciful.

It is with profound gratitude and humility that I present this translation of Man La Yahduruhu Al-Faqih, a cornerstone of Shia Islamic jurisprudence authored by the esteemed Sheikh Al-Saduq (may Allah {SWT} sanctify his soul). This monumental work, deeply rooted in the wisdom of the Ahlulbayt {a.s}, serves as a timeless guide for believers in their faith, worship, and daily life.

The task of translating such a pivotal text was both an honour and a responsibility. Sheikh Al-Saduq's intent in compiling this '*Man La Yahduruhu Al-Faqih'* book was to provide a practical and accessible reference for those who may not have direct access to a jurist. Recognizing its enduring relevance, I undertook this translation with the hope of bringing its profound teachings to a broader audience, ensuring that the divine guidance it encapsulates reaches those who seek it, removing the language barriers.

This translation is the result of meticulous study and careful effort. I relied on original Arabic manuscripts to ensure authenticity and accuracy of text, cross-referencing multiple editions of translations of the text to capture its depth and nuances. To enhance the reliability of the translation, I referred to classical Arabic dictionaries and lexical works to clarify complex terms and their contextual meanings. Additionally, I benefited from other notable translational works and other modern tools at our disposal today, comparing them with the original text to maintain the integrity and consistency of the message.

Throughout the process, I endeavoured to remain faithful to the original text, preserving the depth and essence of Sheikh Al-Saduq's words while rendering them in a manner accessible to contemporary readers. Where necessary, I have included only little clarifications and annotations to provide context for certain terms and concepts, always with the utmost respect for the original work.

I am also profoundly aware of my own limitations and the challenges inherent in such a task. Any shortcomings or errors are mine alone, and I ask for forgiveness of both Allah {SWT} and the readers. I humbly invite readers to share their feedback, corrections, or insights, as this translation is not an end but a step toward a greater understanding of this revered work.

May this effort, however small, serve as a source of guidance and benefit for all who engage with it. I pray that Allah {SWT} accepts this humble contribution, and that it earns the approval of the Ahlulbayt {a.s}.

With sincere gratitude,
Haydar Ali Shaykh bin Muhammad
[December, 2024]

حيدر علي شيخ بن محمد

DISCLAIMER

To those who have expressed concerns regarding qualifications to compile and share this treasure of hadith, we appreciate your perspective and recognize the role that scholarship and expertise play in this field. At the same time, we also observe a significant gap in efforts to make the teachings of the AhlulBayt {a.s} more accessible to the broader community. This gap has inspired individuals like us to step forward and contribute in whatever humble capacity we can.

Our intention is not to position ourselves as scholars but to serve as facilitators in sharing these invaluable teachings with a wider audience. We respect those who possess greater knowledge and expertise and would support their efforts if they took the lead in this essential work. In the meantime, we will continue our efforts with sincerity and humility, guided by the teachings of the AhlulBayt {a.s}, striving to be a small channel through which their light can reach those who seek.

In our understanding, we strive to fill primary role as students of religion to faithfully present the pure traditions of the AhlulBayt {a.s} to the people. We understand our responsibility is to convey these sacred teachings exactly as they were received, without addition or omission. We understand that the exclusive right to serve as the Hujjah (divinely appointed proof) upon the believers rests solely with Allah's {SWT} chosen representatives: the Prophet Muhammad {saws} and the Infallible Imams {a.s}.

Therefore, we have limited ourselves to only transmit the essence of the Hadiths while leaving the detailed Sharh (commentary) of the Hadith to the scholars. They may offer clarity on the language, context, and circumstances in which the Hadiths were conveyed. However, we still firmly believe in the miracle of the words of the Aimmah {a.s}, to be understood by all believers; by the novice and the expert alike. Our true reward and success lie in adhering to this role — conveying the words and meanings of the Aimmah {a.s} as intended.

AUTHOR BACKGROUND

The distinguished Shaykh Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi, widely recognized as "Al-Saduq", is renowned for his profound religious influence during the fourth century of the Islamic era, his prominence was unanimously acknowledged by the Muslim community, and he was deeply revered and respected.

Shaykh al-Tusi, may Allah {SWT} have mercy on him, mentioned him in "Al-Fihrist" and "Al-Rijal," noting: "Muhammad ibn Ali ibn al-Husayn was a master of hadith memorization, well-versed in jurisprudence and the science of narrators, and a meticulous critic of narrations. Among the scholars of Qom, none were equal to him in terms of memory and extensive knowledge."

The renowned scholar Abu al-Abbas al-Najashi stated: "Abu Ja'far resided in Ray, where he was a leading elder and jurist, a prominent figure among the community in Khurasan. He visited Baghdad and was heard by the scholars of the community during his youth."

Many other notable figures, including Ibn Idris in "Al-Sara'ir," Ibn Shahrashub in "Al-Ma'alim," al-Muhaqqiq al-Hilli in "Al-Mu'tabar," Ibn Tawus in "Iqbal al-A'mal," al-Allamah in "Al-Khulasah," and Ibn Dawud in his "Rijal," praised him. His name was also mentioned by historians like al-Khatib al-Baghdadi in "Tarikh Baghdad" and al-Zarkali in "Al-A'lam."

Born and raised in Qom, he later travelled to various regions, such as Ray, Sitarabad, Gorgan, Nishapur, Mashhad (at the shrine of Imam Ali ibn Musa Ar-Ridha {a.s}), Marw al-Rudh, Sarakhs, Ilak, Samarqand, Farghana, Balkh (beyond the river), Hamadan, Baghdad, Kufa, Fid, Mecca, and Medina.

His father, Ali ibn al-Husayn—may Allah {SWT} have mercy on them both—was a prominent figure among the scholars of Qom, known for his leadership and high standing. During a time when Qom was home to numerous eminent scholars and narrators, he stood out. Despite his scholarly prominence, he lived modestly as a merchant, trading in the market with humility and self-sufficiency. Al-Tusi and al-Najashi documented his numerous works across various subjects, and Ibn al-Nadim mentioned him in their works.

Al-Saduq was born in response to a supplication by Imam Muhammad ibn Hassan al-Mahdi {a.s}, according to historical sources, which attested to his blessed and virtuous character. No praise could truly capture his stature, for even the esteemed Mulla Muhammad Taqi al-Majlisi remarked; "He is a pillar of religion." It is unsurprising that jurists regard his words as akin to transmitted texts and reliable reports. He authored approximately three hundred works, as documented by Shaykh al-Tusi and others. Regrettably, most have been lost over time, with "Madinat al-Ilm" being one of the greatest among them, now lost. Scholars like al-Majlisi searched for it in vain.

Our Scholarly heritage is rich, yet much has been lost to time due to neglect. It is our duty to preserve, revive, and disseminate these treasures to counter the claims of those who question the legacy of our religious scholarship. May we awaken to this task and honor our scholarly heritage with renewed dedication.

SEGMENTS AND SYMBOLS

عَلَيْهِ اَلسَّلاَمُ	Main Arabic Text	This is the original Arabic text from Shaykh Al-Saduq's book, presented with full tashkil and harakat (diacritical marks) to enhance readability and accessibility for the reader.
۝ بِسْمِ اللهِ ۝	Quranic Ayah	A verse from the Quran Al-Majeed, whether presented in full or partially, is accompanied by its original Arabic text, along with the Surah name and Ayah number for reference.
Hadith.[1] – Main hadith text.	**Hadith Number** & Hadith Text	This is provided to assist readers and researchers in locating the relevant Hadith, with the numbering aligned to the original book for ease of reference.
AlhamduLillah	Transliterations of Arabic	These transliterated sections are included within hadith containing supplications or specific anecdotes intended for recitation, providing non-Arabic readers with the means to convey these duas accurately.
[AL SADUQ] Commentary	Commentary of Al Saduq	This is the direct translation of the commentary by the esteemed Shaykh Al-Jaleel, Al-Saduq.
[REFERENCES]	**Similar Hadith**	This section identifies similar or repeated Hadiths found within the corpus of Shia Hadith literature. It serves as a tool for verifying the accuracy and reliability of the translation.
	Link to Content Page	This is an intra-document link designed to guide readers back to the main contents page, enabling easier navigation throughout the document.
{ SWT }	Subhanahu wa ta'ala	Islamic honorific that translates to "The Most Glorified, The Most High". It is used when mentioning Allah directly or referring to Him through pronouns such as "He" or "Him," as a way of showing reverence and exalting His divine status
{ AZJ }	Azzawajal	Islamic honorific that translates to "The Mighty and The Majestic". It is used when referring to Allah by titles such as "Lord" or "Rabb," to honor His greatness and majesty.
{ saws }	Sallallahu Alayhi wa Alayhi Wasallam	Islamic honorific that translates to "Peace be upon Him and His Family". It is exclusively for Prophet Muhammad {saws} as a mark of respect and admiring him and his purified family {saws}.
{ a.s }	Alayhis Salam	Islamic honorific that translates to "Peace be upon them". It is used to honor the Infallible Imams of the AhlulBayt {a.s}, the Infallible Prophets {a.s}, and the Angels of Allah {SWT}.

PRELUDE

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah {SWT}, the Most Gracious, the Most Merciful.

قالَ الشَّيخُ الإمامُ السَّعيدُ الفَقيهُ [نَزيلُ الرَّيِّ] أَبُو جَعفَرٍ مُحَمَّدُ بنُ عَلِيِّ بنِ الحُسَينِ بنِ مُوسَى بنِ بابَوَيْهِ القُمِّيِّ مُصَنِّفُ هذا الكِتابِ - قَدَّسَ اللَّهُ رُوحَهُ:-

أَمَّا بَعدُ فَإِنَّهُ لَمَّا ساقَني القَضاءُ إلى بِلادِ الغُربَةِ، وحَصَّلَني القَدَرُ مِنها بِأَرضِ بَلَقِ مِن قَصبَةِ إِيلاقٍ وَرَدَها الشَّريفُ الدِّينُ أَبُو عَبدِ اللَّهِ المَعرُوفُ بِنِعمَةٍ - وَهوَ مُحَمَّدُ بنُ الحَسَنِ بنِ إِسحَاقَ بنِ [الحَسَنِ بنِ] الحُسَينِ بنِ إِسحَاقَ بنِ مُوسَى بنِ جَعفَرَ بنِ مُحَمَّدِ بنِ عَلِيِّ بنِ الحُسَينِ بنِ عَلِيِّ بنِ أَبِي طالِبٍ عَلَيهِمُ السَّلامُ.

فَدامَ بِمُجالَسَتِهِ سُرُورِي وَانشَرَحَ بِذاكِرَتِهِ صَدرِي وَعَظُمَ بِمَوَدَّتِهِ تَشَرُّفِي، لِأَخلاقٍ قَد جَمَعَها إِلى شَرَفِهِ مِن سِترٍ وَصَلاحٍ، وَسَكِينَةٍ وَوَقارٍ وَدِيَانَةٍ وَعَفافٍ، وَتَقوَى وَإِخبَاتٍ.

فَذاكَرَنِي بِكِتابٍ صَنَّفَهُ مُحَمَّدُ بنُ زَكرِيَّا المُتَطَبِّبُ الرَّازِي وَتَرجَمَهُ بِكِتابِ "مَن لا يَحضُرُهُ الطَّبِيبُ" وَذَكَرَ أَنَّهُ شافٍ في مَعناهُ، وَسَأَلَنِي أَن أُصَنِّفَ لَهُ كِتابًا في الفِقهِ وَالحَلالِ وَالحَرامِ، وَالشَّرائِعِ وَالأَحكامِ، مُوفِيًا عَلى جَمِيعِ ما صَنَّفتُ في مَعناهُ وَأُترجِمُهُ بِـ"كِتابِ مَن لا يَحضُرُهُ الفَقيهُ" لِيَكونَ إِلَيهِ مَرجِعُهُ وَعَلَيهِ مُعتَمَدُهُ، وَبِهِ أَخذُهُ، وَيَشتَرِكُ في أَجرِهِ مَن يَنظُرُ فيهِ، وَيَنسَخُهُ وَيَعمَلُ بِمودَعِهِ، هذا مَعَ نَسخِهِ لِأَكثَرِ ما صَحِبَنِي مِن مُصَنَّفَاتِي وَسَماعِهِ لَها، وَرِوايَتِها عَنِّي، وَوُقوفِهِ عَلى جُملَتِها، وَهِيَ مِائَتا كِتابٍ وَخَمسَةٌ وَأَربَعونَ كِتابًا.

فَأَجبَتهُ - أَدامَ اللَّهُ تَوفيقَهُ - إِلى ذلكَ لِأَنِّي وَجَدتُهُ أَهلًا لَهُ، وَصَنَّفتُ لَهُ هذا الكِتابَ بِحَذفِ الأَسانيدِ لِئَلَّا تَكثُرَ طُرُقُهُ وَإِن كَثُرَت فَوائِدُهُ، وَلَم أَقصِد فيهِ قَصدَ المُصَنِّفينَ في إِيرادِ جَميعِ ما رَوَوهُ، بَل قَصدتُ إِلى إِيرادِ ما أُفتِي بِهِ وَأَحكُمُ بِصِحَّتِهِ وَأَعتَقِدُ فيهِ أَنَّهُ حُجَّةٌ فيما بَينِي وَبَينَ رَبِّي - تَقَدَّسَ ذِكرُهُ وَتَعالَت قُدرَتُهُ.

وَجَميعُ ما فيهِ مُستَخرَجٌ مِن كُتُبٍ مَشهورةٍ، عَلَيها المُعَوَّلُ وَإِلَيها المَرجِعُ، مِثلَ كِتابِ حَريزِ بنِ عَبدِ اللَّهِ السِّجِستانِيِّ وَكِتابِ عُبَيدِ اللَّهِ بنِ عَلِيٍّ الحَلَبِيِّ وَكُتُبِ عَلِيِّ بنِ مهزيار الأَهوَازِيِّ، وَكُتُبِ الحُسَينِ بنِ سَعِيدٍ، وَنَوادِرِ أَحمَدَ بنِ مُحَمَّدِ بنِ عِيسَى وَكِتابِ نَوادِرِ الحِكمَةِ تَصنِيفِ مُحَمَّدِ بنِ أَحمَدَ بنِ يَحيى بنِ عِمرانَ الأَشعَرِيِّ وَكِتابِ الرَّحمَةِ لِسَعدِ بنِ عَبدِ اللَّهِ وَجامِعِ شَيخِنا مُحَمَّدِ بنِ الحَسَنِ بنِ الوَلِيدِ رَضِيَ اللَّهُ عَنهُ وَنَوادِرِ مُحَمَّدِ بنِ أَبِي عُمَيرٍ وَكُتُبِ المُحاسِنِ لِأَحمَدَ بنِ أَبِي عَبدِ اللَّهِ البَرقِيِّ وَرِسالَةِ أَبِي - رَضِيَ اللَّهُ عَنهُ - إِلَي غَيرِها مِن الأُصولِ وَالمُصَنَّفاتِ الَّتي طُرُقِي إِلَيها مَعرُوفَةٌ في فِهرِسِ الكُتُبِ الَّتي رَوَيتُها عَن مَشايِخِي وَأَسلافِي - رَضِيَ اللَّهُ عَنهُم.

وَبالَغتُ في ذلكَ جُهدِي، مُستَعِينًا بِاللَّهِ، وَمُتَوَكِّلًا عَلَيهِ، وَمُستَغفِرًا مِن التَّقصِيرِ، وَما تَوفِيقِي إِلّا بِاللَّهِ عَلَيهِ تَوَكَّلتُ وَإِلَيهِ أُنيبُ، وَهوَ حَسبي وَنِعمَ الوَكيلُ.

[AL SADUQ]
The honourable Shaykh Al Jaleel, and jurist, Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Musa ibn Babawayh al-Qummi, the author of this book—may Allah {SWT} sanctify his soul—wrote:

After praise to Allah {SWT}, it happened that fate drove me to the lands of exile, and destiny brought me to the land of Balkh, specifically the town of Ilaq. There arrived the noble Sharif al-Din Abu Abdullah, known as Niʻmah—Muhammad ibn al-Hasan ibn Ishaq ibn [al-Hasan ibn] al-Husayn ibn Ishaq ibn Imam Musa ibn Jafar Al-Kadhim ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib (peace be upon them all).

With his companionship, my happiness was prolonged, my heart was comforted by his memory, and my honor was elevated by his affection, due to his noble character combined with virtues such as modesty, piety, calmness, dignity, religiosity, chastity, godliness, and humility.

He mentioned to me a book authored by Muhammad ibn Zakariya al-Razi, the physician, titled *Man La Yahduruhu al-Tabeeb* (For Him Who Has No Access to a Doctor), which he found to be effective in its purpose. He requested that I compile for him a book on jurisprudence, covering lawful and unlawful matters, and the statutes and rulings, comprehensively surpassing all I had previously written on the subject, and title it *Man La Yahduruhu al-Faqih* (For Him Who Has No Access to a Jurist). The intention was for it to serve as his reference, foundation, and guide—one through which he could achieve reward, along with those who read, copy, or act upon its contents.

This was in addition to his copying most of what I carried with me from my works, listening to them, narrating them from me, and familiarizing himself with their entirety, which amounted to two hundred and forty-five books.

I agreed to his request (may Allah {SWT} grant him continuous success) because I found him deserving of it. I compiled this book by omitting the chains of narration to avoid excessive length, while ensuring its benefits were plentiful. I did not intend to follow the approach of other compilers who include all they have narrated. Instead, I included only what I issue fatwas upon, deem to be authentic, and believe to be a proof between me and my Lord {AZJ}—exalted be His remembrance and elevated be His power.

Everything in this book is derived from well-known books that are relied upon and referenced, such as the book of Hariz ibn Abdullah al-Sijistani, the book of Ubaydullah ibn Ali al-Halabi, the works of Ali ibn Mahziyar al-Ahwazi, the books of al-Husayn ibn Saʻid, the *Nawadir* of Ahmad ibn Muhammad ibn Isa, the *Nawadir al-Hikmah* compiled by Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ashʻari, the *Kitab al-Rahmah* by Saʻd ibn Abdullah, the compilation of our Sheikh Muhammad ibn al-Hasan ibn al-Walid (may Allah {SWT} be pleased with them), the *Nawadir* of Muhammad ibn Abi Umayr, the books of al-Muhasin by Ahmad ibn Abi Abdullah al-Barqi, the letters of my father (may Allah {SWT} be pleased with them), and other foundational texts and compilations.

The paths to these works are well-known in the catalog of books I have narrated from my teachers and predecessors (may Allah {SWT} be pleased with them). I have exerted my utmost effort in this task, seeking Allah's {SWT} assistance, placing my trust in Him, and asking forgiveness for any shortcomings. My success is only through Allah {SWT}. Upon Him I rely, and to Him I turn. He is sufficient for me, and He is the best trustee.

BOOK OF ZAKAT

أَبْوَابُ الزَّكَاةِ

CHAPTER 1 - CHAPTER ON THE REASONS FOR THE OBLIGATION OF ZAKAT

بَابُ عِلَّةِ وُجُوبِ الزَّكَاةِ

HADITH 1574 – 1582

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

قَالَ [اَلشَّيْخُ اَلسَّعِيدُ اَلْفَقِيهُ] أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ اَلْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ اَلْقُمِّيُّ ، [مُصَنِّفُ هَذَا اَلْكِتَابِ] رَضِيَ اَللَّهُ عَنْهُ وَ أَسْكَنَهُ جَنَّتَهُ

[AL SADUQ]
The virtuous and learned Sheikh, Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Musa ibn Babawayh al-Qummi, the author of this book—may **Allah** {SWT} be pleased with him and grant him abode in His Paradise—wrote:

1574 - عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ فَرَضَ اَلزَّكَاةَ كَمَا فَرَضَ اَلصَّلاَةَ فَلَوْ أَنَّ رَجُلاً حَمَلَ اَلزَّكَاةَ فَأَعْطَاهَا عَلاَنِيَةً لَمْ يَكُنْ عَلَيْهِ فِي ذَلِكَ عَيْبٌ وَ ذَلِكَ أَنَّ اَللَّهَ عَزَّ وَ جَلَّ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ اَلْأَغْنِيَاءِ مَا يَكْتَفُونَ بِهِ وَ لَوْ عَلِمَ أَنَّ اَلَّذِي فَرَضَ لَهُمْ لاَ يَكْفِيهِمْ لَزَادَهُمْ وَ إِنَّمَا يُؤْتَى اَلْفُقَرَاءُ فِيمَا أُوتُوا مِنْ مَنْعِ مَنْ مَنَعَهُمْ حُقُوقَهُمْ لاَ مِنَ اَلْفَرِيضَةِ».

Hadith.1574 - Abdullah ibn Sinan reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Indeed, Allah {SWT}, the Almighty and Majestic, has ordained Zakat just as He has ordained prayer. If a man were to carry the Zakat and give it openly, there would be no fault upon him in that, because Allah {SWT}, the Almighty and Majestic, has decreed for the poor in the wealth of the rich that which suffices them. And if He knew that what He has ordained for them would not suffice them, He would have increased it. The deprivation faced by the poor in what they are given stems from the refusal of those who withhold their rightful dues, not from the insufficiency of the obligation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 498 • Ilal al-Sharai', Vol. 2, p. 368 • Al-Wafi, Vol. 10, p. 47 • Wasa'il Al-Shi'a, Vol. 9, p. 10 • Bihar Al-Anwar, Vol. 93, p. 18

1575 - وَ رَوَى مُبَارَكٌ اَلْعَقَرْقُوفِيُّ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِنَّمَا وُضِعَتِ اَلزَّكَاةُ قُوتاً لِلْفُقَرَاءِ وَ تَوْفِيراً لِأَمْوَالِهِمْ ».

Hadith.1575 - Mubarak Al-Aqrqoufi narrated from Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} who said:
"Zakat was established as sustenance for the poor and a means of increasing their wealth."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 319 • Al-Kafi, Vol. 3, p. 498 • Ilal al-Sharai', Vol. 2, p. 368 • Al-Wafi, Vol. 10, p. 47 • Wasa'il Al-Shi'a, Vol. 9, p. 10 • Wasa'il Al-Shi'a, Vol. 9, p. 211 • Bihar Al-Anwar, Vol. 93, p. 18

1576 - وَ رَوَى مُوسَى بْنُ بَكْرٍ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ ».

Hadith.1576 - Musa ibn Bakr reported from Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} who said: "Protect your wealth through Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 61 • Al-Muqni'ah, Part 1, p. 269 • Ghurar Al-Hikam, Part 1, p. 350 • Al-Wafi, Vol. 10, p. 43 • Wasa'il Al-Shi'a, Vol. 9, p. 11 • Wasa'il Al-Shi'a, Vol. 9, p. 14 • Bihar Al-Anwar, Vol. 93, p. 13 • Mustadrak Al-Wasail, Vol. 7, p. 12

1577 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ : أَنَّهُمَا قَالاَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ رَأَيْتَ قَوْلَ اَللَّهِ عَزَّ وَ جَلَّ «۝ إِنَّمَا اَلصَّدَقٰاتُ لِلْفُقَرٰاءِ وَ اَلْمَسٰاكِينِ وَ اَلْعٰامِلِينَ عَلَيْهٰا وَ اَلْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي اَلرِّقٰابِ وَ اَلْغٰارِمِينَ وَ فِي سَبِيلِ اَللّٰهِ وَ اِبْنِ اَلسَّبِيلِ فَرِيضَةً مِنَ اَللّٰهِ ۝»

أَ كُلُّ هَؤُلاَءِ يُعْطَى وَ إِنْ كَانَ لاَ يَعْرِفُ فَقَالَ «إِنَّ اَلْإِمَامَ يُعْطِي هَؤُلاَءِ جَمِيعاً لِأَنَّهُمْ يُقِرُّونَ لَهُ بِالطَّاعَةِ » قَالَ زُرَارَةُ قُلْتُ فَإِنْ كَانُوا لاَ يَعْرِفُونَ فَقَالَ «يَا زُرَارَةُ لَوْ كَانَ يُعْطِي مَنْ يَعْرِفُ دُونَ مَنْ لاَ يَعْرِفُ لَمْ يُوجَدْ لَهَا مَوْضِعٌ وَ إِنَّمَا يُعْطِي مَنْ لاَ يَعْرِفُ لِيَرْغَبَ فِي اَلدِّينِ فَيَثْبُتَ عَلَيْهِ فَأَمَّا اَلْيَوْمَ فَلاَ تُعْطِهَا أَنْتَ وَ أَصْحَابُكَ إِلاَّ مَنْ

يَعْرِفُ فَمَنْ وَجَدْتَ مِنْ هَؤُلاَءِ اَلْمُسْلِمِينَ عَارِفاً فَأَعْطِهِ دُونَ اَلنَّاسِ» ثُمَّ قَالَ «سَهْمُ «اَلْمُؤَلَّفَةِ قُلُوبُهُمْ» وَ سَهْمُ «اَلرِّقٰابِ» عَامٌّ وَ اَلْبَاقِي خَاصٌّ » قَالَ قُلْتُ فَإِنْ لَمْ يُوجَدُوا قَالَ «لاَ تَكُونُ فَرِيضَةٌ فَرَضَهَا اَللَّهُ عَزَّ وَ جَلَّ وَ لاَ يُوجَدُ لَهَا أَهْلٌ» قَالَ قُلْتُ فَإِنْ لَمْ تَسَعْهُمُ اَلصَّدَقَاتُ قَالَ فَقَالَ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ فَرَضَ لِلْفُقَرَاءِ فِي مَالِ اَلْأَغْنِيَاءِ مَا يَسَعُهُمْ وَ لَوْ عَلِمَ أَنَّ ذَلِكَ لاَ يَسَعُهُمْ لَزَادَهُمْ إِنَّهُمْ لَمْ يُؤْتَوْا مِنْ قِبَلِ فَرِيضَةِ اَللَّهِ عَزَّ وَ جَلَّ وَ لَكِنْ أُتُوا مِنْ مَنْعِ مَنْ مَنَعَهُمْ حَقَّهُمْ لاَ مِمَّا فَرَضَ اَللَّهُ لَهُمْ وَ لَوْ أَنَّ اَلنَّاسَ أَدَّوْا حُقُوقَهُمْ لَكَانُوا عَائِشِينَ بِخَيْرٍ».

Hadith.1577 - Hariz narrated from Zurara and Muhammad ibn Muslim that they both said to Abu Abdullah $^{\{a.s\}}$:
"What do you say about the verse of Allah $^{\{SWT\}}$ Almighty:
‘Indeed, alms are only for the poor, the needy, those employed to collect them, those whose hearts are to be reconciled, for freeing captives, for those in debt, in the way of Allah $^{\{SWT\}}$, and for the stranded traveller — an obligation imposed by Allah $^{\{SWT\}}$’ (Surah At-Tawbah 9:60)? Should all these categories be given, even if they do not recognize (the Imam)?"
Imam $^{\{a.s\}}$ replied: "The Imam distributes to all of them because they acknowledge his authority."
Zurara asked: "What if they do not recognize (the Imam)?"
Imam $^{\{a.s\}}$ replied: "O Zurara, if he were to give to those who recognize and withhold from those who do not, there would be no recipients left for these funds. He gives to those who do not recognize in order to attract them to the religion and stabilize them in it. However, today, neither you nor your companions should give it except to those who recognize (the Imam). If you find among these Muslims someone who is aware, give it to him rather than others."
Imam then added: "The share of ‘those whose hearts are to be reconciled’ and the share of ‘freeing captives’ is general, while the rest are specific."
Zurara asked: "What if there are no eligible recipients?"
Imam $^{\{a.s\}}$ replied: "A duty that Allah $^{\{SWT\}}$ Almighty has prescribed will never lack recipients."
Zurara further asked: "What if the alms are not sufficient to meet their needs?"
Imam responded: " Allah $^{\{SWT\}}$ Almighty has prescribed for the poor in the wealth of the rich what suffices them. Had He known that this would not suffice them, He would have increased it. The shortage is not due to Allah’s $^{\{SWT\}}$ decree, but due to those who withhold their due rights. Had people fulfilled their obligations, everyone would be living in ease."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 496 • Tahdhib Al-Ahkam, Vol. 4, p. 49 • Al-Wafi, Vol. 10, p. 163 • Wasa’il Al-Shi’a, Vol. 9, p. 209 • Tafsir al-Burhan, Vol. 2, p. 796 • Tafsir Nur Al-Thaqalayn, Part 2, p. 228 • Tafsir Kanz Al-Daqaiq, Part 5, p. 478

1578 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ لِعَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ : «يَا عَمَّارُ أَنْتَ رَبُّ مَالٍ كَثِيرٍ» قَالَ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ «فَتُؤَدِّي مَا اِفْتَرَضَ اَللَّهُ عَلَيْكَ مِنَ اَلزَّكَاةِ» فَقَالَ نَعَمْ قَالَ «فَتُخْرِجُ اَلْحَقَّ اَلْمَعْلُومَ مِنْ مَالِكَ » قَالَ نَعَمْ قَالَ «فَتَصِلُ قَرَابَتَكَ» قَالَ نَعَمْ قَالَ «فَتَصِلُ إِخْوَانَكَ» قَالَ نَعَمْ فَقَالَ «يَا عَمَّارُ إِنَّ اَلْمَالَ يَفْنَى وَ اَلْبَدَنَ يَبْلَى وَ اَلْعَمَلَ يَبْقَى وَ اَلدَّيَّانَ حَيٌّ لاَ يَمُوتُ يَا عَمَّارُ أَمَا إِنَّهُ مَا قَدَّمْتَ فَلَنْ يَسْبِقَكَ وَ مَا أَخَّرْتَ فَلَنْ يَلْحَقَكَ ».

Hadith.1578 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said to Ammar ibn Musa al-Sabati:
"O Ammar, you are a man of considerable wealth."
Ammar replied: "Yes, may I be your ransom."
Imam asked: "Do you fulfill what Allah $^{\{SWT\}}$ has made obligatory upon you in terms of Zakat?"
Ammar said: "Yes."
Imam then asked: "Do you give the known right from your wealth?"
Ammar replied: "Yes."

The Imam continued: "Do you maintain ties with your relatives?"
Ammar said: "Yes."
The Imam asked further: "Do you support your brothers?"
Ammar replied: "Yes."
The Imam then said: "O Ammar, wealth perishes, the body decays, and deeds remain. The Reckoner (Allah {SWT}) is living and does not die. O Ammar, indeed, what you have sent ahead will never leave you, and what you delay will never reach you."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 501 • Al-Kafi, Vol. 4, p. 27 • Al-Wafi, Vol. 10, p. 378 • Wasa’il Al-Shi’a, Vol. 9, p. 50

1579 - وَ فِي رِوَايَةِ أَبِي اَلْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرٍ اَلْأَسَدِيِّ رَضِيَ اَللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ اَلْبَرْمَكِيِّ عَنْ عَبْدِ اَللَّهِ بْنِ أَحْمَدَ عَنِ اَلْفَضْلِ بْنِ إِسْمَاعِيلَ عَنْ مُعَتِّبٍ مَوْلَى اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّمَا وُضِعَتِ اَلزَّكَاةُ اِخْتِبَاراً لِلْأَغْنِيَاءِ وَ مَعُونَةً لِلْفُقَرَاءِ وَ لَوْ أَنَّ اَلنَّاسَ أَدَّوْا زَكَاةَ أَمْوَالِهِمْ مَا بَقِيَ مُسْلِمٌ فَقِيراً مُحْتَاجاً وَ لاَسْتَغْنَى بِمَا فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ وَ إِنَّ اَلنَّاسَ مَا اِفْتَقَرُوا وَ لاَ اِحْتَاجُوا وَ لاَ جَاعُوا وَ لاَ عَرُوا إِلاَّ بِذُنُوبِ اَلْأَغْنِيَاءِ وَ حَقِيقٌ عَلَى اَللَّهِ عَزَّ وَ جَلَّ أَنْ يَمْنَعَ رَحْمَتَهُ مَنْ مَنَعَ حَقَّ اَللَّهِ فِي مَالِهِ وَ أُقْسِمُ بِالَّذِي خَلَقَ اَلْخَلْقَ وَ بَسَطَ اَلرِّزْقَ أَنَّهُ مَا ضَاعَ مَالٌ فِي بَرٍّ وَ لاَ بَحْرٍ إِلاَّ بِتَرْكِ اَلزَّكَاةِ وَ مَا صِيدَ صَيْدٌ فِي بَرٍّ وَ لاَ بَحْرٍ إِلاَّ بِتَرْكِهِ اَلتَّسْبِيحَ فِي ذَلِكَ اَلْيَوْمِ وَ إِنَّ أَحَبَّ اَلنَّاسِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ أَسْخَاهُمْ كَفّاً وَ أَسْخَى اَلنَّاسِ مَنْ أَدَّى زَكَاةَ مَالِهِ وَ لَمْ يَبْخَلْ عَلَى اَلْمُؤْمِنِينَ بِمَا اِفْتَرَضَ اَللَّهُ عَزَّ وَ جَلَّ لَهُمْ فِي مَالِهِ».

Hadith.1579 - In a narration from Abu al-Husayn Muhammad ibn Ja'far al-Asadi, may Allah {SWT} be pleased with him, from Muhammad ibn Isma'il al-Barmaki, from Abdullah ibn Ahmad, from al-Fadl ibn Isma'il, from Mu'attib, the servant of Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Zakat was ordained as a test for the wealthy and as support for the poor. If people paid the Zakat on their wealth, no Muslim would remain poor or in need. They would find sufficiency through what Allah {SWT}, the Almighty and Majestic, has prescribed for them. People only become impoverished, needy, hungry, or unclothed because of the sins of the wealthy. It is a truth upon Allah {SWT}, the Almighty and Majestic, that He withholds His mercy from those who withhold Allah’s {SWT} right in their wealth.
I swear by the One who created creation and spread sustenance that no wealth is lost on land or sea except due to the neglect of Zakat. And no prey is hunted on land or sea except due to the neglect of glorification (of Allah {SWT}) on that day.
Indeed, the most beloved of people to Allah {SWT}, the Almighty and Majestic, are the most generous in giving, and the most generous of people is the one who pays the Zakat of his wealth and does not withhold from the believers what Allah {SWT}, the Almighty and Majestic, has ordained for them in his wealth."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La’aali, Part 1, p. 370 • Al-Wafi, Vol. 10, p. 50 • Wasa’il Al-Shi’a, Vol. 9, p. 12

1580 - وَ كَتَبَ اَلرِّضَا عَلِيُّ بْنُ مُوسَى عَلَيْهِ اَلسَّلاَمُ إِلَى مُحَمَّدِ بْنِ سِنَانٍ فِيمَا كَتَبَ إِلَيْهِ مِنْ جَوَابِ مَسَائِلِهِ: «أَنَّ عِلَّةَ اَلزَّكَاةِ مِنْ أَجْلِ قُوتِ اَلْفُقَرَاءِ وَ تَحْصِينِ أَمْوَالِ اَلْأَغْنِيَاءِ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ كَلَّفَ أَهْلَ اَلصِّحَّةِ اَلْقِيَامَ بِشَأْنِ أَهْلِ اَلزَّمَانَةِ وَ اَلْبَلْوَى كَمَا قَالَ اَللَّهُ تَبَارَكَ وَ تَعَالَى، «۝ لَتُبْلَوُنَّ فِي أَمْوٰالِكُمْ وَ أَنْفُسِكُمْ ۝» فِي أَمْوَالِكُمْ إِخْرَاجُ اَلزَّكَاةِ وَ فِي أَنْفُسِكُمْ تَوْطِينُ اَلْأَنْفُسِ عَلَى اَلصَّبْرِ مَعَ مَا فِي ذَلِكَ مِنْ أَدَاءِ شُكْرِ نِعَمِ اَللَّهِ عَزَّ وَ جَلَّ وَ اَلطَّمَعِ فِي اَلزِّيَادَةِ مَعَ مَا فِيهِ مِنَ اَلزِّيَادَةِ وَ اَلرَّأْفَةِ وَ اَلرَّحْمَةِ لِأَهْلِ اَلضَّعْفِ وَ اَلْعَطْفِ عَلَى أَهْلِ اَلْمَسْكَنَةِ وَ اَلْحَثِّ لَهُمْ عَلَى اَلْمُوَاسَاةِ وَ تَقْوِيَةِ اَلْفُقَرَاءِ وَ اَلْمَعُونَةِ لَهُمْ عَلَى أَمْرِ اَلدِّينِ وَ هُوَ عِظَةٌ لِأَهْلِ اَلْغِنَى وَ عِبْرَةٌ لَهُمْ لِيَسْتَدِلُّوا عَلَى فُقَرَاءِ اَلْآخِرَةِ بِهِمْ وَ مَا لَهُمْ مِنَ اَلْحَثِّ فِي ذَلِكَ عَلَى اَلشُّكْرِ لِلَّهِ تَبَارَكَ وَ تَعَالَى لِمَا خَوَّلَهُمْ وَ أَعْطَاهُمْ وَ اَلدُّعَاءِ وَ اَلتَّضَرُّعِ وَ اَلْخَوْفِ مِنْ أَنْ يَصِيرُوا مِثْلَهُمْ فِي أُمُورٍ كَثِيرَةٍ فِي أَدَاءِ اَلزَّكَاةِ وَ اَلصَّدَقَاتِ وَ صِلَةِ اَلْأَرْحَامِ وَ اِصْطِنَاعِ اَلْمَعْرُوفِ».

Hadith.1580 - Imam Ali ibn Musa Ar-Ridha {a.s} wrote to Muhammad ibn Sinan in response to his questions:
"The reason for the obligation of Zakat is to provide sustenance for the poor and to protect the wealth of the rich. Allah {SWT}, the Almighty and Majestic, has tasked the healthy with caring for those who are afflicted and tested, as Allah {SWT}, Blessed and Exalted, says*: 'You will surely be tested in your wealth and your souls'* (Surah Ali ’Imran 3:186).
In your wealth, it refers to the giving of Zakat, and in your souls, it refers to preparing yourselves for patience. This also serves as an expression of gratitude for Allah’s {SWT} blessings, an aspiration for an increase in provision, and a means of fostering compassion and mercy for the weak, sympathy for the impoverished, and encouragement for mutual assistance and solidarity.
It strengthens the poor and aids them in their religious duties. It also serves as a reminder and a lesson for the wealthy to reflect on the poor of the Hereafter through the poor of this world. It inspires them to thank Allah {SWT}, Blessed and Exalted, for what He has bestowed upon them, and to make supplications, humble themselves, and fear becoming like the impoverished in many matters.
These include fulfilling Zakat, giving in charity, maintaining ties of kinship, and performing acts of kindness."

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1581 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : «مَنْ أَخْرَجَ زَكَاةَ مَالِهِ تَامَّةً فَوَضَعَهَا فِي مَوْضِعِهَا لَمْ يُسْأَلْ مِنْ أَيْنَ اِكْتَسَبَ مَالَهُ».

Hadith.1581 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Whoever pays the full Zakat on his wealth and allocates it properly will not be questioned about how he earned his wealth."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 504 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 46 • Al-Wafi, Vol. 10, p. 44 • Wasa’il Al-Shi’a, Vol. 9, p. 218 • Bihar Al-Anwar, Vol. 93, p. 19

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1582 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّمَا جَعَلَ اَللَّهُ عَزَّ وَ جَلَّ اَلزَّكَاةَ فِي كُلِّ أَلْفٍ خَمْسَةً وَ عِشْرِينَ دِرْهَماً لِأَنَّهُ عَزَّ وَ جَلَّ خَلَقَ اَلْخَلْقَ فَعَلِمَ غَنِيَّهُمْ وَ فَقِيرَهُمْ وَ قَوِيَّهُمْ وَ ضَعِيفَهُمْ فَجَعَلَ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَ عِشْرِينَ مِسْكِيناً وَ لَوْ لاَ ذَلِكَ لَزَادَهُمُ اَللَّهُ لِأَنَّهُ خَالِقُهُمْ وَ هُوَ أَعْلَمُ بِهِمْ.

Hadith.1582 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Allah {SWT}, the Almighty and Majestic, has prescribed Zakat as twenty-five dirhams for every thousand because He created the creation and knew their wealthy and their poor, their strong and their weak. He allocated from every thousand an amount sufficient for twenty-five poor individuals. If this were not sufficient, Allah {SWT} would have increased it, for He is their Creator and knows them best."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 2 - CHAPTER ON WHAT HAS BEEN NARRATED ABOUT THOSE WHO REFUSE TO PAY ZAKAT

بَابُ مَا جَاءَ فِي مَانِعِ الزَّكَاةِ

HADITH 1583 – 1595

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1583 - رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا مِنْ ذِي مَالٍ ذَهَبٍ أَوْ فِضَّةٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلاَّ حَبَسَهُ اَللَّهُ عَزَّ وَ جَلَّ، يَوْمَ اَلْقِيَامَةِ بِقَاعٍ قَرْقَرٍ وَ سَلَّطَ عَلَيْهِ شُجَاعاً أَقْرَعَ يُرِيدُهُ وَ هُوَ يَحِيدُ عَنْهُ فَإِذَا رَأَى أَنَّهُ لاَ يَتَخَلَّصُ مِنْهُ أَمْكَنَهُ مِنْ يَدِهِ فَقَضِمَهَا كَمَا يُقْضَمُ اَلْفُجْلُ ثُمَّ يَصِيرُ طَوْقاً فِي عُنُقِهِ وَ ذَلِكَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «﴿ سَيُطَوَّقُونَ مٰا بَخِلُوا بِهِ يَوْمَ اَلْقِيٰامَةِ ﴾»

وَ مَا مِنْ ذِي مَالٍ إِبِلٍ أَوْ بَقَرٍ أَوْ غَنَمٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلاَّ حَبَسَهُ اَللَّهُ، يَوْمَ اَلْقِيَامَةِ بِقَاعٍ قَرْقَرٍ يَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَ يَنْهَشُهُ كُلُّ ذَاتِ نَابٍ بِنَابِهَا وَ مَا مِنْ ذِي مَالٍ نَخْلٍ أَوْ كَرْمٍ أَوْ زَرْعٍ يَمْنَعُ زَكَاتَهُ إِلاَّ طَوَّقَهُ اَللَّهُ تَعَالَى رَيْعَةَ أَرْضِهِ إِلَى سَبْعِ أَرَضِينَ إِلَى يَوْمِ اَلْقِيَامَةِ ».

Hadith.1583 Hariz reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:

"Anyone who possesses wealth in gold or silver and withholds the Zakat of his wealth will be confined by Allah {SWT}, the Almighty and Majestic, on the Day of Resurrection in a flat, open plain. A bald snake will be unleashed upon him, chasing him as he attempts to flee. When he realizes he cannot escape, the snake will seize his hand and bite it like a radish is bitten, and then it will coil around his neck. This is the meaning of Allah's {SWT} statement*: 'They will be encircled by what they withheld on the Day of Resurrection'* (Surah Ali 'Imran 3:180).

And anyone who possesses wealth in the form of camels, cows, or sheep and withholds the Zakat of his wealth will be confined by Allah {SWT}, the Almighty, on the Day of Resurrection in a flat, open plain. Every animal with a hoof will trample upon him with its hooves, and every animal with fangs will bite him with its fangs.

And anyone who possesses wealth in the form of palm trees, grapevines, or crops and withholds its Zakat, Allah {SWT}, the Exalted, will place upon him the burden of the yield of his land, extending to the depth of seven earths, until the Day of Resurrection."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 505 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 235 • Ma'ani al-Akhbar, Part 1, p. 335 • Al-Wafi, Vol. 10, p. 39 • Wasa'il Al-Shi'a, Vol. 9, p. 20 • Bihar Al-Anwar, Vol. 93, p. 16 • Tafsir Kanz Al-Daqaiq, Part 3, p. 276

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1584 - وَ رَوَى مَعْرُوفُ بْنُ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى قَرَنَ اَلزَّكَاةَ بِالصَّلاَةِ فَقَالَ «﴿ أَقِيمُوا اَلصَّلاٰةَ وَ آتُوا اَلزَّكٰاةَ ﴾» فَمَنْ أَقَامَ اَلصَّلاَةَ وَ لَمْ يُؤْتِ اَلزَّكَاةَ فَكَأَنَّهُ لَمْ يُقِمِ اَلصَّلاَةَ ».

Hadith.1584 - Ma'ruf ibn Kharrabudh reports from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"Indeed, Allah {SWT}, Blessed and Exalted, has paired Zakat with prayer, as He said: *'Establish prayer and give Zakat'* (Surah Al Baqarah 2:43). Therefore, whoever establishes prayer but does not give Zakat, it is as though he has not established prayer."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 506 • Al-Wafi, Vol. 10, p. 35 • Wasa’il Al-Shi’a, Vol. 9, p. 22 • Tafsir al-Burhan, Vol. 4, p. 106

1585 - وَ رَوَى أَيُّوبُ بْنُ رَاشِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَانِعُ اَلزَّكَاةِ يُطَوَّقُ بِحَيَّةٍ قَرْعَاءَ تَأْكُلُ مِنْ دِمَاغِهِ وَ ذَلِكَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ سَيُطَوَّقُونَ مٰا بَخِلُوا بِهِ يَوْمَ اَلْقِيٰامَةِ ﴾» »

Hadith.1585 - Ayyub ibn Rashid reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The one who withholds Zakat will be encircled by a bald snake that will eat from his brain. This is the meaning of Allah’s {SWT} statement: *'They will be encircled by what they withheld on the Day of Resurrection'* (Surah Ali ‘Imran 3:180)."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 505 • Al-Amali (by Al-Tusi) Vol. 1, p. 694 • Majmu’at Warram, Part 2, p. 85 • Al-Wafi, Vol. 10, p. 38 • Wasa’il Al-Shi’a, Vol. 9, p. 23 • Tafsir al-Burhan, vol. 1, p. 715 • Bihar Al-Anwar, Vol. 7, p. 182 • Bihar Al-Anwar, Vol. 93, p. 22 • Tafsir Nur Al-Thaqalayn, Part 1, p. 415

1586 - رَوَى مَسْعَدَةُ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَلْعُونٌ مَلْعُونٌ مَالٌ لاَ يُزَكَّى.

Hadith.1586 - Mas'adah reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:
"Cursed, cursed is the wealth that is not purified by Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 504 • Al-Kafi, Vol. 3, p. 505 • Al-Wafi, Vol. 10, p. 43 • Al-Wafi, Vol. 10, p. 44 • Wasa’il Al-Shi’a, Vol. 9, p. 23 • Wasa’il Al-Shi’a, Vol. 9, p. 26 • Al-Fusul al-Muhimmah, Part 2, p. 128

1587 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ مَنَعَ مِنْ زَكَاةِ مَالِهِ شَيْئاً إِلاَّ جَعَلَ اَللَّهُ ذَلِكَ يَوْمَ اَلْقِيَامَةِ ثُعْبَاناً مِنْ نَارٍ مُطَوَّقاً فِي عُنُقِهِ يَنْهَشُ مِنْ لَحْمِهِ حَتَّى يَفْرُغَ مِنَ اَلْحِسَابِ وَ هُوَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «﴿ سَيُطَوَّقُونَ مٰا بَخِلُوا بِهِ يَوْمَ اَلْقِيٰامَةِ ﴾» يَعْنِي مَا بَخِلُوا بِهِ مِنَ اَلزَّكَاةِ ».

Hadith.1587 - Muhammad ibn Muslim reported from Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"There is no servant who withholds any part of the Zakat of his wealth except that Allah {SWT} will turn it on the Day of Resurrection into a snake of fire, coiled around his neck, biting into his flesh until the reckoning is complete. This is the meaning of Allah's {SWT} statement:
'They will be encircled by what they withheld on the Day of Resurrection' (Surah Ali 'Imran 3:180), referring to what they withheld from Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Part 1, p. 404 • Wasa'il Al-Shi'a, Vol. 9, p. 22

1588 - وَ رَوَى عُبَيْدُ بْنُ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَماً فِي حَقِّهِ إِلاَّ أَنْفَقَ اِثْنَيْنِ فِي غَيْرِ حَقِّهِ وَ مَا مِنْ رَجُلٍ يَمْنَعُ حَقّاً فِي مَالِهِ إِلاَّ طَوَّقَهُ اَللَّهُ بِهِ حَيَّةً مِنْ نَارٍ يَوْمَ اَلْقِيَامَةِ ».

Hadith.1588 - Ubayd ibn Zurara reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"There is no man who withholds a single dirham from its rightful due except that he will spend two dirhams inappropriately. And there is no man who withholds a rightful due in his wealth except that Allah {SWT} will encircle him with it as a snake of fire on the Day of Resurrection."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 504 • Al-Muqni'ah, Part 1, p. 268 • Tahdhib Al-Ahkam, Vol. 4, p. 112 • Al-Wafi, Vol. 10, p. 41 • Wasa'il Al-Shi'a, Vol. 9, p. 43 • Tafsir Nur Al-Thaqalayn, Part 1, p. 414 • Tafsir Kanz Al-Daqaiq, Part 3, p. 275

1589 - وَ رَوَى أَبَانُ بْنُ تَغْلِبَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «دَمَانِ فِي اَلْإِسْلاَمِ حَلاَلٌ مِنَ اَللَّهِ تَبَارَكَ وَ تَعَالَى لاَ يَقْضِي فِيهِمَا أَحَدٌ حَتَّى يَبْعَثَ اَللَّهُ عَزَّ وَ جَلَّ قَائِمَنَا أَهْلَ اَلْبَيْتِ فَإِذَا بَعَثَ اَللَّهُ عَزَّ وَ جَلَّ قَائِمَنَا أَهْلَ اَلْبَيْتِ حَكَمَ فِيهِمَا بِحُكْمِ اَللَّهِ عَزَّ وَ جَلَّ اَلزَّانِي اَلْمُحْصَنُ يَرْجُمُهُ وَ مَانِعُ اَلزَّكَاةِ يَضْرِبُ عُنُقَهُ ».

Hadith.1589 - Aban ibn Taghlib reported from him (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) who said:
"There are two cases in Islam where the shedding of blood is permissible by Allah {SWT}, Blessed and Exalted, but no one will judge regarding them until Allah {SWT}, the Almighty and Majestic, sends forth our Qa'im (the Mahdi {a.s}) from among the Ahlulbayt. When Allah {SWT} sends forth our Qa'im {a.s}, he will judge them according to Allah's {SWT} command: the adulterer who is married will be stoned, and the one who withholds Zakat will have his neck struck (executed)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 9, p. 33

1590 - وَ رَوَى عَنْهُ عَمْرُو بْنُ جُمَيْعٍ أَنَّهُ قَالَ : «مَا أَدَّى أَحَدٌ اَلزَّكَاةَ فَنَقَصَتْ مِنْ مَالِهِ وَ لاَ مَنَعَهَا أَحَدٌ فَزَادَتْ فِي مَالِهِ».

Hadith.1590 - Amr ibn Jumei' reported from him (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) who said:
"No one ever paid Zakat, and their wealth decreased because of it, nor did anyone withhold it, and their wealth increased because of it."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 504 • Al-Muqni'ah, Part 1, p. 269 • Al-Wafi, Vol. 10, p. 42 • Wasa'il Al-Shi'a, Vol. 9, p. 23

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1591 - وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ مَنَعَ قِيرَاطاً مِنَ اَلزَّكَاةِ فَلَيْسَ بِمُؤْمِنٍ وَ لاَ مُسْلِمٍ وَ هُوَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ : «﴿ حَتّٰى إِذٰا جٰاءَ أَحَدَهُمُ اَلْمَوْتُ قٰالَ رَبِّ اِرْجِعُونِ. `لَعَلِّي أَعْمَلُ صٰالِحاً فِيمٰا تَرَكْتُ ﴾» » وَ فِي رِوَايَةٍ أُخْرَى «وَ لاَ تُقْبَلُ لَهُ صَلاَةٌ.

Hadith.1591 - In a narration from Abu Basir, reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever withholds even a carat of Zakat is neither a believer nor a Muslim. This is the meaning of Allah's {SWT} statement:
'Until, when death comes to one of them, he says, "My Lord {AZJ}, send me back, that I might do righteousness in that which I left behind"' (Surah Al-Mu'minun 23:99-100)."
In another narration, it is stated: "And none of his prayers will be accepted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 503 • Tafsir al-Burhan, Vol. 4, p. 14

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1592 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «بَيْنَمَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْمَسْجِدِ إِذْ قَالَ «قُمْ يَا فُلاَنُ قُمْ يَا فُلاَنُ قُمْ يَا فُلاَنُ» حَتَّى أَخْرَجَ خَمْسَةَ نَفَرٍ فَقَالَ «أُخْرُجُوا مِنْ مَسْجِدِنَا لاَ تُصَلُّوا فِيهِ وَ أَنْتُمْ لاَ تُزَكُّونَ».

Hadith.1592 - Ibn Muskan reported from Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"While the Messenger of Allah {SWT}, peace and blessings be upon him and his family, was in the mosque, he said, 'Stand up, so-and-so, stand up, so-and-so, stand up, so-and-so,' until he had removed five individuals. Then he said, 'Leave our mosque. Do not pray in it while you do not pay Zakat.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 503 • Al-Muqni'ah, Part 1, p. 268 • Tahdhib Al-Ahkam, Vol. 4, p. 111 • Al-Manaqib, Part 1, p. 108 • Al-Wafi, Vol. 10, p. 36 • Wasa'il Al-Shi'a, Vol. 9, p. 24

1593 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ مَنَعَ قِيرَاطاً مِنَ اَلزَّكَاةِ فَلَيْسَ بِمُؤْمِنٍ وَ لاَ مُسْلِمٍ وَ سَأَلَ اَلرَّجْعَةَ عِنْدَ اَلْمَوْتِ وَ هُوَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ: «۝ حَتّٰى إِذٰا جٰاءَ أَحَدَهُمُ اَلْمَوْتُ قٰالَ رَبِّ اِرْجِعُونِ. `لَعَلِّي أَعْمَلُ صٰالِحاً فِيمٰا تَرَكْتُ ۝» »

Hadith.1593 - Abu Basir reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever withholds even a carat of Zakat is neither a believer nor a Muslim. At the time of death, he will request to be sent back (to the world). This is the meaning of Allah's {SWT} statement: 'Until, when death comes to one of them, he says, *"My Lord {AZJ}, send me back, that I might do righteousness in that which I left behind"'* (Surah Al-Mu'minun 23:99-100)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 37

1594 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «صَلاَةٌ مَكْتُوبَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَباً يُتَصَدَّقُ بِهِ فِي بِرٍّ حَتَّى يَنْفَدَ» ثُمَّ قَالَ «وَ لاَ أَفْلَحَ مَنْ ضَيَّعَ عِشْرِينَ بَيْتاً مِنْ ذَهَبٍ بِخَمْسَةٍ وَ عِشْرِينَ دِرْهَماً» فَقِيلَ لَهُ وَ مَا مَعْنَى خَمْسَةٍ وَ عِشْرِينَ دِرْهَماً قَالَ «مَنْ مَنَعَ اَلزَّكَاةَ وُقِفَتْ صَلاَتُهُ حَتَّى يُزَكِّيَ.

Hadith.1594 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"An obligatory prayer is better than twenty Hajj pilgrimages, and one Hajj pilgrimage is better than a house filled with gold that is given in charity for good deeds until it is exhausted."
He then added: "And no one prospers who wastes twenty houses of gold over twenty-five dirhams."
He was asked: "What is the meaning of twenty-five dirhams?"
Imam {a.s} replied: "Whoever withholds Zakat, their prayer is suspended until they pay their Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 504 • Tahdhib Al-Ahkam, Vol. 4, p. 112 • Al-Wafi, Vol. 10, p. 35 • Wasa'il Al-Shi'a, Vol. 9, p. 27

1595 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا ضَاعَ مَالٌ فِي بَرٍّ وَ لاَ بَحْرٍ إِلاَّ بِتَضْيِيعِ اَلزَّكَاةِ وَ لاَ يُصَادُ مِنَ اَلطَّيْرِ إِلاَّ مَا ضَيَّعَ تَسْبِيحَهُ ».

Hadith.1595 - He (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) said:
"No wealth is lost on land or sea except due to the neglect of Zakat, and no bird is caught except that it neglected its glorification (of Allah {SWT})."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 505 • Al-Wafi, Vol. 10, p. 42 • Wasa'il Al-Shi'a, Vol. 9, p. 28 • Al-Fusul al-Muhimmah, Part 2, p. 128 • Tafsir al-Burhan, Vol. 4, p. 82

CHAPTER 3 - CHAPTER ON THOSE WHO ABANDON ZAKAT DESPITE IT BEING OBLIGATORY UPON THEM

بَابُ مَا جَاءَ فِي تَارِكِ الزِّكَاةِ وَقَدْ وَجَبَتْ لَهُ

HADITH 1596

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1596 - وَ رَوَى مَرْوَانُ بْنُ مُسْلِمٍ عَنْ عَبْدِ اَللَّهِ بْنِ هِلاَلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «تَارِكُ اَلزَّكَاةِ وَ قَدْ وَجَبَتْ لَهُ مِثْلُ مَانِعِهَا وَ قَدْ وَجَبَتْ عَلَيْهِ».

Hadith.1596 - Marwan ibn Muslim reported from Abdullah ibn Hilal, who said:
I heard Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} say:
"The one who neglects Zakat after it has become obligatory upon him is like the one who withholds it after it has become due."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 563 • Al-Muqni'ah, Part 1, p. 260 • Tahdhib Al-Ahkam, Vol. 4, p. 103 • Wasa'il Al-Shi'a, Vol. 9, p. 313

CHAPTER 4 - CHAPTER ON THE MAN WHO FEELS SHY TO TAKE ZAKAT AND IS GIVEN IN ANOTHER FORM

بَابُ الرِّجُلِ يَسْتَحْيِي مِنْ أَخْذِ الزَّكَاةِ فَيُعْطَى عَلَى وَجْهٍ آخَرَ

HADITH 1597

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1597 - رَوَى عَاصِمُ بْنُ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ مِنْ أَصْحَابِنَا يَسْتَحْيِي أَنْ يَأْخُذَ مِنَ اَلزَّكَاةِ فَأُعْطِيهِ مِنَ اَلزَّكَاةِ وَ لاَ أُسَمِّي لَهُ أَنَّهَا مِنَ اَلزَّكَاةِ فَقَالَ «أَعْطِهِ وَ لاَ تُسَمِّ لَهُ وَ لاَ تُذِلَّ اَلْمُؤْمِنَ».

Hadith.1597 - Asim ibn Humayd reported from Abu Basir, who said:
I said to Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} "A man from among our companions feels embarrassed to take from Zakat. Can I give it to him without telling him that it is from Zakat?" The Imam {a.s} replied: "Give it to him without mentioning that it is Zakat, and do not humiliate the believer."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 563 • Al-Muqni’ah, Part 1, p. 260 • Tahdhib Al-Ahkam, Vol. 4, p. 103 • Al-Wafi, Vol. 10, p. 218 • Wasa’il Al-Shi’a, Vol. 9, p. 314

CHAPTER 5 - CHAPTER ON CATEGORIES UPON WHOM ZAKAT IS OBLIGATORY

بَابُ الْأَصْنَافِ الَّتِي تَجِبُ عَلَيْهَا الزَّكَاةُ

HADITH 1598 – 1640

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1598 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أُنْزِلَتْ إِلَيْهِ آيَةُ اَلزَّكَاةِ «﴿ خُذْ مِنْ أَمْوٰالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهٰا ﴾» فِي شَهْرِ رَمَضَانَ فَأَمَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مُنَادِيَهُ فَنَادَى فِي اَلنَّاسِ «أَنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ فَرَضَ عَلَيْكُمُ اَلزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ اَلصَّلاَةَ فَفَرَضَ اَللَّهُ عَلَيْكُمْ مِنَ اَلذَّهَبِ وَ اَلْفِضَّةِ وَ اَلْإِبِلِ وَ اَلْبَقَرِ وَ اَلْغَنَمِ وَ مِنَ اَلْحِنْطَةِ وَ اَلشَّعِيرِ وَ اَلتَّمْرِ وَ اَلزَّبِيبِ» وَ نَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ وَ عَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ » قَالَ «ثُمَّ لَمْ يَتَعَرَّضْ لِشَيْءٍ مِنْ أَمْوَالِهِمْ حَتَّى حَالَ عَلَيْهِمُ اَلْحَوْلُ مِنْ قَابِلٍ فَصَامُوا وَ أَفْطَرُوا فَأَمَرَ عَلَيْهِ اَلسَّلاَمُ مُنَادِيَهُ فَنَادَى فِي اَلْمُسْلِمِينَ «أَيُّهَا اَلْمُسْلِمُونَ زَكُّوا أَمْوَالَكُمْ تُقْبَلْ صَلاَتُكُمْ» » قَالَ «ثُمَّ وَجَّهَ عُمَّالَ اَلصَّدَقَةِ وَ عُمَّالَ اَلطَّسُوقِ ».

فليس على الذهب شئ حتى يبلغ عشرين مثقالا، فإذا بلغ عشرين مثقالا ففيه نصف دينار إلى أن يبلغ أربعة وعشرين ففيه نصف دينار وعشر دينار، ثم على هذا الحساب متى زاد على عشرين أربعة أربعة ، ففي كل أربعة عشر إلى أن يبلغ أربعين مثقالا، فإذا بلغ أربعين مثقالا ففيه مثقال.

وليس على الفضة شئ حتى يبلغ مائتي درهم فإذا بلغت مائتي درهم ففيها خمسة دراهم، ومتى زاد عليها أربعون درهما ففيها درهم ، وليس في النيف شئ حتى يبلغ أربعين.

وليس في القطن والزعفران والخضر والثمار والحبوب زكاة حتى تباع و يحول على ثمنها الحول.

فإذا اجتمعت للرجل مائتا درهم فحال عليها الحول فأخرج لزكاتها خمسة دراهم فدفعها إلى الرجل فرد درهما منها وذكر أنه شبه أو زيف فليسترجع منه الأربعة الدارهم أيضا لأن هذه لم تجب عليها الزكاة لأنه كان عنده مائتا درهم إلا درهم، وليس على ما دون مائتي درهم زكاة.

وليس على السبائك زكاة إلا أن تفربها من الزكاة فإن فررت بها فعليك الزكاة.

وليس على الحلي زكاة وإن بلغ مائة ألف ولكن تعيره مؤمنا إذا استعاره منك فهذه زكاته.

وليس في النقير زكاة إنما هي على الدنانير والدراهم.

Hadith.1598 - Al-Hasan ibn Mahbub reported from Abdullah ibn Sinan, who said:
Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The verse of Zakat was revealed: *'Take alms from their wealth to purify them and cleanse them with it'* (Surah At-Tawbah 9:103), in the Month of Ramadan. The Messenger of Allah {SWT}, peace and blessings be upon him and his family, ordered his announcer to proclaim to the people: 'Allah

{SWT}, Blessed and Exalted, has made Zakat obligatory upon you as He has made prayer obligatory upon you. Allah {SWT} has prescribed Zakat for gold, silver, camels, cows, sheep, wheat, barley, dates, and raisins.' He announced this during the Month of Ramadan and exempted them from everything else."
The Imam continued:
"Then he did not take anything from their wealth until a full year had passed. When the following year came, they fasted and broke their fast. Then the Messenger of Allah {SWT}, peace and blessings be upon him, ordered his announcer to call out among the Muslims:
'O Muslims, pay the Zakat of your wealth so that your prayers may be accepted.'
He then sent out collectors for Zakat and tax collectors."

[AL SADUQ]
The details for Zakat were outlined as follows:

- Gold: There is no Zakat on gold until it reaches 20 mithqals. When it reaches 20 mithqals, half a dinar is due. For amounts over 20 mithqals, Zakat is calculated at the same rate for every additional four mithqals, until it reaches 40 mithqals. At 40 mithqals, one mithqal is due.
- Silver: There is no Zakat on silver until it reaches 200 dirhams. When it reaches 200 dirhams, five dirhams are due. For every additional 40 dirhams, one dirham is due. There is no Zakat on fractions until they reach 40 dirhams.
- Crops such as cotton, saffron, vegetables, fruits, and grains: No Zakat is due until they are sold, and a year passes on their price.
- When 200 dirhams are accumulated: If Zakat of five dirhams is paid, but one dirham is returned as defective or counterfeit, then the remaining four dirhams should also be returned, as Zakat was not due on the original amount because it was one dirham short of 200. There is no Zakat on less than 200 dirhams.
- Gold ingots: No Zakat is due on gold ingots unless they are intended for Zakat avoidance. If they are intended to avoid Zakat, then Zakat becomes due.
- Jewellery: There is no Zakat on jewellery, even if its value reaches 100,000, but lending it to a believer who asks to borrow it fulfils its Zakat.

There is no zakat on nuggets of metal; zakat is only applicable to minted gold dinars and silver dirhams.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 497 • Al-Wafi, Vol. 10, p. 33 • Tafsir al-Burhan, Vol. 2, p. 836 • Tafsir Nur Al-Thaqalayn, Part 2, p. 260 • Tafsir Kanz Al-Daqaiq, Part 5, p. 531

1599 - وَ رَوَى زُرَارَةُ وَ بُكَيْرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ فِي اَلْجَوْهَرِ وَ أَشْبَاهِهِ زَكَاةٌ وَ إِنْ كَثُرَ.

وليس في نقر الفضة زكاة وليس على مال اليتيم زكاة إلا أن يتجر به، فإن اتجربه ففيه الزكاة والربح لليتيم وعلى التاجر ضمان المال. وقد رويت رخصة في أن يجعل الربح بينهما. وقال أبي - رضي الله عنه - في رسالته إلي: لا يجزي في الزكاة أن يعطى أقل من نصف دينار.

Hadith.1599 - Zurara and Bukayr reported from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"There is no Zakat on gemstones and similar items, even if they are abundant."

[AL SADUQ]
Additionally:
There is no Zakat on silver nuggets.
There is no Zakat on the wealth of orphans unless it is invested. If it is invested, Zakat is due, and the profit belongs to the orphan, while the trader is responsible for the capital.
A narration permits sharing the profit between the orphan and the trader.
My father, may Allah {SWT} be pleased with him, mentioned in his letter to me: "It is not acceptable for Zakat to be given in an amount less than half a dinar."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 519 • Tahdhib Al-Ahkam, Vol. 4, p. 99 • Al-Wafi, Vol. 10, p. 62 • Al-Fusul al-Muhimmah, Part 2, p. 131

1600 - وَ قَدْ رَوَى مُحَمَّدُ بْنُ عَبْدِ اَلْجَبَّارِ : أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ عَلَى يَدَيْ أَحْمَدَ بْنِ إِسْحَاقَ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ اَلْعَسْكَرِيِّ عَلَيْهِ اَلسَّلاَمُ أُعْطِي اَلرَّجُلَ مِنْ إِخْوَانِي مِنَ اَلزَّكَاةِ اَلدِّرْهَمَيْنِ وَ اَلثَّلاَثَةَ فَكَتَبَ «اِفْعَلْ إِنْ شَاءَ اَللَّهُ ».

وقد روي في تقديم الزكاة وتأخيرها أربعة أشهر وستة أشهر إلا أن المقصود منهما أن تدفعها إذا وجبت عليك، ولا يجوز لك تقديمها ولا تأخيرها لأنها مقرونة بالصلاة ولا يجوز تقديم الصلاة قبل وقتها ولا تأخيرها إلا أن تكون قضاء، وكذلك الزكاة فإن أحببت أن تقدم من زكاة مالك شيئا تفرج به عن مؤمن فاجعله دينا عليه، فإذا حلت عليك فأحسبها له زكاة ليحسب لك من زكاة مالك ويكتب لك أجر القرض.

Hadith.1600 - Muhammad ibn Abd al-Jabbar narrated that one of our companions wrote a question through Ahmad ibn Ishaq to Imam Ali ibn Muhammad Al-Hadi {a.s} asking:
"May I give one of my brothers two or three dirhams from Zakat?"
The Imam wrote in reply: "Do so, if Allah {SWT} wills."

[AL SADUQ]
It has also been narrated regarding advancing or delaying Zakat by four or six months that the intent of these narrations is to ensure that Zakat is paid when it becomes obligatory upon you. It is not permissible to advance or delay it, as Zakat is associated with prayer. Just as prayer cannot be performed before its due time or delayed unless made up later, the same applies to Zakat.
However, if you wish to advance part of your Zakat to alleviate the hardship of a believer, you may give it as a loan. When the Zakat becomes due upon you, count it as Zakat for him so that it will be counted as Zakat from your wealth, and you will also earn the reward of giving a loan.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1601 - وَ قَدْ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «نِعْمَ اَلشَّيْءُ اَلْقَرْضُ إِنْ أَيْسَرَ قَضَاكَ وَ إِنْ أَعْسَرَ حَسَبْتَهُ مِنَ اَلزَّكَاةِ.

Hadith.1601 - It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said: "Loaning is a good deed. If the borrower is able to repay, they will do so; and if they are unable, you can count it as part of your Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 467 • Wasa’il Al-Shi’a, Vol. 9, p. 303 • Mustadrak Al-Wasail, Vol. 7, p. 128

1602 - وَ رُوِيَ: «أَنَّ اَلْقَرْضَ حِمًى لِلزَّكَاةِ وَ إِنْ كَانَ لَكَ عَلَى رَجُلٍ مَالٌ وَ لَمْ يَتَهَيَّأْ لَكَ قَضَاؤُهُ فَاحْسُبْهُ مِنَ اَلزَّكَاةِ إِنْ شِئْتَ وَ لاَ بَأْسَ أَنْ يَشْتَرِيَ اَلرَّجُلُ مَمْلُوكاً مُؤْمِناً مِنْ زَكَاةِ مَالِهِ فَيُعْتِقَهُ فَإِنِ اِسْتَفَادَ اَلْمَعْتُوقُ مَالاً وَ مَاتَ فَمَالُهُ لِأَهْلِ اَلزَّكَاةِ لِأَنَّهُ اُشْتُرِيَ بِمَالِهِمْ وَ إِنِ اِشْتَرَى رَجُلٌ أَبَاهُ مِنْ زَكَاةِ مَالِهِ فَأَعْتَقَهُ فَهُوَ جَائِزٌ وَ إِذَا مَاتَ رَجُلٌ مُؤْمِنٌ وَ أَحْبَبْتَ أَنْ تُكَفِّنَهُ مِنْ زَكَاةِ مَالِكَ فَأَعْطِهَا وَرَثَتَهُ يُكَفِّنُونَهُ بِهَا فَإِنْ لَمْ يَكُنْ لَهُ وَرَثَةٌ فَكَفِّنْهُ وَ اُحْسُبْهُ مِنَ اَلزَّكَاةِ فَإِنْ أَعْطَى وَرَثَتَهُ قَوْمٌ آخَرُونَ ثَمَنَ كَفَنٍ فَكَفِّنْهُ أَنْتَ وَ اُحْسُبْهُ مِنَ اَلزَّكَاةِ إِنْ شِئْتَ وَ يَكُونُ مَا أَعْطَاهُمُ اَلْقَوْمُ لَهُمْ يُصْلِحُونَ بِهِ شُئُونَهُمْ وَ إِنْ كَانَ عَلَى اَلْمَيِّتِ دَيْنٌ لَمْ يَلْزَمْ وَرَثَتَهُ قَضَاؤُهُ مِمَّا أَعْطَيْتَهُمْ وَ لاَ مِمَّا أَعْطَاهُمُ اَلْقَوْمُ لِأَنَّهُ لَيْسَ بِمِيرَاثٍ وَ إِنَّمَا هُوَ شَيْءٌ صَارَ لِوَرَثَتِهِ بَعْدَ مَوْتِهِ وَ إِذَا كَانَ مَالُكَ فِي تِجَارَةٍ وَ طُلِبَ مِنْكَ اَلْمَتَاعُ بِرَأْسِ مَالِكَ وَ لَمْ تَبِعْهُ تَبْتَغِي بِذَلِكَ اَلْفَضْلَ فَعَلَيْكَ زَكَاتُهُ إِذَا حَالَ عَلَيْهِ اَلْحَوْلُ وَ إِنْ لَمْ يُطْلَبْ مِنْكَ اَلْمَتَاعُ بِرَأْسِ مَالِكَ - فَلَيْسَ عَلَيْكَ زَكَاتُهُ وَ إِنْ غَابَ عَنْكَ مَالُكَ فَلَيْسَ عَلَيْكَ زَكَاتُهُ إِلَى أَنْ يَرْجِعَ إِلَيْكَ مَالُكَ وَ يَحُولَ عَلَيْهِ اَلْحَوْلُ وَ هُوَ فِي يَدِكَ إِلاَّ أَنْ يَكُونَ مَالُكَ عَلَى رَجُلٍ مَتَى أَرَدْتَ أَخْذَهُ مِنْهُ تَهَيَّأَ لَكَ فَإِنَّ عَلَيْكَ فِيهِ اَلزَّكَاةَ فَإِنْ رَجَعَ إِلَيْكَ مَنْفَعَتُهُ لَزِمَتْكَ زَكَاتُهُ وَ إِنْ بِعْتَ شَيْئاً وَ قَبَضْتَ ثَمَنَهُ فَاشْتَرَطْتَ عَلَى اَلْمُشْتَرِي زَكَاةَ سَنَةٍ أَوْ سَنَتَيْنِ أَوْ أَكْثَرَ فَإِنَّ ذَلِكَ جَائِزٌ يَلْزَمُهُ مِنْ دُونِكَ وَ إِنِ اِسْتَقْرَضْتَ مِنْ رَجُلٍ مَالاً وَ بَقِيَ عِنْدَكَ حَتَّى حَالَ عَلَيْهِ اَلْحَوْلُ فَإِنَّ عَلَيْكَ فِيهِ اَلزَّكَاةَ وَ لاَ تُعْطِ زَكَاةَ مَالِكَ غَيْرَ أَهْلِ اَلْوَلاَيَةِ وَ لاَ تُعْطِ مِنْ أَهْلِ اَلْوَلاَيَةِ اَلْأَبَوَيْنِ وَ اَلْوَلَدَ وَ لاَ اَلزَّوْجَ وَ لاَ اَلزَّوْجَةَ وَ لاَ اَلْمَمْلُوكَ وَ لاَ اَلْجَدَّ وَ لاَ اَلْجَدَّةَ وَ كُلَّ مَنْ يُجْبَرُ اَلرَّجُلُ عَلَى نَفَقَتِهِ وَ لاَ بَأْسَ أَنْ يُعْطَى اَلْأَخُ وَ اَلْأُخْتُ وَ اَلْعَمُّ وَ اَلْعَمَّةُ وَ اَلْخَالُ وَ اَلْخَالَةُ مِنَ اَلزَّكَاةِ.

Hadith.1602 - It is narrated:
"A loan is a safeguard for Zakat. If you are owed money by someone and they are unable to repay it, you may count it as part of your Zakat if you wish.
There is no issue if a person buys a believing slave with Zakat money and emancipates him. If the emancipated person gains wealth and dies, his wealth belongs to the beneficiaries of Zakat because he was purchased with their money.
If a man buys his father with Zakat money and emancipates him, this is permissible.
If a believer dies and you wish to shroud him using Zakat funds, give the Zakat to his heirs so they may shroud him. If he has no heirs, you may shroud him and count it as part of your Zakat.
If others give the heirs the cost of the shroud, you may still shroud him yourself and count it as Zakat if you wish. The money given by others to the heirs remains theirs to manage their affairs.

If the deceased had debts, it is not obligatory for the heirs to repay those debts from the Zakat you gave them or from the funds given by others, because these funds are not inheritance but something that came to the heirs after the death of the deceased.
If your wealth is in trade, and the goods are sought at your purchase price, Zakat is obligatory upon it if a year passes. If the goods are not sought at your purchase price, there is no Zakat due.
If your wealth is absent, Zakat is not due on it until it returns to you and a year passes with it in your possession.
However, if your wealth is owed by someone who can repay it whenever you ask, then Zakat is obligatory upon it. Once its benefit returns to you, Zakat becomes due upon it.
If you sell something and receive its price but stipulate with the buyer that they must pay the Zakat for one, two, or more years, this is permissible, and the responsibility for Zakat falls upon them, not you.
If you borrow money from someone and keep it until a year passes, Zakat is obligatory upon that money.
Do not give your Zakat to those outside the circle of wilayah, and do not give it to your parents, children, spouses, slaves, grandparents, or anyone whose expenses you are obligated to cover.
However, there is no issue in giving Zakat to your brother, sister, uncle, aunt, or cousins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1603 - وَ قَالَ زُرَارَةُ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ عِنْدَهُ مِائَةٌ وَ تِسْعَةٌ وَ تِسْعُونَ دِرْهَماً وَ تِسْعَةَ عَشَرَ دِينَاراً أَ يُزَكِّيهَا فَقَالَ «لاَ لَيْسَ عَلَيْهِ زَكَاةٌ فِي اَلدَّرَاهِمِ وَ لاَ فِي اَلدَّنَانِيرِ حَتَّى تَتِمَّ» قَالَ زُرَارَةُ وَ كَذَلِكَ هُوَ فِي جَمِيعِ اَلْأَشْيَاءِ قَالَ وَ قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ كَانَتْ عِنْدَهُ أَرْبَعُ أَيْنُقٍ وَ تِسْعٌ وَ ثَلاَثُونَ شَاةً وَ تِسْعٌ وَ عِشْرُونَ بَقَرَةً أَ يُزَكِّيهِنَّ قَالَ «لاَ يُزَكِّي شَيْئاً مِنْهُنَّ لِأَنَّهُ لَيْسَ شَيْءٌ مِنْهُنَّ تَامّاً فَلَيْسَ تَجِبُ فِيهِ اَلزَّكَاةُ ».

Hadith.1603 - Zurara said:
I asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} "A man possesses one hundred and ninety-nine dirhams and nineteen dinars. Is Zakat due on them?"
Imam {a.s} replied: "No, there is no Zakat on the dirhams or the dinars until they reach the full amount."
Zurara said: "And this is the case for all things."
He continued:
I said to Abu Abdullah {a.s} "A man has four camels, thirty-nine sheep, and twenty-nine cows. Is Zakat due on them?"
Imam {a.s} replied: "He does not owe Zakat on any of them because none of them has reached the complete (obligatory) amount, and therefore Zakat is not due upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1604 - وَ رَوَى عُمَرُ بْنُ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ فِيمَا دُونَ اَلْخَمْسِ مِنَ اَلْإِبِلِ شَيْءٌ فَإِذَا كَانَتْ خَمْساً فَفِيهَا شَاةٌ إِلَى عَشْرٍ فَإِذَا كَانَتْ عَشْراً فَفِيهَا شَاتَانِ فَإِذَا بَلَغَتْ خَمْسَ عَشْرَةَ فَفِيهَا ثَلاَثٌ مِنَ اَلْغَنَمِ فَإِذَا بَلَغَتْ عِشْرِينَ فَفِيهَا أَرْبَعٌ مِنَ اَلْغَنَمِ فَإِذَا بَلَغَتْ خَمْساً وَ عِشْرِينَ فَفِيهَا خَمْسٌ مِنَ اَلْغَنَمِ فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا اِبْنَةُ مَخَاضٍ إِلَى خَمْسٍ وَ ثَلاَثِينَ فَإِنْ لَمْ يَكُنْ عِنْدَهُ اِبْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ فَإِذَا زَادَتْ عَلَى خَمْسٍ وَ ثَلاَثِينَ بِوَاحِدَةٍ فَفِيهَا اِبْنَةُ لَبُونٍ إِلَى خَمْسٍ وَ أَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا حِقَّةٌ وَ إِنَّمَا سُمِّيَتْ حِقَّةً لِأَنَّهَا اِسْتَحَقَّتْ أَنْ يُرْكَبَ ظَهْرُهَا إِلَى سِتِّينَ فَإِنْ زَادَتْ وَاحِدَةٌ فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَ سَبْعِينَ فَإِنْ زَادَتْ وَاحِدَةٌ فَفِيهَا اِبْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِنْ زَادَتْ وَاحِدَةٌ فَحِقَّتَانِ إِلَى عِشْرِينَ وَ مِائَةٍ فَإِنْ زَادَتْ عَلَى اَلْعِشْرِينَ وَ اَلْمِائَةِ وَاحِدَةٌ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَ فِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ ».

وكل من وجبت عليه جذعة ولم تكن عنده وكانت عنده حقة دفعها ودفع معها شاتين أو عشرين درهما، ومن وجبت عليه حقة ولم تكن عنده وكانت عنده جذعة دفعها وأخذ من المصدق شاتين أو عشرين درهما، ومن وجبت عليه حقه ولم تكن عنده وكانت عنده ابنة لبون دفعها ودفع معها شاتين أو عشرين درهما، ومن وجبت عليه ابنة لبون ولم تكن عنده وكانت عنده حقة دفعها وأعطاه المصدق شاتين أو عشرين درهما، ومن وجبت عليه ابنة لبون ولم تكن عنده وكانت عنده ابنة مخاض دفعها وأعطى معها شاتين أو عشرين درهما، ومن وجبت عليه ابنة مخاض ولم تكن عنده وكانت عنده ابنة لبون دفعها وأعطاه المصدق شاتين أو عشرين درهما، ومن وجبت عليه ابنة مخاض ولم تكن عنده وكان عنده ابن لبون ذكر فإنه يقبل منه ابن لبون وليس يدفع معه شيئا.

Hadith.1604 - Umar ibn Udhaynah narrated from Zurara, who reported from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$ who said:
"There is no Zakat on fewer than five camels. When there are five camels, one sheep is due as Zakat, up to ten camels. When there are ten camels, two sheep are due. When they reach fifteen camels, three sheep are due. When they reach twenty camels, four sheep are due. When they reach twenty-five camels, five sheep are due.
If they exceed twenty-five camels by one, a yearling she-camel (bint makhad) is due, up to thirty-five camels. If the owner does not have a yearling she-camel, then a yearling male camel (ibn labun) is acceptable.
When the camels exceed thirty-five by one, a two-year-old she-camel (bint labun) is due, up to forty-five camels. If they increase by one over forty-five, a three-year-old she-camel (hiqqah) is due. It is called hiqqah because it has become eligible to be ridden.
This continues up to sixty camels. If they increase by one beyond sixty, a four-year-old she-camel (jadha'ah) is due, up to seventy-five camels. If they increase by one beyond seventy-five, two two-year-old she-camels (bint labun) are due, up to ninety camels.
If they increase by one beyond ninety, two three-year-old she-camels (hiqqah) are due, up to one hundred and twenty camels. If they exceed one hundred and twenty camels, for every fifty camels, a three-year-old she-camel (hiqqah) is due, and for every forty camels, a two-year-old she-camel (bint labun) is due."

[AL SADUQ]

Whoever is obligated to give a jadh’a (a four-year-old she-camel) and does not have one but has a hiqqah (a three-year-old she-camel), he gives the hiqqah and adds to it two sheep or twenty dirhams.
If one is obligated to give a hiqqah and does not have one but has a jadh’a, he gives the jadh’a and takes from the collector two sheep or twenty dirhams.
If one is obligated to give a hiqqah and does not have one but has a bint labun (a two-year-old she-camel), he gives the bint labun and adds to it two sheep or twenty dirhams.
If one is obligated to give a bint labun and does not have one but has a hiqqah, he gives the hiqqah and the collector gives him two sheep or twenty dirhams.
If one is obligated to give a bint labun and does not have one but has a bint makhad (a one-year-old she-camel), he gives the bint makhad and adds to it two sheep or twenty dirhams.
If one is obligated to give a bint makhad and does not have one but has a bint labun, he gives the bint labun and the collector gives him two sheep or twenty dirhams.
If one is obligated to give a bint makhad and does not have one but has a ibn labun (a two-year-old male camel), the ibn labun is accepted from him, and he does not need to add anything.

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Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 9, p. 108

1605 - وَ رُوِيَ عَنْ رَجُلٍ مِنْ ثَقِيفٍ أَنَّهُ قَالَ: اِسْتَعْمَلَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ عَلَى بَانِقْيَا وَ سَوَادٍ مِنْ سَوَادِ اَلْكُوفَةِ فَقَالَ لِي وَ اَلنَّاسُ حُضُورٌ «أُنْظُرْ خَرَاجَكَ فَجِدَّ فِيهِ وَ لاَ تَتْرُكْ مِنْهُ دِرْهَماً فَإِذَا أَرَدْتَ أَنْ تَتَوَجَّهَ إِلَى عَمَلِكَ فَمُرَّ بِي» قَالَ فَأَتَيْتُهُ فَقَالَ لِي «إِنَّ اَلَّذِي سَمِعْتَهُ مِنِّي خُدْعَةٌ إِيَّاكَ أَنْ تَضْرِبَ مُسْلِماً أَوْ يَهُودِيّاً أَوْ نَصْرَانِيّاً فِي دِرْهَمِ خَرَاجٍ أَوْ تَبِيعَ دَابَّةَ عَمَلٍ فِي دِرْهَمٍ فَإِنَّا أُمِرْنَا أَنْ نَأْخُذَ مِنْهُ اَلْعَفْوَ ».

Hadith.1605 - It is narrated from a man of Thaqif who said:
"Imam Ali ibn Abi Talib {a.s} appointed me over Banqiya and a portion of the lands of Kufa. He said to me, in the presence of the people: 'Inspect your revenue and be diligent in collecting it; do not leave even a single dirham. When you are ready to head to your assignment, come see me.'
I went to him, and Imam {a.s} said to me: 'What you heard from me was a strategy. Be cautious not to strike a Muslim, a Jew, or a Christian for a dirham of revenue, nor to seize a working animal for a dirham. We have been commanded to take only what is easy for them to give.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 540 • Al-Muqni’ah, Part 1, p. 257 • Tahdhib Al-Ahkam, Vol. 4, p. 98 • Al-Wafi, Vol. 10, p. 157 • Wasa’il Al-Shi’a, Vol. 9, p. 132 • Bihar Al-Anwar, Vol. 41, p. 128

1606 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «لاَ تُبَاعُ اَلصَّدَقَةُ حَتَّى تُعْقَلَ.

قال مصنف هذا الكتاب - رحمه الله -: أسنان الإبل: من أول ما تطرحه أمه إلى تمام السنة حوار ، فإذا دخل في الثانية سمي ابن مخاض لان أمه قد حملت، فإذا دخل في الثالثة سمي ابن لبون، وذلك أن أمه قد وضعت وصار لها لبن، فإذا دخل في الرابعة سمي الذكر حقا والأنثى حقة لأنه قد استحق أن يحمل عليه، فإذا دخل في الخامسة

سمي جذعا، فإذا دخل في السادسة سمي ثنيا لأنه ألقى ثنيته، فإذا دخل في السابعة ألقى رباعيته وسمي رباعا، فإذا دخل في الثامنة ألقى السن التي بعد الرباعية وسمي سديسا، فإذا دخل في التاسعة فطر نابه وسمي بازلا فإذا دخل في العاشرة فهو مخلف وليس له بعد هذا اسم.

والأسنان التي تؤخذ في الصدقة من ابن مخاض إلى الجذع. وليس على الإبل العوامل شئ إنما ذاك على السائمة الراعية، وفي البخت السائمة مثل ما في الإبل العربية.

وليس على البقر شئ حتى يبلغ ثلاثين بقرة، فإذا بلغت ففيها تبيع حولي وليس فيما دون الثلاثين بقرة شئ، فإذا بلغت أربعين بقرة ففيها مسنة إلى ستين فإذا بلغت ستين ففيها تبيعتان إلى سبعين، ثم فيها تبيعة ومسنة إلى ثمانين، فإذا بلغت ثمانين ففيها مسنتان إلى تسعين، فإذا بلغت تسعين ففيها ثلاث تبايع. فإذا كثر البقر سقط هذا كله، ويخرج صاحب البقر من كل ثلاثين بقرة تبيعا ومن كل أربعين مسنة.

وليس في البقر العوامل زكاة إنما الصدقات على السائمة الراعية، وكل ما لم يحل عليه الحول عند صاحبه فلا شئ عليه، فإذا حال عليه الحول فقد وجبت عليه.

Hadith.1606 - Imam Ali ibn Abi Talib {a.s} said: "Charity is not sold until it is apportioned."

[AL SADUQ]

The author of this book -may Allah {SWT} have mercy on him, commented:
The stages of a camel's growth are as follows:
From birth until it completes its first year, it is called a hawar.
When it enters its second year, it is called a bint makhad (son of a pregnant camel), as its mother is likely pregnant again.
When it enters its third year, it is called a bint labun (son of a milking camel) because its mother is now lactating.
When it enters its fourth year, the male is called a hiqq and the female a hiqqah, as they are now eligible to bear burdens.
Upon entering the fifth year, it is called a jadha’.
In the sixth year, it is called a thani, as it sheds its front teeth.
In the seventh year, it sheds its next set of teeth and is called a rabaa’.
In the eighth year, it sheds the teeth following the rabaa and is called a sadis.
In the ninth year, it sheds its canine teeth and is called a bazil.
Upon entering its tenth year, it is called a mukhlif, and it has no further specific name beyond this.
The stages of camels from which Zakat is taken range from the bint makhad to the jadha’.
Working camels (ibila al-awaamil) are exempt from Zakat; only freely grazing camels are liable.
For freely grazing Bactrian camels, the rules are the same as for Arabian camels.
As for cows, there is no Zakat until the number reaches thirty. When there are thirty cows, one yearling bull (tabi’ hawli) is due. There is no Zakat on fewer than thirty cows. When the number reaches forty cows, a two-year-old cow (musinnah) is due, up to sixty cows.
When there are sixty cows, two yearling bulls (tabi’an) are due, up to seventy cows. When there are seventy cows, one yearling bull and one two-year-old cow are due, up to eighty cows. When there are eighty cows, two two-year-old cows (musintan) are due, up to ninety cows.

When there are ninety cows, three yearling bulls are due. If the number of cows increases significantly, this system is replaced. For every thirty cows, a yearling bull (tabi') is due, and for every forty cows, a two-year-old cow (musinnah) is due.
No Zakat is due on working cattle (baqar al-awaamil). Zakat is obligatory only on freely grazing cattle. Additionally, no Zakat is due on wealth until it has remained in the owner's possession for a full year. When the year is complete, Zakat becomes obligatory.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 538 • Al-Wafi, Vol. 10, p. 160 • Wasa'il Al-Shi'a, Vol. 9, p. 132

1607 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ فِي اَلْجَوَامِيسِ شَيْءٌ قَالَ «مِثْلُ مَا فِي اَلْبَقَرِ».

وليس على الغنم شئ حتى تبلغ أربعين شاة فإذا بلغت أربعين وزادت واحدة ففيها شاة إلى عشرين ومائة، فإن زادت واحدة ففيها شاتان إلى مائتين، فإن زادت واحدة ففيها ثلاثة شياه إلى ثلاثمائة، فإذا كثر سقط هذا كله واخرج من كل مائة شاة.

ويقصد المصدق الموضع الذي فيه الغنم فينادي يا معشر المسلمين هل لله عز وجل في أموالكم حق؟ فإن قالوا: نعم أمر أن يخرج إليه الغنم ويفرقها فرقتين ويخير صاحب الغنم إحدى الفرقتين ويأخذ المصدق صدقتها من الفرقة الثانية، فإن أحب صاحب الغنم أن يترك المصدق له هذه، فله ذلك ويأخذ غيرها فإن أحب صاحب الغنم أن يترك هذه ويأخذه هذه أيضا فليس له ذلك، ولا يفرق المصدق بين غنم مجتمع ولا يجمع بين متفرق.

Hadith.1607 - Hariz reported from Zurara, who reported from Abu Ja'far (Imam Muhammad ibn Ali Al-Baqir {a.s}).
Zurara said: I asked him, "Is there Zakat on buffalo?"
Imam {a.s} replied: "The same as for cows."

[AL SADUQ]
There is no Zakat on sheep until they reach forty. When they reach forty and increase by one, one sheep is due as Zakat, up to one hundred and twenty sheep. If they increase by one beyond one hundred and twenty, two sheep are due, up to two hundred sheep. If they increase by one beyond two hundred, three sheep are due, up to three hundred sheep. When the number of sheep increases significantly, this system is replaced, and one sheep is taken as Zakat for every one hundred sheep.
The Zakat collector goes to the place where the sheep are kept and calls out, "O Muslims, is there a right for Allah {SWT}, the Almighty and Majestic, in your wealth?"
If they reply, "Yes," he instructs that the sheep be brought out. He divides them into two groups and allows the owner of the sheep to choose one of the two groups. The Zakat collector then takes the Zakat from the second group.
If the owner wishes to keep the group selected by the collector, he may do so, and the collector will take from the other group. However, if the owner wishes to keep both groups, this is not permissible. The Zakat collector should not separate sheep that are kept together, nor combine sheep that are kept apart.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 534 • Al-Wafi, Vol. 10, p. 96 • Wasa'il Al-Shi'a, Vol. 9, p. 115

1608 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لَيْسَ فِي اَلْأَكِيلَةِ وَ لاَ فِي اَلرُّبَّى اَلَّتِي تُرَبَّى اِثْنَتَيْنِ وَ لاَ شَاةِ لَبَنٍ وَ لاَ فَحْلِ اَلْغَنَمِ صَدَقَةٌ».

Hadith.1608 - Abd al-Rahman ibn al-Hajjaj reported from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"There is no Zakat on animals kept for personal consumption, on young animals raised for two years, on milking sheep, or on breeding rams."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 535 • Al-Sara'ir, Part 3, p. 606 • Al-Wafi, Vol. 10, p. 97 • Wasa'il Al-Shi'a, Vol. 9, p. 124

1609 - وَ فِي رِوَايَةِ سَمَاعَةَ قَالَ: «لاَ تُؤْخَذُ اَلْأَكُولَةُ وَ اَلْأَكُولَةُ اَلْكَبِيرَةُ مِنَ اَلشَّاةِ تَكُونُ فِي اَلْغَنَمِ وَ لاَ وَالِدٌ وَ لاَ اَلْكَبْشُ اَلْفَحْلُ ».

Hadith.1609 - In a narration from Sama'ah, it is reported:
"The animal kept for eating, the large eating sheep among the flock, the nursing ewe, and the breeding ram are not to be taken as Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 535 • Al-Wafi, Vol. 10, p. 98 • Wasa'il Al-Shi'a, Vol. 9, p. 125 • Al-Fusul al-Muhimmah, Part 2, p. 134

1610 - وَ سَأَلَهُ إِسْحَاقُ بْنُ عَمَّارٍ : عَنِ اَلسَّخْلِ مَتَى تَجِبُ فِيهِ اَلصَّدَقَةُ قَالَ «إِذَا أَجْذَعَ.

Hadith.1610 - Ishaq ibn Ammar asked him (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) about young lambs: "When does Zakat become obligatory on them?"
Imam {a.s} replied: "When they reach the age of jadha' (when they shed their baby teeth)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[ضمان المزكى، وزكاة النقدين، ومستحق الزكاة]

1611 - وَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «إِنَّ بَنِي تَغْلِبَ أَنِفُوا مِنَ اَلْجِزْيَةِ وَ سَأَلُوا عُمَرَ أَنْ يُعْفِيَهُمْ فَخَشِيَ أَنْ يَلْحَقُوا بِالرُّومِ فَصَالَحَهُمْ عَلَى أَنْ صَرَفَ ذَلِكَ عَنْ رُءُوسِهِمْ وَ ضَاعَفَ عَلَيْهِمُ اَلصَّدَقَةَ فَرَضُوا بِذَلِكَ فَعَلَيْهِمْ مَا صَالَحُوا عَلَيْهِ وَ رَضُوا بِهِ إِلَى أَنْ يَظْهَرَ اَلْحَقُّ ».

[Guarantee of the One Who Pays Zakat, Zakat on Gold and Silver, and the Recipients of Zakat]
Hadith.1611 - Imam Ali ibn Musa al-Ridha {a.s} said:
"The Banu Taghlib were reluctant to pay the Jizyah and requested Umar to exempt them. Fearing that they might join the Romans, he made a treaty with them, whereby the Jizyah was removed from their heads, and instead, their charity (Zakat) was doubled. They accepted this arrangement. Thus, they are bound by what they agreed to and accepted until the truth prevails (the rule of justice is established)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 350 • Wasa’il Al-Shi’a, Vol. 15, p. 152

1612 - وَ سَأَلَهُ يَعْقُوبُ بْنُ شُعَيْبٍ : عَنِ اَلْعُشُورِ اَلَّتِي تُؤْخَذُ مِنَ اَلرَّجُلِ يُحْتَسَبُ بِهَا مِنْ زَكَاتِهِ قَالَ «نَعَمْ إِنْ شَاءَ ».

Hadith.1612 - Ya'qub ibn Shu'ayb asked him (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) about the tithes collected from a man: "Can they be counted as part of his Zakat?"
Imam {a.s} replied: "Yes, if he wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1613 - وَ رَوَى اَلسَّكُونِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَا أَخَذَ مِنْكَ اَلْعَاشِرُ فَطَرَحَهُ فِي كُوزِهِ فَهُوَ مِنْ زَكَاتِكَ وَ مَا لَمْ يَطْرَحْ فِي اَلْكُوزِ فَلاَ تَحْسُبْهُ مِنْ زَكَاتِكَ ».

Hadith.1613 - Al-Sakuni narrated from Ja'far ibn Muhammad, from his forefathers, from Imam Ali ibn Abi Talib {a.s} who said:
"Whatever the tax collector takes from you and places in his container counts as part of your Zakat. However, whatever he does not place in the container should not be counted as part of your Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 544 • Al-Wafi, Vol. 10, p. 146 • Wasa’il Al-Shi’a, Vol. 9, p. 252

1614 - وَ رَوَى سَمَاعَةُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يُخَلِّفُ لِأَهْلِهِ نَفَقَةَ ثَلاَثَةِ آلاَفِ دِرْهَمٍ نَفَقَةَ سَنَتَيْنِ عَلَيْهِ زَكَاةٌ قَالَ «إِنْ كَانَ شَاهِداً فَعَلَيْهِ زَكَاةٌ وَ إِنْ كَانَ غَائِباً فَلَيْسَ فِيهَا شَيْءٌ.

Hadith.1614 - Sama'ah narrated from Abu Basir, who reported from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}). He said:
I asked him, "A man leaves his family with a provision of three thousand dirhams for two years' expenses. Is Zakat due on it?"
Imam {a.s} replied: "If he is present, Zakat is due on it. If he is absent, there is nothing due on it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 544 • Tahdhib Al-Ahkam, Vol. 4, p. 99 • Al-Wafi, Vol. 10, p. 121 • Wasa’il Al-Shi’a, Vol. 9, p. 173

1615 - وَ سَأَلَهُ مُحَمَّدُ بْنُ اَلنُّعْمَانِ اَلْأَحْوَلُ : عَنْ رَجُلٍ عَجَّلَ زَكَاةَ مَالِهِ ثُمَّ أَيْسَرَ اَلْمُعْطَى قَبْلَ رَأْسِ اَلسَّنَةِ قَالَ «يُعِيدُ اَلْمُعْطِي اَلزَّكَاةَ.

Hadith.1615 - Muhammad ibn al-Nu'man al-Ahwal asked him (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$) about a man who advanced the Zakat of his wealth, but the recipient became wealthy before the year's end.
Imam $^{\{a.s\}}$ replied: "The giver must pay the Zakat again."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 545 • Tahdhib Al-Ahkam, Vol. 4, p. 45 • Al-Istibsar, Part 2, p. 33 • Al-Wafi, Vol. 10, p. 136 • Wasa’il Al-Shi’a, Vol. 9, p. 214 • Wasa’il Al-Shi’a, Vol. 9, p. 304

1616 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ أَعْطَى زَكَاةَ مَالِهِ رَجُلاً وَ هُوَ يَرَى أَنَّهُ مُعْسِرٌ فَوَجَدَهُ مُوسِراً قَالَ «لاَ يُجْزِي عَنْهُ ».

Hadith.1616 - He (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$) was asked about a man who gave the Zakat of his wealth to someone he thought was needy, but later found out that the recipient was wealthy.
Imam $^{\{a.s\}}$ replied: "It does not suffice for him (the obligation is not fulfilled)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 545 • Tahdhib Al-Ahkam, Vol. 4, p. 51 • Tahdhib Al-Ahkam, Vol. 4, p. 102 • Al-Wafi, Vol. 10, p. 175 • Wasa’il Al-Shi’a, Vol. 9, p. 215

1617 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ قَالَ لَهُ رَجُلٌ بَعَثَ بِزَكَاةِ مَالِهِ لِتُقْسَمَ فَضَاعَتْ هَلْ عَلَيْهِ ضَمَانُهَا حَتَّى تُقْسَمَ فَقَالَ «إِذَا وَجَدَ لَهَا مَوْضِعاً فَلَمْ يَدْفَعْهَا فَهُوَ لَهَا ضَامِنٌ حَتَّى يَدْفَعَهَا فَإِنْ لَمْ يَجِدْ لَهَا مَنْ يَدْفَعُهَا إِلَيْهِ فَبَعَثَ بِهَا إِلَى أَهْلِهَا فَلَيْسَ عَلَيْهِ ضَمَانُهَا لِأَنَّهَا قَدْ خَرَجَتْ مِنْ يَدِهِ وَ كَذَلِكَ اَلْوَصِيُّ اَلَّذِي يُوصَى إِلَيْهِ يَكُونُ ضَامِناً لِمَا دُفِعَ إِلَيْهِ إِذَا وَجَدَ رَبَّهُ اَلَّذِي أُمِرَ بِدَفْعِهِ إِلَيْهِ فَإِنْ لَمْ يَجِدْ فَلَيْسَ عَلَيْهِ ضَمَانٌ ».

Hadith.1617 - Muhammad ibn Muslim reported from him (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$) that a man asked him about someone who sent the Zakat of his wealth to be distributed, but it was lost before being distributed.
The man asked: "Is he liable for it until it is distributed?"
The Imam $^{\{a.s\}}$ replied: "If he found someone to whom he could give it but did not hand it over, he is liable for it until he gives it. However, if he could not find someone to give it to and sent it to its rightful recipients, then he is not liable for it, as it has left his possession.

The same applies to a trustee (executor of a will) who is entrusted with something. If he finds the rightful owner to whom he was instructed to deliver it but does not hand it over, he is liable. However, if he cannot find the rightful owner, he is not liable."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 553 • Tahdhib Al-Ahkam, Vol. 4, p. 47 • Al-Wafi, Vol. 10, p. 213 • Wasa'il Al-Shi'a, Vol. 9, p. 285

1618 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَخْرَجَ اَلرَّجُلُ اَلزَّكَاةَ مِنْ مَالِهِ ثُمَّ سَمَّاهَا لِقَوْمٍ فَضَاعَتْ أَوْ أَرْسَلَ بِهَا إِلَيْهِمْ فَضَاعَتْ فَلاَ شَيْءَ عَلَيْهِ ».

Hadith.1618 - Abu Basir reported from Abu Ja'far Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$ who said: "If a man separates the Zakat from his wealth and designates it for a group of people, but it gets lost, or he sends it to them, and it gets lost, then there is no liability upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 553 • Tahdhib Al-Ahkam, Vol. 4, p. 47 • Al-Wafi, Vol. 10, p. 213 • Wasa'il Al-Shi'a, Vol. 9, p. 286

1619 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ عَبْدِ اَلْكَرِيمِ بْنِ عُتْبَةَ اَلْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقْسِمُ صَدَقَةَ أَهْلِ اَلْبَوَادِي فِي أَهْلِ اَلْبَوَادِي وَ صَدَقَةَ أَهْلِ اَلْحَضَرِ فِي أَهْلِ اَلْحَضَرِ وَ لاَ يَقْسِمُهَا بَيْنَهُمْ بِالسَّوِيَّةِ إِنَّمَا يَقْسِمُهَا عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ مَا يَرَى لَيْسَ فِي ذَلِكَ شَيْءٌ مُوَقَّتٌ.

Hadith.1619 - Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Umar ibn Udaynah, from Zurara, from Abd al-Karim ibn Utbah al-Hashimi, from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ who said:
"The Messenger of Allah $^{\{SWT\}}$, peace and blessings be upon him and his family, used to distribute the charity of the Bedouins among the Bedouins and the charity of the city dwellers among the city dwellers. He would not divide it equally among them but rather distributed it according to the number of people present and as he saw fit. There was no fixed measure in this regard."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 554

1620 - وَ فِي رِوَايَةِ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلزَّكَاةِ يَبْعَثُ بِهَا اَلرَّجُلُ إِلَى بَلَدٍ غَيْرِ بَلَدِهِ فَقَالَ «لاَ بَأْسَ يَبْعَثُ بِالثُّلُثِ أَوِ اَلرُّبُعِ ».

Hadith.1620 - In a narration from Durust ibn Abi Mansur, it is reported that Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said regarding Zakat:

"A man may send a portion of his Zakat to a place other than his own. He said, 'There is no issue if he sends one-third or one-fourth of it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 46 • Wasa'il Al-Shi'a, Vol. 9, p. 283

1621 - وَ رَوَى عَنْهُ هِشَامُ بْنُ اَلْحَكَمِ رَحِمَهُ اَللَّهُ: فِي اَلرَّجُلِ يُعْطَى اَلزَّكَاةَ يَقْسِمُهَا أَ لَهُ أَنْ يُخْرِجَ اَلشَّيْءَ مِنْهَا مِنَ اَلْبَلْدَةِ اَلَّتِي هُوَ بِهَا إِلَى غَيْرِهَا قَالَ «لاَ بَأْسَ ».

Hadith.1621 - Hisham ibn al-Hakam, may Allah {SWT} have mercy on him, narrated from him (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) regarding a man who is given Zakat to distribute: "Is it permissible for him to take a portion of it from the town where he resides to another?"
Imam {a.s} replied: "There is no issue."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 554 • Al-Wafi, Vol. 10, p. 215 • Wasa'il Al-Shi'a, Vol. 9, p. 282

1622 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يُعْطِي زَكَاتَهُ عَنِ اَلدَّرَاهِمِ دَنَانِيرَ وَ عَنِ اَلدَّنَانِيرِ دَرَاهِمَ بِالْقِيمَةِ أَ يَحِلُّ ذَلِكَ قَالَ «لاَ بَأْسَ بِهِ».

Hadith.1622 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who gives his Zakat for dirhams in the form of dinars, and for dinars in the form of dirhams, based on their value.
Imam {a.s} replied: "There is no issue with that."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Masa'il Ali bin Ja'far, Part 1, p. 125 • Qurb al-Isnad, Part 1, p. 229 • Tahdhib Al-Ahkam, Vol. 4, p. 95

1623 - وَ كَتَبَ مُحَمَّدُ بْنُ خَالِدٍ اَلْبَرْقِيُّ إِلَى أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ : هَلْ يَجُوزُ أَنْ يُخْرَجَ عَمَّا يَجِبُ فِي اَلْحَرْثِ مِنَ اَلْحِنْطَةِ وَ اَلشَّعِيرِ وَ مَا يَجِبُ عَلَى اَلذَّهَبِ دَرَاهِمُ بِقِيمَةِ مَا يَسْوَى أَمْ لاَ يَجُوزُ إِلاَّ أَنْ يُخْرَجَ مِنْ كُلِّ شَيْءٍ مِمَّا فِيهِ فَأَجَابَ عَلَيْهِ اَلسَّلاَمُ «أَيُّمَا تَيَسَّرَ يُخْرَجُ».

Hadith.1623 - Muhammad ibn Khalid al-Barqi wrote to Abu Ja'far al-Thani, Imam Muhammad al-Jawad {a.s} asking:
"Is it permissible to pay the Zakat due on crops such as wheat and barley, or on gold, in dirhams equal to their value, or is it obligatory to pay the Zakat in kind from each category?"
Imam {a.s} replied: "Whichever is easier may be given."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 559 • Al-Wafi, Vol. 10, p. 151 • Wasa'il Al-Shi'a, Vol. 9, p. 167 • Wasa'il Al-Shi'a, Vol. 9, p. 192 • A'lam al-Uloom, Vol. 23, p. 334 • A'lam al-Uloom, Vol. 23, p. 411

1624 - وَ سَأَلَ عُمَرُ بْنُ يَزِيدَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ فَرَّ بِمَالِهِ مِنَ اَلزَّكَاةِ فَاشْتَرَى بِهِ أَرْضاً أَوْ دَاراً أَ عَلَيْهِ فِيهِ شَيْءٌ فَقَالَ «لاَ وَ لَوْ جَعَلَهُ حُلِيّاً أَوْ نُقَراً فَلاَ شَيْءَ عَلَيْهِ وَ مَا مَنَعَ نَفْسَهُ مِنْ فَضْلِهِ فَهُوَ أَكْثَرُ مِمَّا مَنَعَ مِنْ حَقِّ اَللَّهِ اَلَّذِي يَكُونُ فِيهِ.

Hadith.1624 - Umar ibn Yazid asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who evaded paying Zakat on his wealth by purchasing land or a house with it.
He asked: "Is anything still due on it?"
The Imam {a.s} replied: "No, even if he turned it into jewellery or silver nuggets, nothing is due on it. However, by withholding what he owed to Allah {SWT}, he deprived himself of a greater blessing than what he withheld from Allah's {SWT} right."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 559 • Al-Wafi, Vol. 10, p. 73 • Wasa'il Al-Shi'a, Vol. 9, p. 159

1625 - وَ رَوَى زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ وَ حَالَ عَلَيْهِ اَلْحَوْلُ فَإِنَّهُ يُزَكِّيهِ» قِيلَ لَهُ فَإِنْ وَهَبَهُ قَبْلَ حَوْلِهِ بِشَهْرٍ أَوْ بِيَوْمٍ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ إِذاً» وَ رَوَى زُرَارَةُ عَنْهُ أَنَّهُ قَالَ «إِنَّمَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْماً فِي إِقَامَتِهِ ثُمَّ يَخْرُجُ فِي آخِرِ اَلنَّهَارِ فِي سَفَرٍ وَ أَرَادَ بِسَفَرِهِ ذَلِكَ إِبْطَالَ اَلْكَفَّارَةِ اَلَّتِي وَجَبَتْ عَلَيْهِ».

Hadith.1625 - Zurara and Muhammad ibn Muslim narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Any man who possesses wealth, and a year passes over it, must pay Zakat on it."
He was asked: "What if he gifts it away a month or a day before the year completes?"
Imam {a.s} replied: "Then there is nothing obligatory upon him."
Zurara also narrated from him that he said:
"This is similar to a man who breaks his fast on a day in Month of Ramadan while residing at home, then sets out on a journey later that day with the intention of nullifying the expiation that had become obligatory upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 133

1626 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلتِّسْعَةِ اَلْأَصْنَافِ «إِذَا حَوَّلْتَهَا فِي اَلسَّنَةِ فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ.

Hadith.1626 - Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said regarding the nine categories (liable for Zakat):
"If they are converted (to another form) within the year, then nothing is due on them."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 142 • Wasa’il Al-Shi’a, Vol. 9, p. 153 • Wasa’il Al-Shi’a, Vol. 9, p. 163

1627 - وَ سُئِلَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلرَّجُلِ لَهُ دَارٌ وَ خَادِمٌ وَ عَبْدٌ أَ يَقْبَلُ اَلزَّكَاةَ قَالاَ «نَعَمْ إِنَّ اَلدَّارَ وَ اَلْخَادِمَ لَيْسَا بِمَالٍ ».

Hadith.1627 - Abu Ja'far (Imam Muhammad ibn Ali Al-Baqir) and Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ were asked about a man who owns a house, a servant, and a slave. "Can he accept Zakat?"
They $^{\{a.s\}}$ replied: "Yes, because the house and the servant are not considered wealth."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 51 • Wasa’il Al-Shi’a, Vol. 9, p. 235

1628 - وَ قَدْ تَحِلُّ اَلزَّكَاةُ لِصَاحِبِ اَلسَّبْعِمِائَةِ وَ تَحْرُمُ عَلَى صَاحِبِ اَلْخَمْسِينَ إِذَا كَانَ صَاحِبُ اَلسَّبْعِمِائَةِ لَهُ عِيَالٌ كَثِيرٌ فَلَوْ قَسَمَهَا بَيْنَهُمْ لَمْ تَكْفِهِ فَلْيُعِفَّ عَنْهَا نَفْسَهُ وَ لْيَأْخُذْهَا لِعِيَالِهِ وَ أَمَّا صَاحِبُ اَلْخَمْسِينَ فَإِنَّهُ تَحْرُمُ عَلَيْهِ إِذَا كَانَ وَحْدَهُ وَ هُوَ مُحْتَرِفٌ يَعْمَلُ بِهَا وَ هُوَ يُصِيبُ فِيهَا مَا يَكْفِيهِ إِنْ شَاءَ اَللَّهُ تَعَالَى».

ولا يجوز أن يعطى شارب الخمر من الزكاة شيئا.

Hadith.1628 - It is permissible for a man who owns seven hundred (dirhams or similar) to accept Zakat, while it is prohibited for a man who owns fifty. This is because the one with seven hundred may have many dependents, and if he divides his wealth among them, it will not suffice.
In such a case, he should abstain from taking it for himself but may take it for his dependents.
As for the one with fifty, it is prohibited for him to accept Zakat if he is alone and works in a profession through which he earns enough to suffice himself, by Allah’s $^{\{SWT\}}$ will.

[AL SADUQ]
It is not permissible to give Zakat to one who consumes alcohol.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 561 • Awaali al-La’ali, Part 3, p. 120 • Al-Wafi, Vol. 10, p. 168 • Wasa’il Al-Shi’a, Vol. 9, p. 239

1629 - وَ رَوَى سَمَاعَةُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلزَّكَاةِ هَلْ تَصْلُحُ لِصَاحِبِ اَلدَّارِ وَ اَلْخَادِمِ فَقَالَ «نَعَمْ إِلاَّ أَنْ تَكُونَ دَارُهُ دَارَ غَلَّةٍ فَيَدْخُلُ لَهُ مِنْ غَلَّتِهَا ، مَا يَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ فَإِنْ لَمْ تَكُنِ اَلْغَلَّةُ تَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ فِي طَعَامِهِمْ وَ كِسْوَتِهِمْ وَ حَاجَتِهِمْ فِي غَيْرِ إِسْرَافٍ فَقَدْ حَلَّتْ لَهُ اَلزَّكَاةُ وَ إِنْ كَانَتْ غَلَّتُهَا تَكْفِيهِمْ فَلاَ».

Hadith.1629 - Sama'ah narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ who said:

I asked him about Zakat: "Is it permissible for a man who owns a house and a servant to accept Zakat?"
Imam {a.s} replied: "Yes, unless his house is a source of income (dar ghallah) from which he receives enough income to suffice himself and his dependents. If the income from it does not suffice for their food, clothing, and needs without extravagance, then it is permissible for him to accept Zakat. However, if its income suffices them, then it is not permissible."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1630 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَكُونُ لَهُ ثَمَانُمِائَةِ دِرْهَمٍ وَ هُوَ رَجُلٌ خَفَّافٌ وَ لَهُ عِيَالٌ كَثِيرٌ أَ لَهُ أَنْ يَأْخُذَ مِنَ اَلزَّكَاةِ فَقَالَ «يَا أَبَا مُحَمَّدٍ أَ يَرْبَحُ فِي دَرَاهِمِهِ مَا يَقُوتُ بِهِ عِيَالَهُ وَ يَفْضُلُ» قَالَ نَعَمْ قَالَ «كَمْ يَفْضُلُ» قَالَ لاَ أَدْرِي قَالَ «إِنْ كَانَ يَفْضُلُ عَنِ اَلْقُوتِ مِقْدَارُ نِصْفِ اَلْقُوتِ فَلاَ يَأْخُذِ اَلزَّكَاةَ وَ إِنْ كَانَ أَقَلَّ مِنْ نِصْفِ اَلْقُوتِ أَخَذَ اَلزَّكَاةَ» قَالَ قُلْتُ فَعَلَيْهِ فِي مَالِهِ زَكَاةٌ تَلْزَمُهُ قَالَ «بَلَى» قَالَ قُلْتُ كَيْفَ يَصْنَعُ قَالَ «يُوَسِّعُ بِهَا عَلَى عِيَالِهِ فِي طَعَامِهِمْ وَ كِسْوَتِهِمْ وَ يُبْقِي مِنْهَا شَيْئاً يُنَاوِلُهُ غَيْرَهُمْ وَ مَا أَخَذَ مِنَ اَلزَّكَاةِ فَضَّهُ عَلَى عِيَالِهِ حَتَّى يُلْحِقَهُمْ بِالنَّاسِ.

ويجوز للرجل أن يعطي الرجل الواحد من زكاته حتى يغنيه، ويجوز أن يعطيه حتى يبلغ مائة ألف ويفضل الذي لا يسأل على الذي يسأل.

Hadith.1630 - Abu Basir asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who possesses eight hundred dirhams, works as a cobbler, and has many dependents:
"Is he allowed to take Zakat?"
The Imam {a.s} replied: "O Abu Muhammad, does he profit from his dirhams enough to sustain his dependents and still have a surplus?"
Abu Basir said: "Yes."
The Imam asked: "How much surplus does he have?"
Abu Basir replied: "I do not know."
The Imam {a.s} said: "If the surplus is equivalent to half of their sustenance, then he should not take Zakat. But if it is less than half, then he may take Zakat."
Abu Basir then asked: "Does he have to pay Zakat on his wealth?"
The Imam {a.s} replied: "Yes."
Abu Basir asked: "What should he do?"
The Imam {a.s} said: "He should use it to provide more generously for his dependents in their food and clothing and keep a portion to give to others. Whatever he takes from Zakat, he should use to improve the condition of his dependents until they reach a standard comparable to others."

[AL SADUQ]
It is permissible for a person to give all of their Zakat to one individual to make them self-sufficient, even if the amount reaches one hundred thousand. However, the one who does not ask is preferred over the one who does.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 560 • Al-Wafi, Vol. 10, p. 170 • Wasa’il Al-Shi’a, Vol. 9, p. 232

1631 - وَ قَالَ عَبْدُ اَللَّهِ بْنُ عَجْلاَنَ اَلسَّكُونِيُّ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : إِنِّي رُبَّمَا قَسَمْتُ اَلشَّيْءَ بَيْنَ أَصْحَابِي أَصِلُهُمْ بِهِ فَكَيْفَ أُعْطِيهِمْ فَقَالَ «أَعْطِهِمْ عَلَى اَلْهِجْرَةِ فِي اَلدِّينِ وَ اَلْفِقْهِ وَ اَلْعَقْلِ».

[زكاة الغلات]

وليس على الحنطة والشعير شئ حتى يبلغ أوساق، والوسق ستون صاعا والصاع أربعة أمداد، والمد وزن مائتين واثنين وتسعين درهما ونصف، فإذا بلغ ذلك وحصل بعد خراج السلطان ومؤونة القرية أخرج منه العشر إن كان سقي بماء المطر أو كان سيحا، وإن سقي بالدلاء والغرب ففيه نصف العشر، وفي التمر والزبيب مثل ما في الحنطة والشعير، فان بقي من الحنطة والشعير بعد ذلك ما بقي فليس عليه شئ حتى يباع ويحول على ثمنه الحول.

Hadith.1631 - Abdullah ibn Ajlan al-Sakuni said to Abu Ja'far (Imam Muhammad ibn Ali Al-Baqir {a.s}):
"Sometimes I distribute something among my companions to help them. How should I give it to them?"
The Imam {a.s} replied: "Give it to them based on their commitment to the faith, understanding of religion, and intellect."

[AL SADUQ]

ZAKAT ON CROPS

No Zakat is due on wheat or barley until the amount reaches a threshold of awsuq, where one wasq equals sixty sa‘a, and one sa‘a equals four mudd. A mudd weighs two hundred and ninety-two and a half dirhams.
When this amount is reached and remains after deducting the tax imposed by the ruler and the expenses of the village, the following applies:

- One-tenth (10%) is due if it was irrigated by rainwater or natural streams.
- One-twentieth (5%) is due if it was irrigated using buckets or water-drawing mechanisms.

The same rules apply to dates and raisins as to wheat and barley.
If there is any remaining wheat or barley after paying the Zakat, nothing further is due on it until it is sold and a year passes on its sale proceeds.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 549 • Tahdhib Al-Ahkam, Vol. 4, p. 101 • Mishkat Al-Anwar, Part 1, p. 210 • Al-Wafi, Vol. 10, p. 203 • Wasa’il Al-Shi’a, Vol. 9, p. 262

[الحج من مال الزكاة]

1632 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلصَّرُورَةِ أَ يَحُجُّ مِنَ اَلزَّكَاةِ قَالَ «نَعَمْ».

USING ZAKAT FUNDS FOR HAJJ

Hadith.1632 - Muhammad ibn Muslim asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a person who has never performed Hajj (ṣarūrah): "Can they perform Hajj using Zakat funds?"
The Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1633 - وَ قَالَ عَلِيُّ بْنُ يَقْطِينٍ لِأَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ : يَكُونُ عِنْدِيَ اَلْمَالُ مِنَ اَلزَّكَاةِ فَأُحِجُّ بِهِ مَوَالِيَّ وَ أَقَارِبِي قَالَ «نَعَمْ لاَ بَأْسَ.

Hadith.1633 - Ali ibn Yaqtin said to Abu al-Hasan al-Awwal (Imam Musa ibn Jafar Al-Kadhim {a.s}): "I have Zakat funds in my possession. Can I use them to send my dependents and relatives to perform Hajj?"
The Imam {a.s} replied: "Yes, there is no issue."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[زكاة مال المملوك والمكاتب]

1634 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ رَجُلٌ وَ أَنَا حَاضِرٌ عَنْ مَالِ اَلْمَمْلُوكِ أَ عَلَيْهِ زَكَاةٌ فَقَالَ «لاَ وَ لَوْ كَانَ لَهُ أَلْفُ أَلْفِ دِرْهَمٍ وَ لَوِ اِحْتَاجَ لَمْ يَكُنْ لَهُ مِنَ اَلزَّكَاةِ شَيْءٌ «.

ZAKAT ON WEALTH BELONGING TO SLAVES (MAMLUK) AND CONTRACTED SERVANTS (MUKATIB)

(slaves (mamluk) and contractees (mukatib - a slave under a contract for emancipation)
Hadith.1634 - Abdullah ibn Sinan narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
A man asked him in my presence about the wealth of a slave: "Is Zakat obligatory on it?"
The Imam {a.s} replied: "No, even if he possesses a million dirhams. Moreover, if he were in need, he would not be entitled to receive anything from Zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 9, p. 91

1635 - وَ فِي خَبَرٍ آخَرَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لَهُ مَمْلُوكٌ فِي يَدِهِ مَالٌ أَ عَلَيْهِ زَكَاةٌ قَالَ «لاَ» قَالَ قُلْتُ فَعَلَى سَيِّدِهِ فَقَالَ «لاَ لِأَنَّهُ لَمْ يَصِلْ إِلَى اَلسَّيِّدِ وَ لَيْسَ هُوَ لِلْمَمْلُوكِ.

Hadith.1635 - In another report from Abdullah ibn Sinan, he said:
I asked him (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$) "A slave has wealth in his possession. Is Zakat obligatory on it?"
The Imam $^{\{a.s\}}$ replied: "No."
I then asked: "Is it obligatory on his master?"
Imam $^{\{a.s\}}$ replied: "No, because it has not reached the master, and it does not belong to the slave."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 9, p. 92

1636 - وَ فِي رِوَايَةِ وَهْبِ بْنِ وَهْبٍ اَلْقُرَشِيِّ عَنْ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ فِي مَالِ اَلْمُكَاتَبِ زَكَاةٌ ».

Hadith.1636 - In a narration from Wahb ibn Wahb al-Qurashi, from Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ from his forefathers, from Imam Ali ibn Abi Talib $^{\{a.s\}}$ who said:
"There is no Zakat on the wealth of a mukatib (a slave under a contract for emancipation)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 542 • Da'aim al-Islam, Part 1, p. 251 • Al-Wafi, Vol. 10, p. 129 • Wasa'il Al-Shi'a, Vol. 9, p. 92 • Bihar Al-Anwar, Vol. 93, p. 44 • Mustadrak Al-Wasail, Vol. 7, p. 51

[ما لبنى هاشم من الزكاة]

1637 - وَ رَوَى أَبُو خَدِيجَةَ سَالِمُ بْنُ مُكْرَمٍ اَلْجَمَّالُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَعْطُوا اَلزَّكَاةَ مَنْ أَرَادَهَا مِنْ بَنِي هَاشِمٍ فَإِنَّهَا تَحِلُّ لَهُمْ وَ إِنَّمَا تَحْرُمُ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى اَلْإِمَامِ اَلَّذِي بَعْدَهُ وَ عَلَى اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ ».

THE RULING ON BANU HASHIM RECEIVING ZAKAT

Hadith.1637 - Abu Khadijah Salim ibn Mukrim al-Jammal narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ who said:
"Give Zakat to those from Banu Hashim who seek it, for it is permissible for them. It is prohibited only for the Prophet, peace and blessings be upon him and his family, for the Imam who succeeds him, and for the Imams, peace be upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 59 • Tahdhib Al-Ahkam, Vol. 4, p. 60 • Al-Istibsar, Part 2, p. 36 • Al-Wafi, Vol. 10, p. 199 • Wasa'il Al-Shi'a, Vol. 9, p. 269

1638 - وَ رَوَى اَلْقَاسِمُ بْنُ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ صَدَقَاتِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ صَدَقَاتِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ تَحِلُّ لِبَنِي هَاشِمٍ ».

Hadith.1638 - Al-Qasim ibn Sulayman narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The charities of the Messenger of Allah {SWT}, peace and blessings be upon him and his family, and the charities of Imam Ali ibn Abi Talib {a.s} are permissible for Banu Hashim."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 197

1639 - وَ رَوَى اَلْحَلَبِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ جَعَلَتْ صَدَقَاتِهَا لِبَنِي هَاشِمٍ وَ بَنِي اَلْمُطَّلِبِ ».

Hadith.1639 - Al-Halabi narrated from him (Imam Jafar ibn Muhammad Al-Sadiq {a.s}):
"Fatimah {s.a}, peace be upon her, allocated her charities for Banu Hashim and Banu al-Muttalib."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 197 • Wasa’il Al-Shi’a, Vol. 9, p. 273

1640 - وَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: بَعَثْتُ إِلَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ بِدَنَانِيرَ مِنْ قِبَلِ بَعْضِ أَهْلِي وَ كَتَبْتُ إِلَيْهِ أُخْبِرُهُ أَنَّ فِيهَا زَكَاةً خَمْسَةٌ وَ سَبْعُونَ وَ اَلْبَاقِيَ صِلَةٌ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ «قَبَضْتُ» وَ بَعَثْتُ إِلَيْهِ بِدَنَانِيرَ لِي وَ لِغَيْرِي وَ كَتَبْتُ إِلَيْهِ أَنَّهَا مِنْ فِطْرَةِ اَلْعِيَالِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ «قَبَضْتُ.

وصدقة غير بني هاشم لا تحل لبني هاشم إلا في وجهين إذا كانوا عطاشا فأصابوا ماء فشربوا، وصدقة بعضهم على بعض.

أما قبض الامام لما قبضه فليس لنفسه وإنما قبضه لغيره من أهل الحاجة والمسكنة وهو مستغن عن أموال الناس بكفاية الله إياه، متى ناداه لباه، ومتى سأله أعطاه، ومتى ناجاه أجابه.

Hadith.1640 - Muhammad ibn Isma'il ibn Bazi’ narrated:
I sent some dinars to al-Ridha (Imam Ali ibn Musa al-Ridha {a.s}) on behalf of some of my family members. I wrote to him informing him that seventy-five of them were Zakat, and the remainder was a gift.
Imam {a.s} wrote back in his handwriting: "I have received them."

[AL SADUQ]
The charity of non-Banu Hashim is not permissible for Banu Hashim except in two cases:

1. If they are thirsty and find water, they may drink it.
2. Charity given by one of them to another.

As for what the Imam accepts, he does not take it for himself but rather for others among those in need and poverty. He is not dependent on people's wealth, as Allah {SWT} suffices him. Whenever he calls upon Allah {SWT}, He responds to him; whenever he asks, Allah {SWT} grants him; and whenever he supplicates, Allah {SWT} answers him.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 60 • Al-Istibsar, Part 2, p. 36 • Al-Wafi, Vol. 10, p. 199 • Wasa’il Al-Shi’a, Vol. 9, p. 281

CHAPTER 6 - CHAPTER ON MISCELLANEOUS ISSUES REGARDING ZAKAT

بَابُ نَوَادِرِ الزَّكَاةِ

HADITH 1641 – 1643

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1641 - رُوِيَ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ مَاتَ وَ عَلَيْهِ زَكَاةٌ وَ أَوْصَى أَنْ تُقْضَى عَنْهُ اَلزَّكَاةُ وَ وُلْدُهُ مَحَاوِيجُ إِنْ دَفَعُوهَا أَضَرَّ بِهِمْ ذَلِكَ ضَرَراً شَدِيداً فَقَالَ «يُخْرِجُونَهَا فَيَعُودُونَ بِهَا عَلَى أَنْفُسِهِمْ وَ يُخْرِجُونَ مِنْهَا شَيْئاً فَيُدْفَعُ إِلَى غَيْرِهِمْ ».

Hadith.1641 - It is narrated from Ali ibn Yaqtin, who said:
I said to Abu al-Hasan al-Awwal (Imam Musa ibn Jafar Al-Kadhim {a.s})
"A man died, and he had Zakat due on him. He instructed in his will that the Zakat be paid on his behalf, but his children are needy. Paying the Zakat would cause them severe hardship. What should they do?"
The Imam {a.s} replied: "They should pay the Zakat and then return it to themselves, keeping a portion to be given to others."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 547 • Al-Wafi, Vol. 10, p. 222 • Wasa'il Al-Shi'a, Vol. 9, p. 244

1642 - وَ رَوَى إِسْمَاعِيلُ بْنُ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَحِلُّ لِلرَّجُلِ أَنْ يَأْخُذَ اَلزَّكَاةَ وَ هُوَ لاَ يَحْتَاجُ إِلَيْهَا فَيَتَصَدَّقَ بِهَا قَالَ «نَعَمْ» وَ قَالَ فِي اَلْفِطْرَةِ مِثْلَ ذَلِكَ.

Hadith.1642 - Isma'il ibn Jabir narrated:
I said to Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} "Is it permissible for a man to take Zakat even though he does not need it, and then give it in charity?"
Imam {a.s} replied: "Yes."
Imam {a.s} also said the same regarding the Fitrah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 175 • Wasa'il Al-Shi'a, Vol. 9, p. 281

1643 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا عَلَى اَلْإِمَامِ مِنَ اَلزَّكَاةِ فَقَالَ «يَا أَبَا مُحَمَّدٍ أَ مَا عَلِمْتَ أَنَّ اَلدُّنْيَا لِلْإِمَامِ يَضَعُهَا حَيْثُ يَشَاءُ وَ يَدْفَعُهَا إِلَى مَنْ يَشَاءُ جَائِزٌ مِنَ اَللَّهِ عَزَّ وَ جَلَّ لَهُ ذَلِكَ إِنَّ اَلْإِمَامَ لاَ يَبِيتُ لَيْلَةً أَبَداً وَ لِلَّهِ عَزَّ وَ جَلَّ فِي عُنُقِهِ حَقٌّ يَسْأَلُهُ عَنْهُ ».

Hadith.1643 - It is narrated from Abu Basir, who said:
I asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} "What obligation does the Imam have concerning Zakat?"
Imam {a.s} replied: "O Abu Muhammad, do you not know that the world belongs to the Imam? He places it wherever he wishes and gives it to whomever he wishes, and this is permissible for him by Allah {SWT}, the Almighty. The Imam never spends a single night while there remains a right of Allah {SWT}, the Almighty, upon him without fulfilling it, for Allah {SWT} will hold him accountable for it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 7 - CHAPTER ON KHUMS

بَابُ الْخُمُسِ

HADITH 1644 – 1663

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1644 - سُئِلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : عَمَّا يُخْرَجُ مِنَ اَلْبَحْرِ مِنَ اَللُّؤْلُؤِ وَ اَلْيَاقُوتِ وَ اَلزَّبَرْجَدِ وَ عَنْ مَعَادِنِ اَلذَّهَبِ وَ اَلْفِضَّةِ هَلْ فِيهَا زَكَاةٌ فَقَالَ «إِذَا بَلَغَ قِيمَتُهُ دِينَاراً فَفِيهِ اَلْخُمُسُ ».

Hadith.1644 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim $^{\{a.s\}}$ was asked about what is extracted from the sea, such as pearls, rubies, and emeralds, and about mines of gold and silver: "Is there Zakat on them?"
Imam $^{\{a.s\}}$ replied: "If their value reaches one dinar, then Khums (one-fifth) is due on them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 124 • Tahdhib Al-Ahkam, Vol. 4, p. 139 • Wasa'il Al-Shi'a, Vol. 9, p. 493 • Tafsir al-Burhan, vol. 2, p. 695

1645 - وَ سَأَلَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْكَنْزِ كَمْ فِيهِ فَقَالَ «اَلْخُمُسُ» وَ عَنِ اَلْمَعَادِنِ كَمْ فِيهَا فَقَالَ «اَلْخُمُسُ» وَ عَنِ اَلرَّصَاصِ وَ اَلصُّفْرِ وَ اَلْحَدِيدِ وَ مَا كَانَ مِنَ اَلْمَعَادِنِ كَمْ فِيهَا فَقَالَ «يُؤْخَذُ مِنْهَا كَمَا يُؤْخَذُ مِنْ مَعَادِنِ اَلذَّهَبِ وَ اَلْفِضَّةِ ».

Hadith.1645 - Ubaydullah ibn Ali al-Halabi asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ about buried treasure: "How much is due on it?"
Imam $^{\{a.s\}}$ replied: "The Khums (one-fifth)."
He then asked about mines: "How much is due on them?"
Imam $^{\{a.s\}}$ replied: "The Khums."
He further asked about lead, brass, iron, and other mineral types: "How much is due on them?"
The Imam $^{\{a.s\}}$ replied: "The same is taken from them as is taken from mines of gold and silver."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 1, p. 546 • Al-Wafi, Vol. 10, p. 310 • Wasa'il Al-Shi'a, Vol. 9, p. 492 • Tafsir al-Burhan, vol. 2, p. 692

1646 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لَيْسَ اَلْخُمُسُ إِلاَّ فِي اَلْغَنَائِمِ خَاصَّةً ».

Hadith.1646 - Al-Hasan ibn Mahbub narrated from Abdullah ibn Sinan, who said:
I heard Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ say:
"Khums is only applicable to spoils of war specifically."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Istibsar, Part 2, p. 56 • Al-Wafi, Vol. 10, p. 316 • Wasa’il Al-Shi’a, Vol. 9, p. 485

1647 - وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَمَّا يَجِبُ فِيهِ اَلْخُمُسُ مِنَ اَلْكَنْزِ فَقَالَ «مَا تَجِبُ اَلزَّكَاةُ فِي مِثْلِهِ فَفِيهِ اَلْخُمُسُ ».

Hadith.1647 - Ahmad ibn Muhammad ibn Abi Nasr narrated from Abu al-Hasan Imam Ali ibn Musa Ar-Ridha $^{\{a.s\}}$:
I asked him about what amount of a buried treasure (kanz) makes Khums obligatory.
Imam $^{\{a.s\}}$ replied: "Whatever amount requires Zakat in its equivalent also requires Khums."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 320 • Wasa’il Al-Shi’a, Vol. 9, p. 495

1648 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمَلاَّحَةِ فَقَالَ «وَ مَا اَلْمَلاَّحَةُ» فَقُلْتُ أَرْضٌ سَبِخَةٌ مَالِحَةٌ يَجْتَمِعُ فِيهَا اَلْمَاءُ فَيَصِيرُ مِلْحاً فَقَالَ «مِثْلُ اَلْمَعْدِنِ فِيهِ اَلْخُمُسُ» قُلْتُ فَالْكِبْرِيتُ وَ اَلنِّفْطُ يُخْرَجُ مِنَ اَلْأَرْضِ فَقَالَ «هَذَا وَ أَشْبَاهُهُ فِيهِ اَلْخُمُسُ ».

Hadith.1648 - Muhammad ibn Muslim asked Abu Ja’far Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$ about salt flats.
The Imam asked: "What are salt flats?"
I replied: "They are salty, barren lands where water collects and turns into salt."
The Imam $^{\{a.s\}}$ said: "It is like a mine; Khums is due on it."
I asked: "What about sulfur and oil extracted from the earth?"
Imam $^{\{a.s\}}$ replied: "These and similar things also require Khums."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1649 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَللَّهَ لاَ إِلَهَ إِلاَّ هُوَ لَمَّا حَرَّمَ عَلَيْنَا اَلصَّدَقَةَ أَنْزَلَ لَنَا اَلْخُمُسَ فَالصَّدَقَةُ عَلَيْنَا حَرَامٌ وَ اَلْخُمُسُ لَنَا فَرِيضَةٌ وَ اَلْكَرَامَةُ لَنَا حَلاَلٌ.

Hadith.1649 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said:
"Indeed, Allah $^{\{SWT\}}$, there is no god but Him, when He prohibited charity (Sadaqah) for us, He ordained Khums for us. Thus, charity is forbidden to us, Khums is an obligation for us, and gifts of honor are permissible for us."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 2, p. 64 • Al-Khisal, Part 1, p. 290 • Al-Wafi, Vol. 10, p. 281 • Wasa’il Al-Shi’a, Vol. 9, p. 270 • Wasa’il Al-Shi’a, Vol. 9, p. 483 • Tafsir al-Burhan, Vol. 2, p. 700 • Bihar Al-Anwar, Vol. 93, p. 199 • Bihar Al-Anwar, Vol. 93, p. 202 • Mustadrak Al-Wasail, Vol. 7, p. 288

1650 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَصْلَحَكَ اَللَّهُ مَا أَيْسَرُ مَا يَدْخُلُ بِهِ اَلْعَبْدُ اَلنَّارَ قَالَ «مَنْ أَكَلَ مِنْ مَالِ اَلْيَتِيمِ دِرْهَماً وَ نَحْنُ اَلْيَتِيمُ ».

Hadith.1650 - It is narrated from Abu Basir, who said:
I asked Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} "May Allah {SWT} keep you well, what is the simplest way for a person to enter the Fire?"
Imam {a.s} replied: "Whoever consumes a dirham from the wealth of the orphan - and we are the orphan."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 225 • Kamal Al-Din, Part 2, p. 521 • Al-Wafi, Vol. 10, p. 336 • Wasa’il Al-Shi’a, Vol. 9, p. 483 • Tafsir al-Burhan, Vol. 2, p. 32 • Bihar Al-Anwar, Vol. 72, p. 10 • Bihar Al-Anwar, Vol. 93, p. 186 • Bihar Al-Anwar, Vol. 93, p. 187 • Tafsir Nur Al-Thaqalayn, Part 1, p. 449

1651 - وَ سَأَلَ زَكَرِيَّا بْنُ مَالِكٍ اَلْجُعْفِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ وَ اِعْلَمُوا أَنَّمٰا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلّٰهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي اَلْقُرْبىٰ وَ اَلْيَتٰامىٰ وَ اَلْمَسٰاكِينِ وَ اِبْنِ اَلسَّبِيلِ ﴾» قَالَ «أَمَّا خُمُسُ اَللَّهِ فَلِلرَّسُولِ يَضَعُهُ فِي سَبِيلِ اَللَّهِ وَ أَمَّا خُمُسُ اَلرَّسُولِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلِأَقَارِبِهِ وَ خُمُسُ ذِي اَلْقُرْبَى فَهُمْ أَقْرِبَاؤُهُ وَ اَلْيَتَامَى يَتَامَى أَهْلِ بَيْتِهِ فَجَعَلَ هَذِهِ اَلْأَرْبَعَةَ اَلْأَسْهُمِ فِيهِمْ وَ أَمَّا اَلْمَسَاكِينُ وَ أَبْنَاءُ اَلسَّبِيلِ فَقَدْ عَرَفْتَ أَنَّا لاَ نَأْكُلُ اَلصَّدَقَةَ وَ لاَ تَحِلُّ لَنَا فَهِيَ لِلْمَسَاكِينِ وَ أَبْنَاءِ اَلسَّبِيلِ ».

Hadith.1651 - Zakariya ibn Malik al-Ju'fi asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the verse of Allah {SWT}, the Almighty:
"And know that whatever you gain, a fifth of it is for Allah {SWT}, the Messenger, the near relatives, the orphans, the needy, and the traveler" (Surah Al-Anfal 8:41).
The Imam {a.s} replied:
"As for the share of Allah {SWT}, it is for the Messenger to spend in the way of Allah {SWT}. The share of the Messenger, peace and blessings be upon him and his family, is for his relatives. The share of 'those near' is for his close family. The orphans are the orphans of his household, so these four shares are allocated to them.
As for the needy and the travelers, you know that we do not eat from charity, nor is it permissible for us. Thus, it is for the needy and the travelers outside our family."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 2, p. 63 • Al-Khisal, Part 1, p. 324 • Tahdhib Al-Ahkam, Vol. 4, p. 125 • Al-Wafi, Vol. 10, p. 324 • Tafsir al-Safi, Part 2, p. 304 • Wasa’il Al-Shi’a, Vol. 9, p. 509 • Tafsir al-Burhan, vol. 2, p. 695 • Tafsir al-Burhan, Vol. 2, p. 700 • Bihar Al-Anwar, Vol. 93, p. 199

1652 - وَ فِي تَوْقِيعَاتِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ إِلَى إِبْرَاهِيمَ بْنِ مُحَمَّدٍ اَلْهَمَذَانِيِّ : «إِنَّ اَلْخُمُسَ بَعْدَ اَلْمَئُونَةِ».

Hadith.1652 - In one of the writings of al-Ridha (Imam Ali ibn Musa al-Ridha {a.s}) addressed to Ibrahim ibn Muhammad al-Hamadhani, it is stated:
"Khums is due after deducting expenses."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Fiqh al-Qur’an, Part 1, p. 262 • Al-Wafi, Vol. 10, p. 321 • Wasa’il Al-Shi’a, Vol. 9, p. 508

1653 - وَ رَوَى أَبُو عُبَيْدَةَ اَلْحَذَّاءُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَيُّمَا ذِمِّيٍّ اِشْتَرَى مِنْ مُسْلِمٍ أَرْضاً فَعَلَيْهِ اَلْخُمُسُ».

Hadith.1653 - Abu Ubaydah al-Haddha’ narrated from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"Any non-Muslim under the protection of Islam (dhimmi) who buys land from a Muslim is obligated to pay Khums on it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Muqni’ah, Part 1, p. 283 • Wasa’il Al-Shi’a, Vol. 9, p. 505

1654 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِنَّ أَشَدَّ مَا فِيهِ اَلنَّاسُ يَوْمَ اَلْقِيَامَةِ أَنْ يَقُومَ صَاحِبُ اَلْخُمُسِ فَيَقُولَ يَا رَبِّ خُمُسِي وَ قَدْ طَيَّبْنَا ذَلِكَ لِشِيعَتِنَا لِتَطِيبَ وِلاَدَتُهُمْ أَوْ لِتَزْكُوَ وِلاَدَتُهُمْ ».

Hadith.1654 - Muhammad ibn Muslim narrated from one of them (Imam Muhammad ibn Ali Al-Baqir or Imam Jafar ibn Muhammad Al-Sadiq {a.s}) who said:
"The most severe situation for people on the Day of Resurrection will be when the rightful owner of Khums stands and says, 'O Lord {AZJ}, where is my Khums?'
We have made it permissible for our Shia so that their offspring may be purified or so that their lineage may be pure."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 1, p. 546 • Al-Muqni’ah, Part 1, p. 280 • Wasa’il Al-Shi’a, Vol. 9, p. 545 • Al-Fusul al-Muhimmah, Part 2, p. 149 • Tafsir al-Burhan, vol. 2, p. 692

1655 - وَ جَاءَ رَجُلٌ إِلَى أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: يَا أَمِيرَ اَلْمُؤْمِنِينَ أَصَبْتُ مَالاً أَغْمَضْتُ فِيهِ أَ فَلِي تَوْبَةٌ قَالَ «اِئْتِنِي بِخُمُسِهِ» فَأَتَاهُ بِخُمُسِهِ فَقَالَ «هُوَ لَكَ إِنَّ اَلرَّجُلَ إِذَا تَابَ تَابَ مَالُهُ مَعَهُ.

Hadith.1655 - A man came to Amir al-Mu'minin (Imam Ali ibn Abi Talib {a.s}) and said:
"O Amir al-Mu'minin, I have acquired wealth through questionable means. Is there repentance for me?"
The Imam {a.s} replied: "Bring me its Khums."
The man brought him the Khums, and the Imam {a.s} said: "It is yours. When a person repents, his wealth repents with him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 315 • Wasa’il Al-Shi’a, Vol. 9, p. 506

1656 - وَ سُئِلَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَأْخُذُ مِنْهُ هَؤُلاَءِ زَكَاةَ مَالِهِ أَوْ خُمُسَ غَنِيمَتِهِ أَوْ خُمُسَ مَا يَخْرُجُ لَهُ مِنَ اَلْمَعَادِنِ أَ يُحْسَبُ ذَلِكَ لَهُ فِي زَكَاتِهِ وَ خُمُسِهِ فَقَالَ «نَعَمْ».

Hadith.1656 - Abu al-Hasan (Imam Musa ibn Jafar Al-Kadhim {a.s}) was asked about a man from whom others take the Zakat of his wealth, the Khums of his spoils, or the Khums of what he extracts from the mines:
"Is that counted for him as fulfilling his Zakat and Khums obligations?"
The Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 145 • Wasa’il Al-Shi’a, Vol. 9, p. 254 • Wasa’il Al-Shi’a, Vol. 9, p. 508

1657 - وَ رُوِيَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ اَلثَّالِثِ عَلَيْهِ اَلسَّلاَمُ إِنَّا نُؤْتَى بِالشَّيْءِ فَيُقَالُ هَذَا كَانَ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عِنْدَنَا فَكَيْفَ نَصْنَعُ فَقَالَ «مَا كَانَ لِأَبِي عَلَيْهِ اَلسَّلاَمُ بِسَبَبِ اَلْإِمَامَةِ فَهُوَ لِي وَ مَا كَانَ غَيْرَ ذَلِكَ فَهُوَ مِيرَاثٌ عَلَى كِتَابِ اَللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.1657 - It is narrated from Abu Ali ibn Rashid, who said:
I said to Abu al-Hasan al-Thalith (Imam Ali ibn Muhammad Al-Hadi {a.s}) "We are sometimes brought something, and it is said, 'This belonged to Abu Ja'far (Imam Muhammad ibn Ali Al-Jawad {a.s}) and is now with us.' What should we do with it?"
The Imam {a.s} replied: "Whatever belonged to my father {a.s} due to his position as the Imam is now mine. As for anything else, it is inheritance distributed according to the Book of Allah {SWT} and the Sunnah of His Prophet, peace and blessings be upon him and his family."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 9, p. 537

1658 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ بُكَيْرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنِّي لَآخُذُ مِنْ أَحَدِكُمُ اَلدِّرْهَمَ وَ إِنِّي لَمِنْ أَكْثَرِ أَهْلِ اَلْمَدِينَةِ مَالاً مَا أُرِيدُ بِذَلِكَ إِلاَّ أَنْ تُطَهَّرُوا ».

Hadith.1658 - Abdullah ibn Bukayr narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"I take a dirham from one of you, while I am among the wealthiest people in Medina. I do this only so that you may be purified."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 1, p. 538 • Ilal al-Shara'i, Vol. 2, p. 377 • Al-Wafi, Vol. 10, p. 279 • Wasa'il Al-Shi'a, Vol. 9, p. 483 • Bihar Al-Anwar, Vol. 93, p. 186 • Tafsir Nur Al-Thaqalayn, Part 2, p. 260 • Tafsir Kanz Al-Daqaiq, Part 5, p. 530

1659 - وَ رُوِيَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ اَلْقَمَّاطِينَ فَقَالَ جُعِلْتُ فِدَاكَ تَقَعُ فِي أَيْدِينَا اَلْأَرْبَاحُ وَ اَلْأَمْوَالُ وَ تِجَارَاتٌ نَعْرِفُ أَنَّ حَقَّكَ فِيهَا ثَابِتٌ وَ إِنَّا عَنْ ذَلِكَ مُقَصِّرُونَ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «مَا أَنْصَفْنَاكُمْ إِنْ كَلَّفْنَاكُمْ ذَلِكَ اَلْيَوْمَ ».

Hadith.1659 - It is narrated from Yunus ibn Ya'qub, who said:
I was with Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} when a man from among the merchants entered and said:
"May I be your ransom! We come across profits, wealth, and trade, and we know that your right in them is established, yet we fall short in fulfilling that."
The Imam {a.s} replied: "We would not be just to you if we demanded that of you today."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Muqni'ah, Part 1, p. 282 • Tahdhib Al-Ahkam, Vol. 4, p. 138 • Al-Istibsar, Part 2, p. 59 • Al-Wafi, Vol. 10, p. 338 • Wasa'il Al-Shi'a, Vol. 9, p. 545

1660 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ أَنَّهُ قَالَ: قَرَأْتُ فِي كِتَابٍ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِلَى رَجُلٍ يَسْأَلُهُ أَنْ يَجْعَلَهُ فِي حِلٍّ مِنْ مَأْكَلِهِ وَ مَشْرَبِهِ مِنَ اَلْخُمُسِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ «مَنْ أَعْوَزَهُ شَيْءٌ مِنْ حَقِّي فَهُوَ فِي حِلٍّ ».

Hadith.1660 - It is narrated from Ali ibn Mahziar, who said:
I read in a letter from Abu Ja'far (Imam Muhammad ibn Ali Al-Jawad {a.s}) to a man who asked him for permission regarding his consumption of food and drink from the Khums:
The Imam {a.s} wrote in his own handwriting:
"Whoever is in need of any part of my right is granted permission."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 143 • Al-Wafi, Vol. 10, p. 339 • Wasa'il Al-Shi'a, Vol. 9, p. 543 • A'lam al-Uloom, Vol. 23, p. 339 • A'lam al-Uloom, Vol. 23, p. 418 • A'lam al-Uloom, Vol. 23, p. 511

1661 - وَ رَوَى أَبَانُ بْنُ تَغْلِبَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَمُوتُ وَ لاَ وَارِثَ لَهُ وَ لاَ مَوْلًى لَهُ فَقَالَ «هُوَ مِنْ أَهْلِ هَذِهِ اَلْآيَةِ «﴿ يَسْئَلُونَكَ عَنِ اَلْأَنْفَالِ ﴾» ».

Hadith.1661 - Aban ibn Taghlib narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man who dies without any heirs or any master (to whom he is affiliated):
The Imam {a.s} said: "He falls under the category mentioned in this verse:
'They ask you about the spoils (anfal)...' (Surah Al-Anfal 8:1)."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 1, p. 546 • Tahdhib Al-Ahkam, Vol. 4, p. 134 • Al-Wafi, Vol. 10, p. 302 • Wasa'il Al-Shi'a, Vol. 9, p. 528 • Tafsir al-Burhan, Vol. 2, p. 640 • Tafsir Nur Al-Thaqalayn, Part 2, p. 118 • Tafsir Kanz Al-Daqaiq, Part 5, p. 279

1662 - وَ رَوَى عَنْهُ دَاوُدُ بْنُ كَثِيرٍ اَلرَّقِّيُّ أَنَّهُ قَالَ: «إِنَّ اَلنَّاسَ كُلَّهُمْ يَعِيشُونَ فِي فَضْلِ مَظْلِمَتِنَا إِلاَّ أَنَّا أَحْلَلْنَا شِيعَتِنَا مِنْ ذَلِكَ ».

Hadith.1662 - It is narrated from Dawud ibn Kathir al-Riqqi that Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, all people live off the remnants of the injustice done to us, except that we have made it permissible for our Shia."

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Man La Yahduruhu Al-Faqih, Vol. 2 • • Ilal al-Shara'i, Vol. 2, p. 377 • Al-Muqni'ah, Part 1, p. 282 • Tahdhib Al-Ahkam, Vol. 4, p. 138 • Al-Istibsar, Part 2, p. 59 • Al-Wafi, Vol. 10, p. 337 • Wasa'il Al-Shi'a, Vol. 9, p. 539 • Wasa'il Al-Shi'a, Vol. 9, p. 546 • Al-Fusul al-Muhimmah, Part 2, p. 148 • Bihar Al-Anwar, Vol. 93, p. 186

1663 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ كَرَى بِرِجْلِهِ خَمْسَةَ أَنْهَارٍ وَ لِسَانُ اَلْمَاءِ يَتْبَعُهُ، اَلْفُرَاتَ وَ دِجْلَةَ وَ نِيلَ مِصْرَ وَ مِهْرَانَ وَ نَهَرَ بَلْخٍ فَمَا سَقَتْ أَوْ سُقِيَ مِنْهَا فَلِلْإِمَامِ وَ اَلْبَحْرُ اَلْمُطِيفُ بِالدُّنْيَا».

Hadith.1663 - Hafs ibn al-Bakhtari narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Archangel Jibril {a.s} struck the earth with his foot, creating five rivers, and the flow of water followed him: the Euphrates, the Tigris, the Nile of Egypt, the Mehran, and the river of Balkh. Whatever is irrigated by them or watered from them belongs to the Imam. This includes the encompassing ocean of the world."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 1, p. 409 • Al-Khasal, Part 1, p. 291 • Al-Muhtadar, Part 1, p. 209 • Al-Wafi, Vol. 10, p. 288 • Wasa'il Al-Shi'a, Vol. 9, p. 530 • Bihar Al-Anwar, Vol. 57, p. 43 • Bihar Al-Anwar, Vol. 93, p. 214

CHAPTER 8 - CHAPTER ON THE RIGHTS OF HARVEST AND GATHERING

بَابُ حَقِّ الْحَصَادِ وَالْجَذَاذِ

֍ HADITH 1664 – 1665 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

قال الله تعالى: " وآتوا حقه يوم حصاده " وهو أن تأخذ بيدك الضغث بعد الضغث فتعطيه المسكين ثم المسكين حتى تفرغ منه، وعند الصرام الحفنة بعد الحفنة حتى تفرغ منه، ومن الجذاذ الحفنة بعد الحفنة حتى تفرغ منه ويترك للحارس يكون في الحائط أجرا معلوما، ويترك من النخلة معافارة، وأم جعرور ويترك للحارس العذق والعذقين والثلاثة لحفظه له وأما قوله تعالى: " ولا تسرفوا إنه لا يحب المسرفين " فالاسراف أن تعطي بيديك جميعا.

[AL SADUQ]
Allah {SWT}, the Almighty, says: "*And give its due on the day of its harvest*" (Surah Al-An’am 6:141). This means that you take handful after handful and give it to the needy, then to another needy person, until you are done. At the time of reaping, you give a handful after another until it is completed. Similarly, from the fruit that is picked, you give handful by handful until finished.
For the guard (over the harvest), you leave a specific wage for their work, and from the palm trees, you leave what is known as ma‘afarah (small dates) and Um J‘arur (inferior dates). Additionally, the guard is allowed to take one, two, or three bunches of dates as compensation for protecting the trees.
As for Allah’s {SWT} statement: "*But do not be wasteful, for He does not love the wasteful*" (Surah Al-An’am 6:141), wastefulness here refers to giving away all of it with both hands.

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Man La Yahduruhu Al-Faqih, Vol. 2

1664 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَحْصُدْ بِاللَّيْلِ وَ لاَ تَصْرِمْ بِاللَّيْلِ وَ لاَ تَجُذَّ بِاللَّيْلِ وَ لاَ تُضَحِّ بِاللَّيْلِ وَ لاَ تَبْذُرْ بِاللَّيْلِ لِأَنَّكَ تُعْطِي فِي اَلْبَذْرِ كَمَا تُعْطِي فِي اَلْحَصَادِ وَ مَتَى فَعَلْتَ ذَلِكَ بِاللَّيْلِ لَمْ يَحْضُرْكَ اَلْمَسَاكِينُ وَ اَلسُّؤَّالُ وَ لاَ اَلْقَانِعُ وَ لاَ اَلْمُعْتَرُّ».

Hadith.1664 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Do not harvest at night, do not reap at night, do not pick fruit at night, do not sacrifice at night, and do not sow seeds at night, because you must give in sowing as you give in harvesting.
When you do these acts at night, the needy, the beggars, the satisfied poor, and the distressed will not be present."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 383

1665 - وَ رُوِيَ عَنْ مُصَادِفٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي أَرْضٍ لَهُ وَ هُمْ يَصْرِمُونَ فَجَاءَ سَائِلٌ يَسْأَلُ فَقُلْتُ اَللَّهُ يَرْزُقُكَ فَقَالَ «مَهْ لَيْسَ ذَاكَ لَكُمْ حَتَّى تُعْطُوا ثَلاَثَةً فَإِنْ أَعْطَيْتُمْ بَعْدَ ذَلِكَ فَلَكُمْ وَ إِنْ أَمْسَكْتُمْ فَلَكُمْ».

Hadith.1665 - It is narrated from Musadif, who said:
I was with Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} on his land while they were harvesting. A beggar came asking for something, and I said, "May Allah {SWT} provide for you."
The Imam {a.s} said: "Hold on! That is not for you to say until you have given three times. After you have given three times, if you give more, it is for you (to decide), and if you withhold, it is also for you (to decide)."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 566 • Al-Wafi, Vol. 10, p. 383 • Wasa’il Al-Shi’a, Vol. 9, p. 202 • Tafsir al-Burhan, Vol. 2, p. 484 • A’lam al-Uloom, Vol. 20, p. 184

CHAPTER 9 - CHAPTER ON THE SPECIFIED RIGHT AND THE ASSISTANCE

بَابُ الْحَقِّ الْمَعْلُومِ وَالْمَاعُونِ

HADITH 1666

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1666 - رَوَى سَمَاعَةُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْحَقُّ اَلْمَعْلُومُ لَيْسَ مِنَ اَلزَّكَاةِ هُوَ اَلشَّيْءُ تُخْرِجُهُ مِنْ مَالِكَ إِنْ شِئْتَ كُلَّ جُمْعَةٍ وَ إِنْ شِئْتَ كُلَّ شَهْرٍ وَ لِكُلِّ ذِي فَضْلٍ فَضْلُهُ وَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ:
«﴿ وَ إِنْ تُخْفُوهٰا وَ تُؤْتُوهَا اَلْفُقَرٰاءَ فَهُوَ خَيْرٌ لَكُمْ ﴾» فَلَيْسَ مِنَ اَلزَّكَاةِ وَ اَلْمَاعُونُ لَيْسَ مِنَ اَلزَّكَاةِ هُوَ اَلْمَعْرُوفُ تَصْنَعُهُ وَ اَلْقَرْضُ تُقْرِضُهُ وَ مَتَاعُ اَلْبَيْتِ تُعِيرُهُ وَ صِلَةُ قَرَابَتِكَ لَيْسَ مِنَ اَلزَّكَاةِ وَ قَالَ عَزَّ وَ جَلَّ:
«﴿ وَ اَلَّذِينَ فِي أَمْوٰالِهِمْ حَقٌّ مَعْلُومٌ ﴾» فَالْحَقُّ اَلْمَعْلُومُ غَيْرُ اَلزَّكَاةِ وَ هُوَ شَيْءٌ يَفْرِضُهُ اَلرَّجُلُ عَلَى نَفْسِهِ أَنَّهُ فِي مَالِهِ وَ نَفْسِهِ وَ يَجِبُ لَهُ أَنْ يَفْرِضَهُ عَلَى قَدْرِ طَاقَتِهِ وَ سَعَتِهِ ».

Hadith.1666 - Sama'ah narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The specified right (al-haqq al-ma‘loom) is not part of Zakat. It is something you give from your wealth, if you wish, every Friday, or if you wish, every month. For every person of means, there is an obligation according to their capacity.
Allah {SWT}, the Exalted, says: *'If you conceal it and give it to the poor, it is better for you'* (Surah Al-Baqarah 2:271).
This is not part of Zakat.
As for al-ma‘oon (neighborly assistance), it is also not part of Zakat. It is the kindness you show, the loan you offer, the household items you lend, and the support you give to your relatives—it is not part of Zakat.
Allah {SWT}, the Exalted, says: *'And those who in their wealth acknowledge a recognized right'* (Surah Al-Ma’arij 70:24).
This recognized right is separate from Zakat. It is something a person imposes upon himself, to be taken from his wealth and provided according to his capacity and resources."

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Man La Yahduruhu Al-Faqih, Vol. 2 • • Al-Wafi, Vol. 10, p. 374 • Wasa’il Al-Shi’a, Vol. 9, p. 51

CHAPTER 10 - CHAPTER ON TAXATION (KHARAJ) AND JIZYA (POLL TAX)

بَابُ الْخَرَاجِ وَالْجِزْيَةِ

HADITH 1667 – 1679

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1667 - رُوِيَ عَنْ مُصْعَبِ بْنِ يَزِيدَ اَلْأَنْصَارِيِّ قَالَ: اِسْتَعْمَلَنِي أَمِيرُ اَلْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ عَلَى أَرْبَعَةِ رَسَاتِيقَ اَلْمَدَائِنِ اَلْبِهْقُبَاذَاتِ وَ بَهُرَسِيرَ وَ نَهَرِ جَوْبَرَ وَ نَهَرِ اَلْمَلِكِ وَ أَمَرَنِي أَنْ أَضَعَ عَلَى كُلِّ جَرِيبِ زَرْعٍ غَلِيظٍ دِرْهَماً وَ نِصْفاً وَ عَلَى كُلِّ جَرِيبٍ وَسَطٍ دِرْهَماً وَ عَلَى كُلِّ جَرِيبِ زَرْعٍ رَقِيقٍ ثُلُثَيْ دِرْهَمٍ وَ عَلَى كُلِّ جَرِيبِ كَرْمٍ عَشَرَةَ دَرَاهِمَ وَ عَلَى كُلِّ جَرِيبِ نَخْلٍ عَشَرَةَ دَرَاهِمَ وَ عَلَى كُلِّ جَرِيبِ اَلْبَسَاتِينِ اَلَّتِي تَجْمَعُ اَلنَّخْلَ وَ اَلشَّجَرَةَ عَشَرَةَ دَرَاهِمَ وَ أَمَرَنِي أَنْ أُلْقِيَ كُلَّ نَخْلٍ شَاذٍّ عَنِ اَلْقُرَى لِمَارَّةِ اَلطَّرِيقِ وَ أَبْنَاءِ اَلسَّبِيلِ وَ لاَ آخُذَ مِنْهُ شَيْئاً وَ أَمَرَنِي أَنْ أَضَعَ عَلَى اَلدَّهَاقِينِ، اَلَّذِينَ يَرْكَبُونَ اَلْبَرَاذِينَ وَ يَتَخَتَّمُونَ بِالذَّهَبِ عَلَى كُلِّ رَجُلٍ مِنْهُمْ ثَمَانِيَةً وَ أَرْبَعِينَ دِرْهَماً وَ عَلَى أَوْسَاطِهِمْ وَ اَلتُّجَّارِ مِنْهُمْ عَلَى كُلِّ رَجُلٍ أَرْبَعَةً وَ عِشْرِينَ دِرْهَماً وَ عَلَى سَفِلَتِهِمْ وَ فُقَرَائِهِمْ عَلَى كُلِّ إِنْسَانٍ مِنْهُمُ اِثْنَيْ عَشَرَ دِرْهَماً قَالَ فَجَبَيْتُهَا ثَمَانِيَةَ عَشَرَ أَلْفَ أَلْفِ دِرْهَمٍ فِي سَنَةٍ.

Hadith.1667 - It is narrated from Mus'ab ibn Yazid al-Ansari, who said:
Amir al-Mu'minin Imam Ali ibn Abi Talib {a.s} appointed me over four districts of al-Mada'in: Behqubadat, Behrasir, Nahr Jawbar, and Nahr al-Malik. He instructed me to impose the following taxes:

- One and a half dirhams for each jareeb (unit of land) of dense cultivation.
- One dirham for each jareeb of average cultivation.
- Two-thirds of a dirham for each jareeb of light cultivation.
- Ten dirhams for each jareeb of vineyards.
- Ten dirhams for each jareeb of date palm groves.
- Ten dirhams for each jareeb of gardens containing a mix of trees and palms.

He (Imam {a.s}) further commanded me to leave any stray date palm trees outside the villages for travelers and wayfarers, taking nothing from them.
He (Imam {a.s}) also instructed me to impose:

- Forty-eight dirhams on the dahqin (landowners) who ride fine horses and wear gold rings.
- Twenty-four dirhams on those of moderate means among them and their merchants.
- Twelve dirhams on their lower classes and poor.

He added: "I collected eighteen million dirhams in one year."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Muqni’ah, Part 1, p. 275 • Tahdhib Al-Ahkam, Vol. 4, p. 119 • Al-Wafi, Vol. 10, p. 351 • Wasa’il Al-Shi’a, Vol. 15, p. 151 • Bihar Al-Anwar, Vol. 33, p. 466

1668 - وَ رَوَى فُضَيْلُ بْنُ عُثْمَانَ اَلْأَعْوَرُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ عَلَى اَلْفِطْرَةِ فَأَبَوَاهُ اَللَّذَانِ يُهَوِّدَانِهِ وَ يُنَصِّرَانِهِ وَ يُمَجِّسَانِهِ وَ إِنَّمَا أَعْطَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلذِّمَّةَ وَ قَبِلَ اَلْجِزْيَةَ عَنْ رُءُوسِ أُولَئِكَ بِأَعْيَانِهِمْ عَلَى أَنْ لاَ يُهَوِّدُوا أَوْلاَدَهُمْ وَ لاَ يُنَصِّرُوا وَ أَمَّا أَوْلاَدُ أَهْلِ اَلذِّمَّةِ اَلْيَوْمَ فَلاَ ذِمَّةَ لَهُمْ ».

Hadith.1668 - Fudayl ibn Uthman al-A‘war narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:

"Every child is born upon the natural disposition (fitrah). It is the parents who make them Jews, Christians, or Magians.

Indeed, the Messenger of Allah {SWT}, peace be upon him and his family, granted protection (dhimmah) and accepted the payment of jizya from their adults, provided that they would not convert their children to Judaism or Christianity.

As for the children of the people of the dhimmah today, they no longer have this protected status."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Shara’i, Vol. 2, p. 376 • Al-Wafi, Vol. 10, p. 355 • Wasa’il Al-Shi’a, Vol. 15, p. 125 • Bihar Al-Anwar, Vol. 97, p. 65

1669 - وَ فِي رِوَايَةِ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَبِلَ اَلْجِزْيَةَ مِنْ أَهْلِ اَلذِّمَّةِ عَلَى أَنْ لاَ يَأْكُلُوا اَلرِّبَا وَ لاَ يَأْكُلُوا لَحْمَ اَلْخِنْزِيرِ وَ لاَ يَنْكِحُوا اَلْأَخَوَاتِ وَ لاَ بَنَاتِ اَلْأَخِ وَ لاَ بَنَاتِ اَلْأُخْتِ فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اَللَّهِ وَ ذِمَّةُ رَسُولِهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » وَ قَالَ «لَيْسَتْ لَهُمُ اَلْيَوْمَ ذِمَّةٌ.

Hadith.1669 - In a narration from Ali ibn Ri'ab, from Zurara, from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} it is reported:

"The Messenger of Allah {SWT}, peace be upon him and his family, accepted the jizya from the people of the dhimmah on the condition that they would not consume usury, would not eat pork, and would not marry their sisters, their nieces (daughters of their brothers), or their nieces (daughters of their sisters). Whoever among them does any of these acts has forfeited the protection (dhimmah) of Allah {SWT} and His Messenger, peace be upon him and his family."

He further said: "They no longer have any protection (dhimmah) today."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Shara’i, Vol. 2, p. 376 • Tahdhib Al-Ahkam, Vol. 6, p. 158 • Tahdhib Al-Ahkam, Vol. 7, p. 301 • Al-Istibsar, Part 3, p. 182 • Al-Wafi, Vol. 10, p. 354 • Wasa’il Al-Shi’a, Vol. 15, p. 124 • Wasa’il Al-Shi’a, Vol. 20, p. 367 • Bihar Al-Anwar, Vol. 97, p. 65

1670 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا حَدُّ اَلْجِزْيَةِ عَلَى أَهْلِ اَلْكِتَابِ وَ هَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ لاَ يَنْبَغِي أَنْ يَجُوزَ إِلَى غَيْرِهِ فَقَالَ «ذَلِكَ إِلَى اَلْإِمَامِ يَأْخُذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلَى قَدْرِ مَالِهِ وَ مَا يُطِيقُ إِنَّمَا هُمْ قَوْمٌ فَدَوْا أَنْفُسَهُمْ أَنْ لاَ يُسْتَعْبَدُوا أَوْ يُقْتَلُوا فَالْجِزْيَةُ يُؤْخَذُ مِنْهُمْ عَلَى قَدْرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَهُمْ بِهِ حَتَّى يُسْلِمُوا فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ قَالَ «﴿ حَتّٰى يُعْطُوا اَلْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صٰاغِرُونَ ﴾» وَ هُوَ لاَ يَكْتَرِثُ بِمَا يُؤْخَذُ مِنْهُ حَتَّى يَجِدَ ذُلاًّ لِمَا أُخِذَ مِنْهُ فَيَأْلَمَ لِذَلِكَ فَيُسْلِمَ.

Hadith.1670 - Hariz narrated from Zurara, who said:

I asked Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq), peace be upon him: "What is the limit of the jizya (poll tax) imposed on the People of the Book? Is there a fixed amount that should not be exceeded?"

Imam {a.s} replied: "That is up to the Imam. He takes from each individual among them according to their wealth and capacity. These are people who ransomed themselves to avoid being enslaved or killed. The jizya is taken from them based on what they can bear, and it is permissible for the Imam to hold them to this until they embrace Islam.

Indeed, Allah {SWT}, the Exalted, said: *'Until they pay the jizya willingly while they are humbled'* (Qur'an 9:29).

This means it is not about the amount taken, but about causing them to feel the humiliation of what is taken from them, so they feel pain and are led to embrace Islam."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Part 2, p. 335 • Tafsir al-Burhan, Vol. 2, p. 759 • Tafsir Nur Al-Thaqalayn, Part 2, p. 203

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1671 - وَ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ رَأَيْتَ مَا يَأْخُذُ هَؤُلاَءِ مِنْ هَذَا اَلْخُمُسِ مِنْ أَرْضِ اَلْجِزْيَةِ وَ يَأْخُذُونَ مِنَ اَلدَّهَاقِينِ جِزْيَةَ رُءُوسِهِمْ أَ مَا عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ فَقَالَ «كَانَ عَلَيْهِمْ مَا أَجَازُوا عَلَى نُفُوسِهِمْ وَ لَيْسَ لِلْإِمَامِ أَكْثَرُ مِنَ اَلْجِزْيَةِ إِنْ شَاءَ اَلْإِمَامُ وَضَعَ ذَلِكَ عَلَى رُءُوسِهِمْ وَ لَيْسَ عَلَى أَمْوَالِهِمْ شَيْءٌ وَ إِنْ شَاءَ فَعَلَى أَمْوَالِهِمْ وَ لَيْسَ عَلَى رُءُوسِهِمْ شَيْءٌ» فَقُلْتُ فَهَذَا اَلْخُمُسُ فَقَالَ «إِنَّمَا هَذَا شَيْءٌ كَانَ صَالَحَهُمْ عَلَيْهِ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.1671 - Muhammad ibn Muslim said:

I asked Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq), peace be upon him: "What about what these people collect as khums from the lands of jizya and what they take from the dahahin (landowners) as the poll tax (jizya) on their persons? Is there a fixed obligation upon them in this regard?"

Imam {a.s} replied: "They are bound by what they agreed upon for themselves. The Imam is entitled to no more than the jizya. If the Imam wishes, he may impose it on their persons, leaving their wealth untouched. Alternatively, if he wishes, he may impose it on their wealth, exempting their persons.

As for this khums, it is only something that the Messenger of Allah {SWT}, peace be upon him and his family, made a treaty with them concerning."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Muqni’ah, Part 1, p. 273 • Awaali al-La’aali, Part 3, p. 185

1672 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي أَهْلِ اَلْجِزْيَةِ يُؤْخَذُ مِنْ أَمْوَالِهِمْ وَ مَوَاشِيهِمْ شَيْءٌ سِوَى اَلْجِزْيَةِ قَالَ «لاَ».

Hadith.1672 - Muhammad ibn Muslim narrated from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} regarding the People of the jizya:
"Is anything other than the jizya taken from their wealth and livestock?"
Imam {a.s} replied: "No."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 568 • Tahdhib Al-Ahkam, Vol. 4, p. 118 • Al-Wafi, Vol. 10, p. 349 • Tafsir al-Safi, Part 2, p. 335 • Wasa’il Al-Shi’a, Vol. 15, p. 151 • Tafsir al-Burhan, Vol. 2, p. 759 • Tafsir Nur Al-Thaqalayn, Part 2, p. 204 • Tafsir Kanz Al-Daqaiq, Part 5, p. 433

1673 - قَالَ وَ سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ صَدَقَاتِ أَهْلِ اَلذِّمَّةِ وَ مَا يُؤْخَذُ مِنْ جِزْيَتِهِمْ مِنْ ثَمَنِ خُمُورِهِمْ وَ لَحْمِ خَنَازِيرِهِمْ وَ مَيْتَتِهِمْ فَقَالَ «عَلَيْهِمُ اَلْجِزْيَةُ فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ لَحْمِ اَلْخِنْزِيرِ أَوْ خَمْرٍ وَ كُلُّ مَا أَخَذُوا مِنْ ذَلِكَ فَوِزْرُ ذَلِكَ عَلَيْهِمْ وَ ثَمَنُهُ لِلْمُسْلِمِينَ حَلاَلٌ يَأْخُذُونَهُ فِي جِزْيَتِهِمْ ».

Hadith.1673 - I asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the alms (sadaqat) of the People of the dhimma and what is taken from their jizya, such as the price of their wine, pork, and carrion.
Imam {a.s} replied: "They are obligated to pay the jizya on their wealth, which can be taken from the price of pork, wine, or any such things. The burden (wizr) of these actions rests upon them, but the proceeds are lawful (halal) for Muslims to take as part of their jizya."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 568 • Tahdhib Al-Ahkam, Vol. 4, p. 113 • Tahdhib Al-Ahkam, Vol. 4, p. 135 • Al-Wafi, Vol. 10, p. 350 • Wasa’il Al-Shi’a, Vol. 15, p. 154 • Tafsir al-Burhan, Vol. 2, p. 758

1674 - وَ رَوَى طَلْحَةُ بْنُ زَيْدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «جَرَتِ اَلسُّنَّةُ أَنْ لاَ تُؤْخَذَ اَلْجِزْيَةُ مِنَ اَلْمَعْتُوهِ وَ لاَ مِنَ اَلْمَغْلُوبِ عَلَى عَقْلِهِ.

Hadith.1674 - Talha ibn Zayd narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The established practice (sunnah) is that jizya is not taken from the mentally ill or those whose intellect is impaired (maghlub ala 'aqlihi)."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 567 • Tahdhib Al-Ahkam, Vol. 4, p. 114 • Tahdhib Al-Ahkam, Vol. 6, p. 159 • Al-Wafi, Vol. 10, p. 350 • Tafsir al-Safi, Part 2, p. 335 • Wasa'il Al-Shi'a, Vol. 15, p. 65 • Wasa'il Al-Shi'a, Vol. 15, p. 131 • Tafsir al-Burhan, Vol. 2, p. 758 • Tafsir Nur Al-Thaqalayn, Part 2, p. 203

1675 - وَ رَوَى حَفْصُ بْنُ غِيَاثٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلنِّسَاءِ كَيْفَ سَقَطَتِ اَلْجِزْيَةُ وَ رُفِعَتْ عَنْهُنَّ فَقَالَ «لِأَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نَهَى عَنْ قَتْلِ اَلنِّسَاءِ وَ اَلْوِلْدَانِ فِي دَارِ اَلْحَرْبِ إِلاَّ أَنْ يُقَاتِلْنَ وَ إِنْ قَاتَلَتْ أَيْضاً فَأَمْسِكْ عَنْهَا مَا أَمْكَنَكَ وَ لَمْ تَخَفْ خَلَلاً فَلَمَّا نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنْ قَتْلِهِنَّ فِي دَارِ اَلْحَرْبِ كَانَ ذَلِكَ فِي دَارِ اَلْإِسْلاَمِ أَوْلَى وَ لَوِ اِمْتَنَعَتْ أَنْ تُؤَدِّيَ اَلْجِزْيَةَ لَمْ يُمْكِنْ قَتْلُهَا فَلَمَّا لَمْ يُمْكِنْ قَتْلُهَا رُفِعَتِ اَلْجِزْيَةُ عَنْهَا وَ لَوْ مَنَعَ اَلرِّجَالُ فَأَبَوْا أَنْ يُؤَدُّوا اَلْجِزْيَةَ كَانُوا نَاقِضِينَ لِلْعَهْدِ وَ حَلَّتْ دِمَاؤُهُمْ وَ قَتْلُهُمْ لِأَنَّ قَتْلَ اَلرِّجَالِ مُبَاحٌ فِي دَارِ اَلشِّرْكِ وَ اَلذِّمَّةِ وَ كَذَلِكَ اَلْمُقْعَدُ مِنْ أَهْلِ اَلشِّرْكِ وَ اَلذِّمَّةِ وَ اَلْأَعْمَى وَ اَلشَّيْخُ اَلْفَانِي وَ اَلْمَرْأَةُ وَ اَلْوِلْدَانُ فِي أَرْضِ اَلْحَرْبِ مِنْ أَجْلِ ذَلِكَ رُفِعَتْ عَنْهُمُ اَلْجِزْيَةُ.

Hadith.1675 - Hafs ibn Ghiyath narrated: I asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about why women were exempted from jizya and it was not imposed on them.
He said: "Because the Messenger of Allah {SWT}, peace be upon him and his family, forbade the killing of women and children in the battlefield (Dar al-Harb), unless they engage in fighting. Even if a woman fights, avoid harming her as much as possible unless there is a fear of harm or disruption. Since the Messenger of Allah {SWT}, peace be upon him and his family, prohibited their killing in Dar al-Harb, their exemption in Dar al-Islam is even more appropriate.
If a woman refuses to pay the jizya, it is not permissible to kill her. Therefore, since it is not permissible to kill her, the jizya was lifted from her.
However, if men refuse and abstain from paying the jizya, they breach the covenant (dhimma), making their blood permissible and their killing lawful. This is because killing men is allowed in Dar al-Shirk and under the covenant if they violate its terms.
Similarly, the paralyzed among the polytheists and people under covenant (dhimma), the blind, the very old, women, and children in the battlefield (Dar al-Harb) are also exempted from jizya because of this reasoning."

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Man La Yahduruhu Al-Faqih, Vol. 2 • • Ilal al-Shara'i, Vol. 2, p. 376 • Tafsir al-Safi, Part 2, p. 334 • Wasa'il Al-Shi'a, Vol. 15, p. 64 • Bihar Al-Anwar, Vol. 97, p. 65 • Tafsir Nur Al-Thaqalayn, Part 2, p. 202 • Tafsir Kanz Al-Daqaiq, Part 5, p. 432

1676 - وَ رَوَى اِبْنُ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْأَعْرَابِ أَ عَلَيْهِمْ جِهَادٌ فَقَالَ «لَيْسَ عَلَيْهِمْ جِهَادٌ إِلاَّ أَنْ يُخَافَ عَلَى اَلْإِسْلاَمِ فَيُسْتَعَانَ بِهِمْ» فَقَالَ فَلَهُمْ مِنَ اَلْجِزْيَةِ شَيْءٌ قَالَ «لاَ».

Hadith.1676 - Ibn Muskan narrated from Al-Halabi, who said: A man asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about whether the Bedouins (A'rab) are obligated to engage in jihad.

The Imam {a.s} replied: "They are not obligated to engage in jihad unless there is a fear for Islam, in which case their assistance may be sought."
The man then asked: "Do they have a share in the jizya?"
The Imam {a.s} said: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 15, p. 75 • Wasa'il Al-Shi'a, Vol. 15, p. 154

1677 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنْ سِيرَةِ اَلْإِمَامِ فِي اَلْأَرْضِ اَلَّتِي فُتِحَتْ بَعْدَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ «إِنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَدْ سَارَ فِي أَهْلِ اَلْعِرَاقِ بِسِيرَةٍ فَهِيَ إِمَامٌ لِسَائِرِ اَلْأَرَضِينَ» وَ قَالَ «إِنَّ أَرْضَ اَلْجِزْيَةِ لاَ تُرْفَعُ عَنْهَا اَلْجِزْيَةُ وَ إِنَّمَا اَلْجِزْيَةُ عَطَاءُ اَلْمُجَاهِدِينَ وَ اَلصَّدَقَاتُ لِأَهْلِهَا اَلَّذِينَ سَمَّى اَللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لَيْسَ لَهُمْ مِنَ اَلْجِزْيَةِ شَيْءٌ» ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «مَا أَوْسَعَ اَلْعَدْلَ إِنَّ اَلنَّاسَ يَسْتَغْنُونَ إِذَا عُدِلَ فِيهِمْ وَ تُنْزِلُ اَلسَّمَاءُ رِزْقَهَا وَ تُخْرِجُ اَلْأَرْضُ بَرَكَتَهَا بِإِذْنِ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.1677 - Muhammad ibn Muslim asked Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} about the policy of the Imam concerning the lands conquered after the Prophet of Allah {SWT}, peace and blessings be upon him and his family.
The Imam {a.s} replied: "Indeed, Amir al-Mu'minin (Imam Ali ibn Abi Talib {a.s}) established a policy in Iraq that serves as a model for all other lands."
He added: "The jizya is never lifted from the lands of jizya. It is the due of the fighters (mujahideen), while sadaqat is designated for those whom Allah {SWT}, the Mighty and Glorious, has specified in His Book. They (the fighters) have no share in the jizya."
The Imam then said: "How expansive justice is! When people are treated justly, they will prosper. The skies will send down their sustenance, and the earth will yield its blessings by the permission of Allah {SWT}, the Mighty and Glorious."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 118 • Al-Wafi, Vol. 10, p. 353 • Tafsir al-Burhan, Vol. 2, p. 759

1678 - وَ اَلْمَجُوسُ تُؤْخَذُ مِنْهُمُ اَلْجِزْيَةُ لِأَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «سُنُّوا بِهِمْ سُنَّةَ أَهْلِ اَلْكِتَابِ وَ كَانَ لَهُمْ نَبِيٌّ اِسْمُهُ دَامَسْبُ فَقَتَلُوهُ وَ كِتَابٌ يُقَالُ لَهُ جَامَاسْبُ كَانَ يَقَعُ فِي اِثْنَيْ عَشَرَ أَلْفَ جِلْدِ ثَوْرٍ فَحَرَّقُوهُ «.

Hadith.1678 - The Magians (Majus) are subject to the payment of jizya because the Prophet, peace and blessings be upon him and his family, said:
"Treat them as you treat the People of the Book."
They had a prophet named Damasb, whom they killed, and a scripture called Jamasb, which was inscribed on twelve thousand pieces of ox hide, and they burned it.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 15, p. 127 • Bihar Al-Anwar, Vol. 14, p. 463

1679 - وَ سَأَلَ أَبُو اَلْوَرْدِ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنْ مَمْلُوكٍ نَصْرَانِيٍّ لِرَجُلٍ مُسْلِمٍ عَلَيْهِ جِزْيَةٌ قَالَ «نَعَمْ» قَالَ فَيُؤَدِّي عَنْهُ مَوْلاَهُ اَلْمُسْلِمُ اَلْجِزْيَةَ قَالَ «نَعَمْ إِنَّمَا هُوَ مَالُهُ يَفْتَدِيهِ إِذَا أُخِذَ يُؤَدِّي عَنْهُ ».

وقد أخرجت ما رويت من الاخبار في هذا المعنى في كتاب الجزية.

Hadith.1679 - Abu Al-Ward asked Abu Ja’far {a.s} about a Christian slave owned by a Muslim man: "Is jizya required of him?"
Imam {a.s} replied: "Yes."
He then asked: "Should the Muslim master pay the jizya on his behalf?"
Imam {a.s} replied: "Yes, it is his wealth; he ransoms him by paying on his behalf if he is taken."

[AL SADUQ]

The relevant narrations on this topic have been documented in the Kitab al-Jizya.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 351 • Wasa’il Al-Shi’a, Vol. 15, p. 128

CHAPTER 11 - CHAPTER ON THE VIRTUE OF GOOD DEEDS

بَابُ فَضْلِ الْمَعْرُوفِ

HADITH 1680 – 1696

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1680 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَوَّلُ مَنْ يَدْخُلُ اَلْجَنَّةَ اَلْمَعْرُوفُ وَ أَهْلُهُ وَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ اَلْحَوْضَ ».

Hadith.1680 - The Messenger of Allah {SWT} (peace be upon him and his family) said:
"The first to enter Paradise will be kindness and its people, and the first to reach me at the [heavenly] pool."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 28 • Makarim al-Akhlaq, Part 1, p. 136 • Awaali al-La’aali, Part 1, p. 377 • Al-Wafi, Vol. 10, p. 451 • Wasa’il Al-Shi’a, Vol. 16, p. 303

1681 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «أَهْلُ اَلْمَعْرُوفِ فِي اَلدُّنْيَا أَهْلُ اَلْمَعْرُوفِ فِي اَلْآخِرَةِ ».

وتفسيره أنه إذا كان يوم القيامة قيل لهم: هبوا حسناتكم لمن شئتم وادخلوا الجنة.

Hadith.1681 - Imam {a.s} said:
"The people of kindness in this world are the people of kindness in the Hereafter."

[AL SADUQ]
Its interpretation is that on the Day of Judgment, it will be said to them: "Gift your good deeds to whomever you wish and enter Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Shihab Al-Akhbar, Part 1, p. 128

1682 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ اَلدَّالُّ عَلَى اَلْخَيْرِ كَفَاعِلِهِ وَ اَللَّهُ يُحِبُّ إِغَاثَةَ اَللَّهْفَانِ ».

Hadith.1682 - Imam {a.s} said:
"Every act of kindness is charity, and the one who guides towards goodness is like the one who performs it. Allah {SWT} loves the relief of the distressed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 27 • Al-Khisal, Part 1, p. 134 • Specialization, Part 1, p. 240 • The Observer’s Walk, Part 1, p. 16 • Awaali al-La’aali, Part 1, p. 376 • Al-Wafi, Vol. 10, p. 454 • Wasa’il Al-Shi’a, Vol. 16, p. 286 • Bihar Al-Anwar, Vol. 71, p. 409 • Bihar Al-Anwar, Vol. 72, p. 18

1683 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اِصْنَعِ اَلْمَعْرُوفَ إِلَى كُلِّ أَحَدٍ فَإِنْ كَانَ أَهْلَهُ وَ إِلاَّ فَأَنْتَ أَهْلُهُ.

Hadith.1683 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Perform acts of kindness for everyone. If they are deserving of it, then it is for them; and if not, then you are worthy of it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 27 • Al-Wafi, Vol. 10, p. 449 • Wasa'il Al-Shi'a, Vol. 16, p. 294 • Al-Fusul al-Muhimmah, Part 3, p. 381

1684 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ اَلْمُؤْمِنِ مَعْرُوفاً فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.1684 - Imam {a.s} said: "Any believer who extends kindness to his fellow believer has indeed extended that kindness to the Messenger of Allah {SWT} (peace be upon him and his family)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 27 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 169 • Specialization, Part 1, p. 32 • Makarim al-Akhlaq, Part 1, p. 136 • Awaali al-La'aali, Part 1, p. 370 • Al-Wafi, Vol. 10, p. 454 • Wasa'il Al-Shi'a, Vol. 16, p. 290 • Wasa'il Al-Shi'a, Vol. 16, p. 296 • Bihar Al-Anwar, Vol. 71, p. 399

1685 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَعْرُوفُ شَيْءٌ سِوَى اَلزَّكَاةِ فَتَقَرَّبُوا إِلَى اَللَّهِ عَزَّ وَ جَلَّ بِالْبِرِّ وَ صِلَةِ اَلرَّحِمِ».

Hadith.1685 - Imam {a.s} said: "Kindness is something distinct from almsgiving; therefore, draw closer to Allah {SWT}, the Glorious and Exalted, through acts of goodness and maintaining family ties."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 27 • Al-Khasal, Part 1, p. 48 • Rawdat Al-Waazizin, Vol. 2, p. 370 • Al-Wafi, Vol. 10, p. 454 • Wasa'il Al-Shi'a, Vol. 9, p. 51 • Wasa'il Al-Shi'a, Vol. 16, p. 287 • Bihar Al-Anwar, Vol. 71, p. 408

1686 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «رَأَيْتُ اَلْمَعْرُوفَ كَاسْمِهِ وَ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ اَلْمَعْرُوفِ إِلاَّ ثَوَابُهُ وَ ذَلِكَ يُرَادُ مِنْهُ وَ لَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ اَلْمَعْرُوفَ إِلَى اَلنَّاسِ يَصْنَعُهُ وَ لَيْسَ كُلُّ مَنْ يَرْغَبُ فِيهِ يَقْدِرُ عَلَيْهِ وَ لاَ كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤْذَنُ لَهُ فِيهِ فَإِذَا اِجْتَمَعَتِ اَلرَّغْبَةُ وَ اَلْقُدْرَةُ وَ اَلْإِذْنُ فَهُنَالِكَ تَمَّتِ اَلسَّعَادَةُ لِلطَّالِبِ وَ اَلْمَطْلُوبِ إِلَيْهِ.

Hadith.1686 - Imam {a.s} said: "I found kindness to be true to its name, and nothing surpasses kindness except its reward, which is the ultimate purpose of it. Not everyone who desires to perform kindness towards others succeeds in doing so. Not everyone who seeks it is able to fulfill it, and not everyone who is capable of it is granted permission to act. When desire, ability, and permission come together, happiness is then complete for both the one seeking to give and the one receiving it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 26 • Makarim al-Akhlaq, Part 1, p. 136 • Al-Wafi, Vol. 10, p. 448 • Wasa’il Al-Shi’a, Vol. 16, p. 293 • Bihar Al-Anwar, Vol. 71, p. 414

1687 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «صَنَائِعُ اَلْمَعْرُوفِ تَقِي مَصَارِعَ اَلسَّوْءِ ».

Hadith.1687 - Abu Ja'far {a.s} said: "Acts of kindness protect against calamities."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 28 • Awaali al-La’aali, Part 1, p. 368 • Al-Wafi, Vol. 10, p. 453 • Wasa’il Al-Shi’a, Vol. 16, p. 287

1688 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَفْضَلُ اَلصَّدَقَةِ صَدَقَةٌ عَنْ ظَهْرِ غِنًى وَ اِبْدَأْ بِمَنْ تَعُولُ وَ اَلْيَدُ اَلْعُلْيَا خَيْرٌ مِنَ اَلْيَدِ اَلسُّفْلَى وَ لاَ يَلُومُ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلْكَفَافِ ».

Hadith.1688 - The Messenger of Allah {SWT} (peace be upon him and his family) said:
"The best charity is that given when one is financially capable. Begin with those under your care. The upper hand (the giver) is better than the lower hand (the receiver), and Allah {SWT}, the Almighty, does not reproach for sufficiency."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 26 • Al-Wafi, Vol. 10, p. 441 • Wasa’il Al-Shi’a, Vol. 9, p. 461

1689 - وَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ اَلْبَرَكَةَ أَسْرَعُ إِلَى اَلْبَيْتِ اَلَّذِي يُمْتَارُ مِنْهُ اَلْمَعْرُوفُ مِنَ اَلشَّفْرَةِ فِي سَنَامِ اَلْبَعِيرِ أَوِ اَلسَّيْلِ إِلَى مُنْتَهَاهُ ».

Hadith.1689 - The Prophet (peace be upon him and his family) said:
"Blessings enter a house from which good deeds flow faster than a blade pierces the hump of a camel or water from a flood reaches its destination."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 29 • Al-Ash'athiyat, Part 1, p. 152 • Al-Wafi, Vol. 10, p. 453 • Mustadrak Al-Wasail, Vol. 12, p. 339

1690 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «لِكُلِّ شَيْءٍ ثَمَرَةٌ وَ ثَمَرَةُ اَلْمَعْرُوفِ تَعْجِيلُهُ ».

Hadith.1690 - Abu Ja'far {a.s} said:
"Everything has a fruit, and the fruit of goodness is hastening to perform it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Ayoun Al-Hakam, Vol. 1, p. 402 • Bihar Al-Anwar, Vol. 68, p. 215 • Bihar Al-Anwar, Vol. 71, p. 409

1691 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «رَأَيْتُ اَلْمَعْرُوفَ لاَ يَصْلُحُ إِلاَّ بِثَلاَثِ خِصَالٍ تَصْغِيرِهِ وَ سَتْرِهِ وَ تَعْجِيلِهِ فَإِنَّكَ إِذَا صَغَّرْتَهُ عَظَّمْتَهُ عِنْدَ مَنْ تَصْنَعُهُ إِلَيْهِ وَ إِذَا سَتَرْتَهُ تَمَّمْتَهُ وَ إِذَا عَجَّلْتَهُ هَنَّأْتَهُ وَ إِنْ كَانَ غَيْرُ ذَلِكَ مَحَقْتَهُ وَ نَكَّدْتَهُ ».

Hadith.1691 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"I observed that goodness is only perfected through three qualities: minimizing it, concealing it, and hastening it. When you minimize it, you magnify it in the eyes of the one you do it for. When you conceal it, you complete it. When you hasten it, you bless it. But if it is otherwise, you spoil it and distress it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 30 • Al-Khisal, Part 1, p. 133 • Makarim al-Akhlaq, Part 1, p. 136 • Awaali al-La'aali, Part 1, p. 370 • Al-Wafi, Vol. 10, p. 457 • Bihar Al-Anwar, Vol. 71, p. 408

1692 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ لِلْمُفَضَّلِ بْنِ عُمَرَ : «يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَ شَقِيٌّ اَلرَّجُلُ أَمْ سَعِيدٌ فَانْظُرْ إِلَى مَعْرُوفِهِ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ وَ إِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اَللَّهِ تَعَالَى خَيْرٌ ».

Hadith.1692 - Imam {a.s} said to Al-Mufaddal ibn Umar:
"O Mufaddal, if you wish to know whether a person is fortunate or wretched, observe to whom he directs his kindness. If he extends it to those who are deserving, then know that he is inclined toward goodness. But if he extends it to those who are undeserving, then know that he has no share of goodness with Allah {SWT}, the Exalted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 30 • Makarim al-Akhlaq, Part 1, p. 136 • Awaali al-La'aali, Part 1, p. 371 • Al-Wafi, Vol. 10, p. 458 • Wasa'il Al-Shi'a, Vol. 16, p. 299 • Bihar Al-Anwar, Vol. 71, p. 414

1693 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّمَا أَعْطَاكُمُ اَللَّهُ هَذِهِ اَلْفُضُولَ مِنَ اَلْأَمْوَالِ لِتُوَجِّهُوهَا حَيْثُ وَجَّهَهَا اَللَّهُ عَزَّ وَ جَلَّ وَ لَمْ يُعْطِكُمُوهَا لِتَكْنِزُوهَا».

Hadith.1693 - Imam {a.s} said:
"Indeed, Allah {SWT} has granted you these excesses of wealth so that you may direct them where Allah {SWT}, the Exalted, has commanded. He did not give them to you for hoarding."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 32 • Mishkat Al-Anwar, Part 1, p. 274 • Al-Wafi, Vol. 10, p. 376 • Tafsir al-Safi, Part 2, p. 341 • Wasa’il Al-Shi’a, Vol. 16, p. 297 • Tafsir Nur Al-Thaqalayn, Part 4, p. 360 • Tafsir Kanz Al-Daqaiq, Part 10, p. 561 • A’lam al-Uloom, Vol. 20, p. 745

1694 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «لَوْ أَنَّ اَلنَّاسَ أَخَذُوا مَا أَمَرَهُمُ اَللَّهُ بِهِ فَأَنْفَقُوهُ فِيمَا نَهَاهُمْ عَنْهُ مَا قَبِلَهُ مِنْهُمْ وَ لَوْ أَخَذُوا مَا نَهَاهُمُ اَللَّهُ عَنْهُ فَأَنْفَقُوهُ فِيمَا أَمَرَهُمُ اَللَّهُ بِهِ مَا قَبِلَهُ مِنْهُمْ حَتَّى يَأْخُذُوهُ مِنْ حَقٍّ وَ يُنْفِقُوهُ فِي حَقٍّ».

Hadith.1694 - Imam {a.s} said:
"If people were to take what Allah {SWT} commanded them to take and spend it on what He prohibited, He would not accept it from them. And if they were to take what Allah {SWT} prohibited and spend it on what He commanded, He would not accept it from them—until they take it lawfully and spend it lawfully."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 32 • Al-Wafi, Vol. 10, p. 459 • Wasa’il Al-Shi’a, Vol. 5, p. 119 • Shia Methods, Vol. 9, p. 466 • Wasa’il Al-Shi’a, Vol. 16, p. 298 • Al-Fusul al-Muhimmah, Part 2, p. 80

1695 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أُتِيَ إِلَيْهِ اَلْمَعْرُوفُ فَلْيُكَافِئْ بِهِ وَ إِنْ عَجَزَ فَلْيُثْنِ فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ اَلنِّعْمَةَ ».

Hadith.1695 - The Messenger of Allah {SWT} (peace be upon him and his family) said:
"Whoever receives kindness, let him reciprocate it. If he is unable to do so, let him express gratitude. If he does not, then he has denied the blessing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1696 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَعَنَ اَللَّهُ قَاطِعِي سَبِيلِ اَلْمَعْرُوفِ» قِيلَ وَ مَا قَاطِعِي سَبِيلِ اَلْمَعْرُوفِ قَالَ «اَلرَّجُلُ يُصْنَعُ إِلَيْهِ اَلْمَعْرُوفُ فَيَكْفُرُهُ فَيَمْنَعُ صَاحِبَهُ مِنْ أَنْ يَصْنَعَ ذَلِكَ إِلَى غَيْرِهِ ».

Hadith.1696 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"May Allah {SWT} curse those who block the path of kindness."
It was asked: "Who are those who block the path of kindness?"
Imam {a.s} replied: "A person to whom kindness is shown but denies it, thereby discouraging its doer from extending it to others."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 16, p. 309 • Tafsir Nur Al-Thaqalayn, Part 5, p. 199 • Tafsir Kanz Al-Daqaiq, Part 12, p. 587

CHAPTER 12 - CHAPTER ON THE REWARD OF LENDING

بَابُ ثَوَابِ اَلْقَرْضِ

HADITH 1697 – 1700

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1697 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَكْتُوبٌ عَلَى بَابِ اَلْجَنَّةِ اَلصَّدَقَةُ بِعَشَرَةٍ وَ اَلْقَرْضُ بِثَمَانِيَةَ عَشَرَ.

Hadith.1697 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"It is written on the gate of Paradise: Charity is rewarded tenfold, and a loan is rewarded eighteenfold."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 463 • Wasa’il Al-Shi’a, Vol. 16, p. 318 • Tafsir al-Burhan, Vol. 5, p. 289 • Bihar Al-Anwar, Vol. 8, p. 181

1698 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۝ لاٰ خَيْرَ فِي كَثِيرٍ مِنْ نَجْوٰاهُمْ إِلاّٰ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاٰحٍ بَيْنَ اَلنّٰاسِ ۝» قَالَ «اَلْمَعْرُوفُ اَلْقَرْضُ».

Hadith.1698 - Imam {a.s} said, regarding the words of Allah {SWT}, the Exalted:
"There is no good in most of their secret talks except one who enjoins charity or kindness or reconciliation between people" (Surah An-Nisa 4:114);
"Kindness (ma'ruf) refers to lending."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 34 • Al-Wafi, Vol. 10, p. 465 • Wasa’il Al-Shi’a, Vol. 9, p. 459 • Wasa’il Al-Shi’a, Vol. 16, p. 317 • Tafsir al-Burhan, Vol. 2, p. 173 • Tafsir Nur Al-Thaqalayn, Part 1, p. 549 • Tafsir Kanz Al-Daqaiq, Part 3, p. 537

1699 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ مُؤْمِنٍ أَقْرَضَ مُؤْمِناً يَلْتَمِسُ بِهِ وَجْهَ اَللَّهِ عَزَّ وَ جَلَّ إِلاَّ حُسِبَ لَهُ أَجْرُهَا بِحِسَابِ اَلصَّدَقَةِ حَتَّى يَرْجِعَ مَالُهُ إِلَيْهِ.

Hadith.1699 - Imam {a.s} said: "There is no believer who lends to another believer seeking the pleasure of Allah {SWT}, the Mighty and Majestic, except that it is counted for him as the reward of charity until his money is returned to him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 34 • Al-Wafi, Vol. 10, p. 464 • Wasa’il Al-Shi’a, Vol. 16, p. 318

1700 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «قَرْضُ اَلْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ خَيْرٍ إِنْ أَيْسَرَ أَدَّاهُ وَ إِنْ مَاتَ اُحْتُسِبَ مِنْ زَكَاتِهِ ».

Hadith.1700 - Imam {a.s} said: "Lending to a believer is a gain and a hastening of goodness; if he becomes able to repay, he does so, and if he dies, it is counted as part of his zakat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 13 - CHAPTER ON THE REWARD OF GIVING RESPITE TO THE INDEBTED

بَابُ ثَوَابِ إِنْظَارِ الْمُعْسِرِ

HADITH 1701 – 1703

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1701 - صَعِدَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمِنْبَرَ ذَاتَ يَوْمٍ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى أَنْبِيَائِهِ عَلَيْهِمُ اَلسَّلاَمُ ثُمَّ قَالَ: «أَيُّهَا اَلنَّاسُ لِيُبَلِّغِ اَلشَّاهِدُ مِنْكُمُ اَلْغَائِبَ مَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ عَلَى اَللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ ثَوَابُ صَدَقَةٍ بِمِثْلِ مَالِهِ حَتَّى يَسْتَوْفِيَهُ » وَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «قَالَ اَللَّهُ عَزَّ وَ جَلَّ «وَ إِنْ كٰانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلىٰ مَيْسَرَةٍ وَ أَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ» أَنَّهُ مُعْسِرٌ فَتَصَدَّقُوا عَلَيْهِ بِمَالِكُمْ فَهُوَ خَيْرٌ لَكُمْ.

Hadith.1701 - The Messenger of Allah {SWT} (peace be upon him and his family) once ascended the pulpit, praised Allah {SWT}, glorified Him, and sent blessings upon His Prophets {a.s}. Then he said: "O people, let those who are present convey this to those who are absent: Whoever grants respite to an insolvent debtor shall receive from Allah {SWT}, the Almighty, the reward of charity equal to the amount of his debt every day until he collects it."
Abu Abdullah {a.s} said: "Allah {SWT}, the Almighty, said:
'*And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [as charity], it is better for you, if you only knew'* (Surah Al-Baqarah 2:280).
[This means] if you know that he is insolvent, then forgive him his debt; that is better for you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1702 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «خَلُّوا سَبِيلَ اَلْمُعْسِرِ كَمَا خَلاَّهُ اَللَّهُ تَبَارَكَ وَ تَعَالَى ».

Hadith.1702 - Imam {a.s} said: "Let the insolvent go free, just as Allah {SWT}, the Blessed and Exalted, has set him free."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 35 • Al-Wafi, Vol. 10, p. 470 • Tafsir al-Safi, Part 1, p. 304 • Wasa'il Al-Shi'a, Vol. 16, p. 320 • Tafsir Nur Al-Thaqalayn, Part 1, p. 297 • Tafsir Kanz Al-Daqaiq, Part 2, p. 462

1703 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَرَادَ أَنْ يُظِلَّهُ اَللَّهُ عَزَّ وَ جَلَّ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ فَلْيُنْظِرْ مُعْسِراً أَوْ لِيَدَعْ لَهُ مِنْ حَقِّهِ ».

Hadith.1703 - Imam {a.s} said: "Whoever wishes for Allah {SWT}, the Almighty and Glorious, to shade him on the Day when there will be no shade but His, let him grant respite to an insolvent person or forgo some of his due."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 153 • Wasa'il Al-Shi'a, Vol. 18, p. 367 • Tafsir al-Burhan, vol. 1, p. 559 • Bihar Al-Anwar, Vol. 100, p. 150

CHAPTER 14 - CHAPTER ON THE REWARD OF FORGIVING THE DECEASED

بَابُ ثَوَابِ تَحْلِيلِ الْمَيِّتِ

HADITH 1704
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1704 - قِيلَ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ : إِنَّ لِعَبْدِ اَلرَّحْمَنِ بْنِ سَيَابَةَ دَيْناً عَلَى رَجُلٍ قَدْ مَاتَ وَ كَلَّمْنَاهُ أَنْ يُحَلِّلَهُ فَأَبَى فَقَالَ «وَيْحَهُ أَ مَا يَعْلَمُ أَنَّ لَهُ بِكُلِّ دِرْهَمٍ عَشَرَةً إِذَا حَلَّلَهُ وَ إِذَا لَمْ يُحَلِّلْهُ فَإِنَّمَا لَهُ دِرْهَمٌ بَدَلَ دِرْهَمٍ ».

Hadith.1704 - It was said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "Abdul Rahman bin Sayaba has a debt owed to him by a man who has passed away, and we spoke to him to forgive it, but he refused."
Imam {a.s} said: "Woe to him! Does he not know that for every dirham he forgives, he will receive ten in return? But if he does not forgive it, then he will only receive one dirham in exchange for one dirham."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 36 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 145 • Tahdhib Al-Ahkam, Vol. 6, p. 195 • Al-Wafi, Vol. 10, p. 471 • Wasa’il Al-Shi’a, Vol. 16, p. 321 • Wasa’il Al-Shi’a, Vol. 18, p. 363 • Bihar Al-Anwar, Vol. 100, p. 150

CHAPTER 15 - CHAPTER ON SUSTAINING BLESSINGS THROUGH BEARING FINANCIAL BURDENS

بَابُ اسْتِدَامَةِ النِّعْمَةِ بِاحْتِمَالِ الْمَؤُونَةِ

֍ HADITH 1705 – 1706 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1705 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ عَظُمَتْ نِعْمَةُ اَللَّهِ عَلَيْهِ اِشْتَدَّتْ مَئُونَةُ اَلنَّاسِ عَلَيْهِ فَاسْتَدِيمُوا اَلنِّعْمَةَ بِاحْتِمَالِ اَلْمَئُونَةِ وَ لاَ تَعْرِضُوهَا لِلزَّوَالِ فَقَلَّ مَنْ زَالَتْ عَنْهُ اَلنِّعْمَةُ فَكَادَتْ تَعُودُ إِلَيْهِ ».

Hadith.1705 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said: "Whoever is granted great blessings by Allah $^{\{SWT\}}$ will also face greater responsibilities from others. Preserve the blessings by enduring these responsibilities and do not expose them to loss. Rarely does one lose blessings only to have them return."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 37 • Al-Wafi, Vol. 10, p. 476 • Wasa'il Al-Shi'a, Vol. 16, p. 323

1706 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «أَحْسِنُوا جِوَارَ نِعَمِ اَللَّهِ وَ اِحْذَرُوا أَنْ تَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَنْ تَنْتَقِلَ عَنْ أَحَدٍ قَطُّ فَكَادَتْ تَرْجِعُ إِلَيْهِ وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَقُولُ «قَلَّ مَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ» ».

Hadith.1706 - Imam $^{\{a.s\}}$ said: "Be kind in your dealings with Allah's $^{\{SWT\}}$ blessings, and beware of them being transferred from you to others. Indeed, once blessings leave someone, they rarely return to them."
And Commander of the Faithful Imam Ali ibn Abi Talib $^{\{a.s\}}$ used to say: "Rarely does something that departs come back again."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 38 • Mishkat Al-Anwar, Part 1, p. 30 • Al-Wafi, Vol. 10, p. 477 • Wasa'il Al-Shi'a, Vol. 16, p. 326 • Bihar Al-Anwar, Vol. 68, p. 54

CHAPTER 16 - CHAPTER ON THE VIRTUE OF GENEROSITY AND MUNIFICENCE

بَابُ فَضْلِ السِّخَاءِ وَالْجُودِ

HADITH 1707 – 1719

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1707 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «خِيَارُكُمْ سُمَحَاؤُكُمْ وَ شِرَارُكُمْ بُخَلاَؤُكُمْ وَ مِنْ خَالِصِ اَلْإِيمَانِ اَلْبِرُّ بِالْإِخْوَانِ وَ اَلسَّعْيُ فِي حَوَائِجِهِمْ وَ إِنَّ اَلْبَارَّ بِالْإِخْوَانِ لَيُحِبُّهُ اَلرَّحْمَنُ وَ فِي ذَلِكَ مَرْغَمَةُ اَلشَّيْطَانِ وَ تَزَحْزُحٌ عَنِ اَلنِّيرَانِ وَ دُخُولُ اَلْجِنَانِ» ثُمَّ قَالَ لِجَمِيلٍ «يَا جَمِيلُ أَخْبِرْ بِهَذَا غُرَرَ أَصْحَابِكَ» قُلْتُ جُعِلْتُ فِدَاكَ مَنْ غُرَرُ أَصْحَابِي قَالَ «هُمُ اَلْبَارُّونَ بِالْإِخْوَانِ فِي اَلْعُسْرِ وَ اَلْيُسْرِ» ثُمَّ قَالَ «يَا جَمِيلُ أَمَا إِنَّ صَاحِبَ اَلْكَثِيرِ يَهُونُ عَلَيْهِ ذَلِكَ وَ قَدْ مَدَحَ اَللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ صَاحِبَ اَلْقَلِيلِ فَقَالَ فِي كِتَابِهِ «﴿ وَ يُؤْثِرُونَ عَلىٰ أَنْفُسِهِمْ وَ لَوْ كٰانَ بِهِمْ خَصٰاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولٰئِكَ هُمُ اَلْمُفْلِحُونَ ﴾».

Hadith.1707 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The best among you are the generous ones, and the worst among you are the stingy ones. A sign of true faith is kindness toward brothers and striving to fulfill their needs. Indeed, the one who is kind to their brothers is loved by the Most Merciful. Such kindness humiliates Satan, distances one from the fires of Hell, and grants entrance to Paradise."
Imam {a.s} then said to Jamil: "O Jamil, share this with the noble of your companions."
I said: "May I be your ransom, who are the noble of my companions?"
Imam {a.s} replied: "They are those who are kind to their brothers in both ease and hardship."
Then Imam {a.s} said: "O Jamil, indeed, for the wealthy, it is easier to do this. However, Allah {SWT} the Exalted has praised the one with little who gives despite their own need. Allah {SWT} has said in His Book: *And they give preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is they who will be successful'* (Surah Al-Hashr 59:9)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 41 • Al-Wafi, Vol. 10, p. 484 • Tafsir al-Burhan, Vol. 5, p. 340

1708 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «شَابٌّ سَخِيٌّ مُرَهَّقٌ فِي اَلذُّنُوبِ أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ شَيْخٍ عَابِدٍ بَخِيلٍ».

Hadith.1708 - Imam {a.s} said: "A young person who is generous but overwhelmed by sins is more beloved to Allah {SWT}, the Almighty and Glorious, than an old worshiper who is stingy."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 41 • Makarim al-Akhlaq, Part 1, p. 136 • Jami al-Akhbar, Part 1, p. 112 • Al-Wafi, Vol. 10, p. 484 • Wasa'il Al-Shi'a, Vol. 9, p. 17 • Wasa'il Al-Shi'a, Vol. 21, p. 546 • Bihar Al-Anwar, Vol. 68, p. 356 • Bihar Al-Anwar, Vol. 70, p. 307

1709 - وَ رُوِيَ: «أَنَّ اَللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى أَنْ لاَ تَقْتُلِ اَلسَّامِرِيَّ فَإِنَّهُ سَخِيٌّ ».

Hadith.1709 - It is narrated: "Allah $^{\{SWT\}}$, the Almighty and Glorious, revealed to Musa $^{\{a.s\}}$ not to kill the Samaritan, saying, 'Indeed, he is generous.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 41 • Al-Wafi, Vol. 10, p. 483 • Wasa'il Al-Shi'a, Vol. 9, p. 18 • Wasa'il Al-Shi'a, Vol. 21, p. 546 • General Hadith Qudsi, Vol. 1, p. 127 • Bihar Al-Anwar, Vol. 13, p. 230

1710 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أَدَّى مَا اِفْتَرَضَ اَللَّهُ عَلَيْهِ فَهُوَ أَسْخَى اَلنَّاسِ ».

Hadith.1710 - The Prophet, peace be upon him and his family, said:
"Whoever fulfills what Allah $^{\{SWT\}}$ has made obligatory upon him is the most generous of people."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 136 • Al-Wafi, Vol. 10, p. 480 • Wasa'il Al-Shi'a, Vol. 9, p. 18 • Bihar Al-Anwar, Vol. 70, p. 307

1711 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ يَضْمَنُ لِي أَرْبَعَةً بِأَرْبَعَةِ أَبْيَاتٍ فِي اَلْجَنَّةِ أَنْفِقْ وَ لاَ تَخَفْ فَقْراً وَ أَنْصِفِ اَلنَّاسَ مِنْ نَفْسِكَ وَ أَفْشِ اَلسَّلاَمَ فِي اَلْعَالَمِ وَ اُتْرُكِ اَلْمِرَاءَ وَ إِنْ كُنْتَ مُحِقّاً».

Hadith.1711 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said: "Whoever guarantees me four things, I will guarantee for him four chambers in Paradise: Spend and do not fear poverty, treat people with fairness, spread peace throughout the world, and abandon arguments, even if you are right."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 8 • Asceticism, Part 1, p. 4 • Al-Kafi, Vol. 2, p. 144 • Al-Kafi, Vol. 4, p. 44 • Al-Khisal, Part 1, p. 223 • Al-Wafi, Vol. 4, p. 473 • Al-Wafi, Vol. 10, p. 489 • Wasa'il Al-Shi'a, Vol. 9, p. 18 • Wasa'il Al-Shi'a, Vol. 12, p. 61

1712 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أَيْقَنَ بِالْخَلَفِ سَخَتْ نَفْسُهُ بِالنَّفَقَةِ ».
وقال الله عز وجل: " وما أنفقتم من شئ فهو يخلفه وهو خير الرازقين.

Hadith.1712 - The Messenger of Allah $^{\{SWT\}}$, peace and blessings be upon him and his family, said: "Whoever is certain of compensation (from Allah $^{\{SWT\}}$), his soul will be generous in spending." And Allah $^{\{SWT\}}$, the Exalted, says: "And whatever you spend of anything [in His cause], He will replace it; and He is the best of providers.".

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 43 • Da’aim al-Islam, Part 2, p. 254 • Specialization, Part 1, p. 30 • Tafsir al-Safi, Part 4, p. 223 • Wasa’il Al-Shi’a, Vol. 21, p. 547 • Tafsir Nur Al-Thaqalayn, Part 4, p. 340 • Tafsir Kanz Al-Daqaiq, Part 10, p. 513

1713 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ كَذٰلِكَ يُرِيهِمُ اَللّٰهُ أَعْمٰالَهُمْ حَسَرٰاتٍ عَلَيْهِمْ ﴾» قَالَ «هُوَ اَلرَّجُلُ يَدَعُ مَالَهُ لاَ يُنْفِقُهُ فِي طَاعَةِ اَللَّهِ عَزَّ وَ جَلَّ بُخْلاً ثُمَّ يَمُوتُ فَيَدَعُهُ لِمَنْ يَعْمَلُ فِيهِ بِطَاعَةِ اَللَّهِ عَزَّ وَ جَلَّ أَوْ بِمَعْصِيَةِ اَللَّهِ فَإِنْ عَمِلَ فِيهِ بِطَاعَةِ اَللَّهِ رَآهُ فِي مِيزَانِ غَيْرِهِ فَرَآهُ حَسْرَةً وَ قَدْ كَانَ اَلْمَالُ لَهُ وَ إِنْ كَانَ عَمِلَ فِيهِ بِمَعْصِيَةِ اَللَّهِ عَزَّ وَ جَلَّ قَوَّاهُ بِذَلِكَ اَلْمَالِ حَتَّى عَمِلَ بِهِ فِي مَعْصِيَةِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.1713 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding the words of Allah {SWT}, the Exalted, *"Thus Allah {SWT} will show them their deeds as regrets upon them"* (Surah Al-Baqarah 2:167), said:
"This refers to a man who hoards his wealth and refrains from spending it in the obedience of Allah {SWT}, the Exalted, out of miserliness. Then he dies and leaves it behind for someone who either uses it in the obedience of Allah {SWT} or in His disobedience. If it is used in obedience to Allah {SWT}, he will see it recorded in someone else's scale of deeds and will feel regret, for the wealth was originally his. And if it is used in disobedience to Allah {SWT}, he will have enabled the person who committed sins with that wealth, furthering their disobedience to Allah {SWT}, the Exalted."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 72 • Al-Kafi, Vol. 4, p. 42 • Fiqh al-Qur’an, Part 1, p. 261 • Al-Wafi, Vol. 10, p. 490 • Tafsir al-Safi, Part 1, p. 210 • Wasa’il Al-Shi’a, Vol. 9, p. 37 • Wasa’il Al-Shi’a, Vol. 21, p. 547 • Tafsir al-Burhan, Vol. 1, p. 369 • Tafsir al-Burhan, Vol. 1, p. 370

1714 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لَيْسَ اَلْبَخِيلُ مَنْ أَدَّى اَلزَّكَاةَ اَلْمَفْرُوضَةَ مِنْ مَالِهِ وَ أَعْطَى اَلْبَائِنَةَ فِي قَوْمِهِ إِنَّمَا اَلْبَخِيلُ حَقَّ اَلْبَخِيلِ مَنْ لَمْ يُؤَدِّ اَلزَّكَاةَ اَلْمَفْرُوضَةَ مِنْ مَالِهِ وَ لَمْ يُعْطِ اَلْبَائِنَةَ فِي قَوْمِهِ وَ هُوَ يُبَذِّرُ فِيمَا سِوَى ذَلِكَ».

Hadith.1714 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "The one who pays the obligatory zakat from his wealth and gives generously among his people is not truly stingy. True stinginess belongs to the person who neither pays the obligatory zakat nor gives generously among his people, while squandering wealth on matters other than that."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 46 • Al-Wafi, Vol. 10, p. 492 • Tafsir al-Safi, Part 1, p. 450 • Wasa’il Al-Shi’a, Vol. 9, p. 36 • Tafsir al-Burhan, Vol. 5, p. 401 • Tafsir Nur Al-Thaqalayn, Part 1, p. 481 • Tafsir Kanz Al-Daqaiq, Part 3, p. 405

1715 - وَ رُوِيَ عَنِ اَلْفَضْلِ بْنِ أَبِي قُرَّةَ اَلسَّمَنْدِيِّ أَنَّهُ قَالَ: قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَ تَدْرِي مَنِ اَلشَّحِيحُ» قُلْتُ هُوَ اَلْبَخِيلُ فَقَالَ «اَلشُّحُّ أَشَدُّ مِنَ اَلْبُخْلِ إِنَّ اَلْبَخِيلَ يَبْخَلُ بِمَا فِي يَدِهِ وَ اَلشَّحِيحَ يَشُحُّ بِمَا فِي أَيْدِي اَلنَّاسِ وَ عَلَى مَا فِي يَدِهِ حَتَّى لاَ يَرَى فِي أَيْدِي اَلنَّاسِ شَيْئاً إِلاَّ تَمَنَّى أَنْ يَكُونَ لَهُ بِالْحِلِّ وَ اَلْحَرَامِ وَ لاَ يَقْنَعُ بِمَا رَزَقَهُ اَللَّهُ عَزَّ وَ جَلَّ».

Hadith.1715 - It is narrated from Al-Fadl ibn Abi Qurrah Al-Samandi that he said:
Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said to me:
"Do you know who the miser is?"
I said: "The miser is the stingy person."
He replied: "Miserliness (shuhh) is more severe than stinginess (bukhl). A stingy person withholds what is in his hand, but a miser is protective over what is in the hands of others and also over what is in his own hand. He does not see anything in the possession of others except that he wishes it were his, whether by lawful or unlawful means. Moreover, he is not content with what Allah $^{\{SWT\}}$, the Mighty and Majestic, has provided him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 45 • Al-Wafi, Vol. 10, p. 493 • Tafsir al-Burhan, Vol. 5, p. 401 • Tafsir Nur Al-Thaqalayn, Part 5, p. 291 • Tafsir Kanz Al-Daqaiq, Part 13, p. 181

1716 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا مَحَقَ اَلْإِسْلاَمَ مَحْقَ اَلشُّحِّ شَيْءٌ » ثُمَّ قَالَ «إِنَّ لِهَذَا اَلشُّحِّ دَبِيباً كَدَبِيبِ اَلنَّمْلِ وَ شُعَباً كَشُعَبِ اَلشَّرَكِ ».

Hadith.1716 - The Messenger of Allah $^{\{SWT\}}$, peace and blessings be upon him and his family, said:
"Nothing has eroded Islam as much as miserliness (shuhh)."
He then added:
"This miserliness creeps in like the creeping of ants and has branches like the branches of a net."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 9, p. 37 • Wasa'il Al-Shi'a, Vol. 21, p. 550 • Tafsir al-Burhan, Vol. 5, p. 401 • Bihar Al-Anwar, Vol. 70, p. 307 • Tafsir Nur Al-Thaqalayn, Part 5, p. 291 • Tafsir Kanz Al-Daqaiq, Part 13, p. 182

1717 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا لَمْ يَكُنْ لِلَّهِ عَزَّ وَ جَلَّ فِي اَلْعَبْدِ حَاجَةٌ اِبْتَلاَهُ بِالْبُخْلِ ».

Hadith.1717 - The Commander of the Faithful Imam Ali ibn Abi Talib $^{\{a.s\}}$ said:
"If Allah $^{\{SWT\}}$, the Mighty and Majestic, has no need for a servant, He tests him with miserliness."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 44 • Al-Wafi, Vol. 10, p. 491 • Wasa'il Al-Shi'a, Vol. 9, p. 37 • Wasa'il Al-Shi'a, Vol. 21, p. 549 • Tafsir al-Burhan, Vol. 5, p. 401 • Tafsir Nur Al-Thaqalayn, Part 1, p. 481 • Tafsir Nur Al-Thaqalayn, Part 5, p. 291 • Tafsir Kanz Al-Daqaiq, Part 3, p. 406 • Tafsir Kanz Al-Daqaiq, Part 13, p. 182

1718 - وَ سَمِعَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ رَجُلاً يَقُولُ اَلشَّحِيحُ أَعْذَرُ مِنَ اَلظَّالِمِ فَقَالَ لَهُ «كَذَبْتَ إِنَّ اَلظَّالِمَ قَدْ يَتُوبُ وَ يَسْتَغْفِرُ وَ يَرُدُّ اَلظُّلاَمَةَ عَلَى أَهْلِهَا وَ اَلشَّحِيحُ إِذَا شَحَّ مَنَعَ اَلزَّكَاةَ وَ اَلصَّدَقَةَ وَ صِلَةَ اَلرَّحِمِ وَ إِقْرَاءَ اَلضَّيْفِ وَ اَلنَّفَقَةَ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ وَ أَبْوَابَ اَلْبِرِّ وَ حَرَامٌ عَلَى اَلْجَنَّةِ أَنْ يَدْخُلَهَا شَحِيحٌ».

Hadith.1718 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} heard a man saying, "The miser is more excusable than the oppressor."
He said to him: "You have lied. Indeed, the oppressor may repent, seek forgiveness, and restore the injustice to its rightful owners. But the miser, when he becomes miserly, withholds zakat, charity, maintaining family ties, hospitality to guests, spending in the way of Allah {SWT}, the Mighty and Majestic, and other acts of goodness. It is forbidden for a miser to enter Paradise."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 44 • Makarim al-Akhlaq, Part 1, p. 134 • Al-Wafi, Vol. 10, p. 490 • Wasa’il Al-Shi’a, Vol. 9, p. 35 • Tafsir al-Burhan, Vol. 5, p. 400 • Tafsir Nur Al-Thaqalayn, Part 5, p. 291 • Tafsir Kanz Al-Daqaiq, Part 13, p. 182

1719 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلْمُنْجِيَاتُ إِطْعَامُ اَلطَّعَامِ وَ إِفْشَاءُ اَلسَّلاَمِ وَ اَلصَّلاَةُ بِاللَّيْلِ وَ اَلنَّاسُ نِيَامٌ.

Hadith.1719 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The acts that bring salvation are feeding the hungry, spreading peace, and praying at night while people are asleep."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 387 • Al-Kafi, Vol. 4, p. 51 • Makarim al-Akhlaq, Part 1, p. 134 • Al-Wafi, Vol. 10, p. 506 • Wasa’il Al-Shi’a, Vol. 9, p. 38 • Wasa’il Al-Shi’a, Vol. 9, p. 469 • Wasa’il Al-Shi’a, Vol. 16, p. 330 • Wasa’il Al-Shi’a, Vol. 24, p. 288 • Bihar Al-Anwar, Vol. 67, p. 7

CHAPTER 17 - THE VIRTUE OF MODERATION

فَضْلُ الْقَصْدِ

HADITH 1720 – 1721

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1720 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : «مَا عَالَ اِمْرُؤٌ فِي اِقْتِصَادٍ ».

Hadith.1720 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"A person who practices moderation will never face poverty.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 53 • Al-Wafi, Vol. 10, p. 498 • Wasa’il Al-Shi’a, Vol. 21, p. 553 • Mustadrak Al-Wasail, Vol. 13, p. 50

1721 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «ضَمِنْتُ لِمَنِ اِقْتَصَدَ أَنْ لاَ يَفْتَقِرَ ».

وقال الله عز وجل: "○ يسألونك ماذا ينفقون قل العفو ○" والعفو الوسط.

وقال الله عز وجل: "○ والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما ○" والقوام الوسط.

Hadith.1721 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"I guarantee for the one who practices moderation that they will not face poverty."

[AL SADUQ]
Allah {SWT}, the Glorified and Exalted, said:
"*They ask you what they should spend. Say: 'What is surplus*.'" (Surah Al-Baqarah, 2:219) – and 'surplus' refers to moderation.
And Allah {SWT}, the Glorified and Exalted, also said:
"*And those who, when they spend, are neither extravagant nor miserly, but keep to a balance between those extremes*." (Surah Al-Furqan, 25:67) – 'balance' refers to moderation.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Fiqh of Al-Rida {a.s} vol. 1, p. 255 • Al-Kafi, Vol. 4, p. 53 • Al-Khasal, Part 1, p. 9 • Al-Wafi, Vol. 10, p. 496 • Al-Wafi, Vol. 17, p. 84 • Wasa’il Al-Shi’a, Vol. 17, p. 64 • Wasa’il Al-Shi’a, Vol. 21, p. 552 • Wasa’il Al-Shi’a, Vol. 21, p. 553

CHAPTER 18 - CHAPTER ON THE VIRTUE OF PROVIDING WATER

بَابُ فَضْلِ سَقْيِ الْمَاءِ

HADITH 1722 – 1724

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

1722 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «أَوَّلُ مَا يُبْدَأُ بِهِ فِي اَلْآخِرَةِ صَدَقَةُ اَلْمَاءِ يَعْنِي فِي اَلْأَجْرِ».

Hadith.1722 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The first thing to be rewarded in the Hereafter is the charity of providing water."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 57 • Makarim al-Akhlaq, Part 1, p. 135 • Al-Wafi, Vol. 10, p. 509 • Wasa’il Al-Shi’a, Vol. 9, p. 472

1723 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ إِبْرَادَ اَلْكَبِدِ اَلْحَرَّى وَ مَنْ سَقَى كَبِداً حَرَّى مِنْ بَهِيمَةٍ أَوْ غَيْرِهَا أَظَلَّهُ اَللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ.

Hadith.1723 - Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, loves the cooling of a burning liver. Whoever quenches the thirst of a burning liver- whether of an animal or otherwise, Allah {SWT} will shade them under the shade of His Throne on the Day when there is no shade except His shade."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 58 • Wasa’il Al-Shi’a, Vol. 9, p. 409 • Wasa’il Al-Shi’a, Vol. 9, p. 473

1724 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ سَقَى اَلْمَاءَ فِي مَوْضِعٍ يُوجَدُ فِيهِ اَلْمَاءُ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً وَ مَنْ سَقَى اَلْمَاءَ فِي مَوْضِعٍ لاَ يُوجَدُ فِيهِ اَلْمَاءُ كَانَ كَمَنْ أَحْيَا نَفْساً وَ مَنْ أَحْيَا نَفْساً «فَكَأَنَّمَا أَحْيَا اَلنَّاسَ جَمِيعاً » »

Hadith.1724 - Mu'awiyah ibn Ammar narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Whoever gives water in a place where water is available is like one who frees a slave. And whoever gives water in a place where water is not available is like one who revives a soul. And whoever revives a soul, it is as though they have revived all of humanity."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 57 • Makarim al-Akhlaq, Part 1, p. 135 • Al-Wafi, Vol. 10, p. 510 • Wasa’il Al-Shi’a, Vol. 9, p. 473 • Tafsir al-Burhan, Vol. 2, p. 282 • Bihar Al-Anwar, Vol. 93, p. 170 • Tafsir Nur Al-Thaqalayn, Part 1, p. 620 • Tafsir Kanz Al-Daqaiq, Part 4, p. 97

CHAPTER 19 - CHAPTER ON THE REWARD FOR DOING GOOD TO THE ALAWIYYAH

بَابُ ثَوَابِ اصْطِنَاعِ الْمَعْرُوفِ إِلَى الْعَلَوِيِّةِ

HADITH 1725 – 1727

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1725 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَداً كَافَيْتُهُ يَوْمَ اَلْقِيَامَةِ ».

Hadith.1725 - The Messenger of Allah {SWT}, peace be upon him and his family, said: "Whoever extends a favor to any of my household, I will repay them on the Day of Judgment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 63 • Al-Kafi, Vol. 4, p. 60 • Al-Muqni'ah, Part 1, p. 267 • Tahdhib Al-Ahkam, Vol. 4, p. 110 • Al-Wafi, Vol. 10, p. 363 • Al-Fusul al-Muhimmah, Part 3, p. 382 • Bihar Al-Anwar, Vol. 26, p. 228

1726 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنِّي شَافِعٌ يَوْمَ اَلْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِذُنُوبِ أَهْلِ اَلدُّنْيَا رَجُلٌ نَصَرَ ذُرِّيَّتِي وَ رَجُلٌ بَذَلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ اَلضِّيقِ وَ رَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَ اَلْقَلْبِ وَ رَجُلٌ سَعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طُرِدُوا أَوْ شُرِّدُوا ».

Hadith.1726 - Imam {a.s} said: "I will intercede on the Day of Judgment for four types of people, even if they come with the sins of the people of the world: a person who supported my progeny, a person who spent his wealth for my progeny in times of distress, a person who loved my progeny with his tongue and heart, and a person who worked to fulfill the needs of my progeny when they were displaced or expelled."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 60 • Al-Muqni'ah, Part 1, p. 267 • Tahdhib Al-Ahkam, Vol. 4, p. 111 • Guidance of Hearts, Part 2, p. 443 • Awaali al-La'aali, Part 4, p. 80 • Interpretation of the Verses, Part 1, p. 533 • Al-Wafi, Vol. 10, p. 364 • Wasa'il Al-Shi'a, Vol. 16, p. 332

1727 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا كَانَ يَوْمُ اَلْقِيَامَةِ نَادَى مُنَادٍ أَيُّهَا اَلْخَلاَئِقُ أَنْصِتُوا فَإِنَّ مُحَمَّداً يُكَلِّمُكُمْ فَتُنْصِتُ اَلْخَلاَئِقُ فَيَقُومُ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَيَقُولُ «يَا مَعْشَرَ اَلْخَلاَئِقِ مَنْ كَانَتْ لَهُ عِنْدِي يَدٌ أَوْ مِنَّةٌ أَوْ مَعْرُوفٌ فَلْيَقُمْ حَتَّى أُكَافِيَهُ» فَيَقُولُونَ بِآبَائِنَا وَ أُمَّهَاتِنَا وَ أَيُّ يَدٍ وَ أَيُّ مِنَّةٍ وَ أَيُّ مَعْرُوفٍ لَنَا بَلِ اَلْيَدُ وَ اَلْمِنَّةُ وَ اَلْمَعْرُوفُ لِلَّهِ وَ لِرَسُولِهِ عَلَى جَمِيعِ اَلْخَلاَئِقِ فَيَقُولُ لَهُمْ «بَلَى مَنْ آوَى أَحَداً مِنْ أَهْلِ بَيْتِي أَوْ بَرَّهُمْ أَوْ كَسَاهُمْ مِنْ عُرْيٍ أَوْ أَشْبَعَ جَائِعَهُمْ فَلْيَقُمْ حَتَّى أُكَافِيَهُ» فَيَقُومُ أُنَاسٌ قَدْ فَعَلُوا ذَلِكَ فَيَأْتِي اَلنِّدَاءُ

مِنْ عِنْدِ اَللَّهِ عَزَّ وَ جَلَّ «يَا مُحَمَّدُ يَا حَبِيبِي قَدْ جَعَلْتُ مُكَافَأَتَهُمْ إِلَيْكَ فَأَسْكِنْهُمْ مِنَ اَلْجَنَّةِ حَيْثُ شِئْتَ» قَالَ فَيُسْكِنُهُمْ فِي اَلْوَسِيلَةِ حَيْثُ لاَ يُحْجَبُونَ عَنْ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اَللَّهِ عَلَيْهِمْ أَجْمَعِينَ ».

Hadith.1727 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When it is the Day of Judgment, a caller will announce, 'O creation, remain silent, for Muhammad wishes to address you.' Then all creation will fall silent.
The Prophet {saws}, peace and blessings be upon him and his family, will stand and say: 'O assembly of creation, whoever has done a favor, shown kindness, or extended generosity to me, let them now stand so that I may repay them.'
The people will respond: 'By our fathers and mothers, what favor, kindness, or generosity do we have toward you? Indeed, the favor, kindness, and generosity are yours and Allah's {SWT} upon all creation.'
He {saws} will say to them: 'Indeed, whoever sheltered anyone from my household, treated them kindly, clothed them when they were unclothed, or fed them when they were hungry, let them stand so I may repay them.'
Then some people who have done these deeds will rise. A call will come from Allah {SWT}, Exalted and Glorified, saying, 'O Muhammad {saws}, O My Beloved, I have made their recompense yours. Admit them into Paradise wherever you wish.'
The Prophet {saws} will then settle them in al-Waseela (a station of nearness to Allah {SWT}) where they will not be veiled from Muhammad {saws} and his household {a.s}. Blessings of Allah {SWT} be upon them all."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Guidance of Hearts, Part 2, p. 443 • Awaali al-La'aali, Part 4, p. 80 • Interpretation of the Verses, Part 1, p. 534 • Al-Wafi, Vol. 10, p. 364 • Wasa'il Al-Shi'a, Vol. 16, p. 333

CHAPTER 20 - CHAPTER ON THE VIRTUE OF CHARITY

بَابُ فَضْلِ الصَّدَقَةِ

HADITH 1728 – 1762

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1728 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَرْضُ اَلْقِيَامَةِ نَارٌ مَا خَلاَ ظِلَّ اَلْمُؤْمِنِ فَإِنَّ صَدَقَتَهُ تُظِلُّهُ.

Hadith.1728 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "The ground of the Day of Resurrection will be fire, except for the shade provided for the believer, for his charity will shield him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 3 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 140 • Awaali al-La’aali, Part 1, p. 378 • Al-Wafi, Vol. 10, p. 396 • Wasa’il Al-Shi’a, Vol. 9, p. 369 • Bihar Al-Anwar, Vol. 7, p. 120 • Bihar Al-Anwar, Vol. 7, p. 291 • Bihar Al-Anwar, Vol. 72, p. 39 • Bihar Al-Anwar, Vol. 93, p. 124

1729 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «اَلْبِرُّ وَ اَلصَّدَقَةُ يَنْفِيَانِ اَلْفَقْرَ وَ يَزِيدَانِ فِي اَلْعُمُرِ وَ يَدْفَعَانِ عَنْ صَاحِبِهِمَا سَبْعِينَ مِيتَةَ سَوْءٍ.

Hadith.1729 - Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Goodness and charity eliminate poverty, increase lifespan, and protect their giver from seventy types of ill-fated deaths."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Asceticism, Part 1, p. 33 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 141 • Al-Khasal, Part 1, p. 48 • Makarim al-Akhlaq, Part 1, p. 136 • The Makarim al-Akhlaq, Part 1, p. 388 • Faraj al-Mahmoum, Vol. 1, p. 117 • Wasa’il Al-Shi’a, Vol. 9, p. 51 • Wasa’il Al-Shi’a, Vol. 9, p. 368 • Wasa’il Al-Shi’a, Vol. 9, p. 398

1730 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ اِدْفَعُوا اَلْبَلاَءَ بِالدُّعَاءِ وَ اِسْتَنْزِلُوا اَلرِّزْقَ بِالصَّدَقَةِ فَإِنَّهَا تَفُكُّ مِنْ بَيْنِ لَحْيَيْ سَبْعِمِائَةِ شَيْطَانٍ وَ لَيْسَ شَيْءٌ أَثْقَلَ عَلَى اَلشَّيْطَانِ مِنَ اَلصَّدَقَةِ عَلَى اَلْمُؤْمِنِ وَ هِيَ تَقَعُ فِي يَدِ اَلرَّبِّ تَبَارَكَ وَ تَعَالَى قَبْلَ أَنْ تَقَعَ فِي يَدِ اَلْعَبْدِ».

Hadith.1730 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Treat your sick ones with charity, ward off tribulations with supplication, and seek sustenance through charity. Charity releases the grip of seven hundred devils. There is nothing heavier on Satan than charity given to a believer. It reaches the hand of the Lord {AZJ}, blessed and exalted, before it reaches the hand of the servant."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 112

1731 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلصَّدَقَةُ بِالْيَدِ تَقِي مِيتَةَ اَلسَّوْءِ وَ تَدْفَعُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ اَلْبَلاَءِ وَ تَفُكُّ عَنْ لَحْيَيْ سَبْعِينَ شَيْطَاناً كُلُّهُمْ يَأْمُرُهُ أَنْ لاَ يَفْعَلَ».

Hadith.1731 - "Charity given by hand protects against an evil death, wards off seventy kinds of calamities, and loosens the grip of seventy devils, all of whom urge the person not to give."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 3 • Makarim al-Akhlaq, Part 1, p. 137 • Al-Wafi, Vol. 10, p. 391 • Wasa'il Al-Shi'a, Vol. 9, p. 377 • Bihar Al-Anwar, Vol. 93, p. 129 • Bihar Al-Anwar, Vol. 93, p. 179

1732 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «يُسْتَحَبُّ لِلْمَرِيضِ أَنْ يُعْطِيَ اَلسَّائِلَ بِيَدِهِ وَ يَأْمُرَ اَلسَّائِلَ أَنْ يَدْعُوَ لَهُ».

Hadith.1732 - Imam {a.s} said:
"It is recommended for a sick person to give to the beggar with his own hand and to ask the beggar to pray for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 3 • Consolation of the Sad, Part 1, p. 228 • Al-Wafi, Vol. 10, p. 391 • Wasa'il Al-Shi'a, Vol. 9, p. 377 • Bihar Al-Anwar, Vol. 78, p. 209 • Mustadrak Al-Wasail, Vol. 2, p. 99

1733 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «بَاكِرُوا بِالصَّدَقَةِ فَإِنَّ اَلْبَلاَيَا لاَ تَتَخَطَّاهَا وَ مَنْ تَصَدَّقَ بِصَدَقَةٍ أَوَّلَ اَلنَّهَارِ دَفَعَ اَللَّهُ عَنْهُ شَرَّ مَا يَنْزِلُ مِنَ اَلسَّمَاءِ فِي ذَلِكَ اَلْيَوْمِ فَإِنْ تَصَدَّقَ أَوَّلَ اَللَّيْلِ دَفَعَ اَللَّهُ عَنْهُ شَرَّ مَا يَنْزِلُ مِنَ اَلسَّمَاءِ فِي تِلْكَ اَللَّيْلَةِ.

Hadith.1733 - Imam {a.s} said:
"Give charity early in the day, for calamities do not surpass it. Whoever gives charity at the beginning of the day, Allah {SWT} will protect him from the evil that descends from the sky that day. And if he gives charity at the beginning of the night, Allah {SWT} will protect him from the evil that descends from the sky during that night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 390 • Wasa'il Al-Shi'a, Vol. 9, p. 384

1734 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اَللَّهَ لاَ إِلَهَ إِلاَّ هُوَ لَيَدْفَعُ بِالصَّدَقَةِ اَلدَّاءَ وَ اَلدُّبَيْلَةَ وَ اَلْحَرَقَ وَ اَلْغَرَقَ وَ اَلْهَدْمَ وَ اَلْجُنُونَ وَ عَدَّ عَلَيْهِ اَلسَّلاَمُ سَبْعِينَ بَاباً مِنَ اَلشَّرِّ «.

Hadith.1734 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Indeed, Allah {SWT}, there is no deity but Him, wards off through charity diseases, abscesses, burning, drowning, collapse, madness, and He {saws} peace be upon him, enumerated seventy types of evil."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 5 • Silwat al-Hazeen, Part 1, p. 181 • Al-Wafi, Vol. 10, p. 390 • Wasa’il Al-Shi’a, Vol. 9, p. 386 • Bihar Al-Anwar, Vol. 59, p. 269

1735 - وَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «صَدَقَةُ اَلسِّرِّ تُطْفِئُ غَضَبَ اَلرَّبِّ جَلَّ جَلاَلُهُ ».

Hadith.1735 - The Prophet {saws}, peace and blessings be upon him and his family, said: "Charity given in secret extinguishes the wrath of the Lord {AZJ}, majestic and exalted is He."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 7 • Al-Kafi, Vol. 4, p. 8 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 143 • Al-Ash'athiyat, Part 1, p. 56 • Al-Muqni’ah, Part 1, p. 261 • Shihab Al-Akhbar, Part 1, p. 31 • Tahdhib Al-Ahkam, Vol. 4, p. 105 • Makarim al-Akhlaq, Part 1, p. 137 • Al-Nawadir (by Al-Rawandi) Vol. 1, p. 3

1736 - وَ رَوَى عَمَّارٌ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ لِي: «يَا عَمَّارُ اَلصَّدَقَةُ وَ اَللَّهِ فِي اَلسِّرِّ أَفْضَلُ مِنَ اَلصَّدَقَةِ فِي اَلْعَلاَنِيَةِ وَ كَذَلِكَ وَ اَللَّهِ اَلْعِبَادَةُ فِي اَلسِّرِّ أَفْضَلُ مِنَ اَلْعِبَادَةِ فِي اَلْعَلاَنِيَةِ ».

Hadith.1736 - Ammar narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said to me: "O Ammar, charity given in secret, by Allah {SWT}, is better than charity given openly, and likewise, by Allah {SWT}, worship in secret is better than worship in public."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 8 • Al-Wafi, Vol. 10, p. 401 • Wasa’il Al-Shi’a, Part 1, p. 77 • Wasa’il Al-Shi’a, Vol. 9, p. 395 • Al-Fusul al-Muhimmah, Part 1, p. 660 • Tafsir Nur Al-Thaqalayn, Part 1, p. 289 • Tafsir Kanz Al-Daqaiq, Part 2, p. 447

1737 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِذَا طَرَقَكُمْ سَائِلٌ ذَكَرٌ بِلَيْلٍ فَلاَ تَرُدُّوهُ ».

Hadith.1737 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "If a male beggar comes to you at night, do not turn him away."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 8 • The Preacher’s Kit, Part 1, p. 101 • Al-Wafi, Vol. 10, p. 411 • Wasa’il Al-Shi’a, Vol. 9, p. 405 • Bihar Al-Anwar, Vol. 93, p. 159 • Tafsir Kanz Al-Daqaiq, Part 14, p. 323

1738 - وَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلصَّدَقَةُ بِعَشَرَةٍ وَ اَلْقَرْضُ بِثَمَانِيَةَ عَشَرَ وَ صِلَةُ اَلْإِخْوَانِ بِعِشْرِينَ وَ صِلَةُ اَلرَّحِمِ بِأَرْبَعَةٍ وَ عِشْرِينَ.

Hadith.1738 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Charity is rewarded tenfold, a loan eighteenfold, kindness to brothers twentyfold, and maintaining ties of kinship twenty-fourfold."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 10 • Al-Ash'athiyat, Part 1, p. 188 • Tahdhib Al-Ahkam, Vol. 4, p. 106 • Makarim al-Akhlaq, Part 1, p. 135 • Awaali al-La’aali, Part 1, p. 378 • Al-Wafi, Vol. 5, p. 513 • Al-Wafi, Vol. 10, p. 455 • Wasa’il Al-Shi’a, Vol. 9, p. 411 • Wasa’il Al-Shi’a, Vol. 16, p. 318

1739 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: أَيُّ اَلصَّدَقَةِ أَفْضَلُ قَالَ «عَلَى ذِي اَلرَّحِمِ اَلْكَاشِحِ ».

Hadith.1739 - Imam $^{\{a.s\}}$ was asked: "Which charity is the best?"
Imam $^{\{a.s\}}$ replied: "To a relative who harbors enmity (against you)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1740 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «لاَ صَدَقَةَ وَ ذُو رَحِمٍ مُحْتَاجٌ ».

Hadith.1740 - Imam $^{\{a.s\}}$ said: "There is no (valid) charity while a relative is in need."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Straight Path, Part 3, p. 282 • Awaali al-La’aali, Part 2, p. 73 • Al-Wafi, Vol. 10, p. 405 • Wasa’il Al-Shi’a, Vol. 9, p. 412 • Mustadrak Al-Wasail, Vol. 7, p. 196

1741 - قَالَ عَلَيْهِ اَلسَّلاَمُ: «مَلْعُونٌ مَلْعُونٌ مَنْ أَلْقَى كَلَّهُ عَلَى اَلنَّاسِ مَلْعُونٌ مَلْعُونٌ مَنْ ضَيَّعَ مَنْ يَعُولُ ».

Hadith.1741 - Imam $^{\{a.s\}}$ said: "Cursed, cursed is the one who burdens others with his responsibilities. Cursed, cursed is the one who neglects those under his care."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 12 • Al-Wafi, Vol. 10, p. 438 • Wasa’il Al-Shi’a, Vol. 21, p. 543

1742 - وَ قَالَ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «يَنْبَغِي لِلرَّجُلِ أَنْ يُوَسِّعَ عَلَى عِيَالِهِ لِئَلاَّ يَتَمَنَّوْا مَوْتَهُ ».

Hadith.1742 - Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha $^{\{a.s\}}$ said:
"A man ought to provide generously for his family so that they do not wish for his death."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 21, p. 541

1743 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلسَّائِلِ يَسْأَلُ وَ لاَ يُدْرَى مَا هُوَ فَقَالَ «أَعْطِ مَنْ وَقَعَتْ فِي قَلْبِكَ اَلرَّحْمَةُ لَهُ» وَ قَالَ «أَعْطِهِ دُونَ اَلدِّرْهَمِ» قُلْتُ أَكْثَرُ مَا يُعْطَى قَالَ «أَرْبَعَةُ دَوَانِيقَ ».

Hadith.1743 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ was asked about a beggar who asks without it being known what their true condition is.

Imam {a.s} said: "Give to the one for whom your heart feels mercy."
Imam {a.s} also said: "Give him less than a dirham."
I asked, "What is the most that can be given?"
Imam {a.s} replied: "Four daniqs."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 14 • Tahdhib Al-Ahkam, Vol. 4, p. 107 • Al-Wafi, Vol. 10, p. 406 • Wasa'il Al-Shi'a, Vol. 9, p. 414

1744 - وَ رَوَى اَلْوَصَّافِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ فِيمَا نَاجَى اَللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ أَنْ قَالَ» «يَا مُوسَى أَكْرِمِ اَلسَّائِلَ بِبَذْلٍ يَسِيرٍ أَوْ بِرَدٍّ جَمِيلٍ إِنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسٍ وَ لاَ جَانٍّ مَلاَئِكَةٌ مِنْ مَلاَئِكَةِ اَلرَّحْمَنِ يَبْلُونَكَ فِيمَا خَوَّلْتُكَ وَ يَسْأَلُونَكَ مِمَّا نَوَّلْتُكَ فَانْظُرْ كَيْفَ أَنْتَ صَانِعٌ يَا اِبْنَ عِمْرَانَ ».

Hadith.1744 - Al-Wassafi narrates from Imam Muhammad ibn Ali Al-Baqir {a.s} that he said: "Among the things Allah {SWT}, Glorified and Exalted, confided to Musa {a.s} was this:
'O Musa, honor the beggar, either by giving a small amount or by responding with kindness. Indeed, those who come to you may not be humans or jinn, but angels from among the angels of the Most Merciful who test you in what I have entrusted to you. They ask you from what I have granted you, so consider carefully how you will act, O son of Imran.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 15 • Al-Wafi, Vol. 10, p. 410 • Wasa'il Al-Shi'a, Vol. 9, p. 419 • General Hadith Qudsi, Vol. 1, p. 99 • Bihar Al-Anwar, Vol. 56, p. 190 • Tafsir Nur Al-Thaqalayn, Part 5, p. 597 • Tafsir Kanz Al-Daqaiq, Part 14, p. 323

1745 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «أَعْطِ اَلسَّائِلَ وَ لَوْ عَلَى ظَهْرِ فَرَسٍ ».

Hadith.1745 - Imam {a.s} said: "Give to the one who asks, even if you are on horseback."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 15 • Tahdhib Al-Ahkam, Vol. 4, p. 110 • Al-Wafi, Vol. 10, p. 409 • Wasa'il Al-Shi'a, Vol. 9, p. 417 • Tafsir Nur Al-Thaqalayn, Part 5, p. 598 • Tafsir Kanz Al-Daqaiq, Part 14, p. 323

1746 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لاَ تَقْطَعُوا عَلَى اَلسَّائِلِ مَسْأَلَتَهُ فَلَوْ لاَ أَنَّ اَلْمَسَاكِينَ يَكْذِبُونَ مَا أَفْلَحَ مَنْ يَرُدُّهُمْ».

Hadith.1746 - The Messenger of Allah {SWT} {saws} said: "Do not interrupt the request of a beggar, for if it were not for the fact that some of the needy lie, those who turn them away would never prosper."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1747 - وَ رُوِيَ عَنِ اَلْوَلِيدِ بْنِ صَبِيحٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَجَاءَهُ سَائِلٌ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَقَالَ «وَسَّعَ اَللَّهُ عَلَيْكَ» ثُمَّ قَالَ «إِنَّ رَجُلاً لَوْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَلاَثِينَ أَوْ أَرْبَعِينَ أَلْفَ دِرْهَمٍ ثُمَّ شَاءَ أَنْ لاَ يُبْقِيَ مِنْهَا شَيْئاً إِلاَّ وَضَعَهُ فِي حَقٍّ لَفَعَلَ فَيَبْقَى لاَ مَالَ لَهُ فَيَكُونُ مِنَ اَلثَّلاَثَةِ اَلَّذِينَ يُرَدُّ دُعَاؤُهُمْ» قَالَ قُلْتُ مَنْ هُمْ قَالَ «أَحَدُهُمْ رَجُلٌ كَانَ لَهُ مَالٌ فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ ثُمَّ قَالَ يَا رَبِّ اُرْزُقْنِي فَيَقُولُ اَلرَّبُّ عَزَّ وَ جَلَّ أَ لَمْ أَرْزُقْكَ وَ رَجُلٌ جَلَسَ فِي بَيْتِهِ وَ لاَ يَسْعَى فِي طَلَبِ اَلرِّزْقِ وَ يَقُولُ يَا رَبِّ اُرْزُقْنِي فَيَقُولُ اَلرَّبُّ عَزَّ وَ جَلَّ أَ لَمْ أَجْعَلْ لَكَ سَبِيلاً إِلَى طَلَبِ اَلرِّزْقِ وَ رَجُلٌ لَهُ اِمْرَأَةٌ تُؤْذِيهِ فَيَقُولُ يَا رَبِّ خَلِّصْنِي مِنْهَا فَيَقُولُ اَللَّهُ عَزَّ وَ جَلَّ أَ لَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ».

Hadith.1747 - It is narrated from Al-Waleed ibn Sabeeh who said: "I was with Abu Abdullah {a.s} when a beggar came to him, and he gave to him. Then another came, and he gave to him. Then a third came, and he gave to him. Then a fourth came, and he said, 'May Allah {SWT} grant you abundance.' Then he said, 'If a man had wealth amounting to thirty or forty thousand dirhams and wished to spend all of it in rightful ways, he could do so and leave himself with nothing. However, he would then be among the three whose supplication is rejected.'
I asked: 'Who are they?'
Imam {a.s} replied: 'One of them is a man who had wealth but spent it in ways other than those Allah {SWT} approves, and then says, "My Lord {AZJ}, provide for me." Allah {SWT}, the Almighty, will say, "Did I not provide for you already?"
Another is a man who sits in his house and does not strive to seek sustenance but says, "My Lord {AZJ}, provide for me." Allah {SWT}, the Almighty, will say, "Did I not make a way for you to seek sustenance?"
And the third is a man with a wife who causes him harm, and he says, "My Lord {AZJ}, free me from her." Allah {SWT}, the Almighty, will say, "Did I not place her matter in your hands?"'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1748 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلسُّؤَّالِ أَطْعِمُوا ثَلاَثَةً وَ إِنْ شِئْتُمْ أَنْ تَزْدَادُوا فَازْدَادُوا وَ إِلاَّ فَقَدْ أَدَّيْتُمْ حَقَّ يَوْمِكُمْ.

Hadith.1748 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "When it comes to the beggars, feed three of them, and if you wish to give more, then give more; otherwise, you have fulfilled the obligation of your day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 17 • Wasa'il Al-Shi'a, Vol. 9, p. 202 • Wasa'il Al-Shi'a, Vol. 9, p. 422

1749 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا أَعْطَيْتُمُوهُمْ فَلَقِّنُوهُمُ اَلدُّعَاءَ فَإِنَّهُ يُسْتَجَابُ لَهُمْ فِيكُمْ وَ لاَ يُسْتَجَابُ لَهُمْ فِي أَنْفُسِهِمْ.

Hadith.1749 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "When you give to them (those in need), teach them to pray for you, for their prayers for you will be answered, though their prayers for themselves may not be."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 17 • The Preacher's Kit, Part 1, p. 68 • Al-Wafi, Vol. 10, p. 425 • Wasa'il Al-Shi'a, Vol. 9, p. 424 • Wasa'il Al-Shi'a, Vol. 9, p. 425

1750 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُعْطِي غَيْرَهُ اَلدَّرَاهِمَ يَقْسِمُهَا قَالَ «يَجْرِي لَهُ مِنَ اَلْأَجْرِ مِثْلُ مَا يَجْرِي لِلْمُعْطِي وَ لاَ يَنْقُصُ مِنْ أَجْرِهِ شَيْءٌ وَ لَوْ أَنَّ اَلْمَعْرُوفَ جَرَى عَلَى سَبْعِينَ يَداً لَأُوجِرُوا كُلُّهُمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِ صَاحِبِهِ شَيْءٌ ».

Hadith.1750 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding a man who distributes dirhams on behalf of another: "He will receive a reward equal to that of the giver, without diminishing the giver's reward in any way. Even if the act of kindness passes through seventy hands, all of them will be rewarded without any reduction in the original giver's reward."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 •

1751 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : أَيُّ اَلصَّدَقَةِ أَفْضَلُ قَالَ «جُهْدُ اَلْمُقِلِّ أَ مَا سَمِعْتَ قَوْلَ اَللَّهِ عَزَّ وَ جَلَّ «وَ يُؤْثِرُونَ عَلىٰ أَنْفُسِهِمْ وَ لَوْ كٰانَ بِهِمْ خَصٰاصَةٌ» هَلْ تَرَى هَاهُنَا فَضْلاً ».

Hadith.1751 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked, "Which charity is the best?" Imam {a.s} replied: "The charity given by one in hardship. Have you not heard the words of Allah {SWT}, the Mighty and Glorious: *'And they give preference over themselves, even though they are in need.'* Do you see any surplus here?"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 18 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 142 • Al-Wafi, Vol. 10, p. 416 • Wasa'il Al-Shi'a, Vol. 9, p. 431 • Tafsir al-Burhan, Vol. 5, p. 340 • Bihar Al-Anwar, Vol. 93, p. 178 • Tafsir Nur Al-Thaqalayn, Part 5, p. 287 • Tafsir Kanz Al-Daqaiq, Part 13, p. 178 • Mustadrak Al-Wasail, Vol. 7, p. 214

1752 - وَ قَالَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : «ضَمِنْتُ عَلَى رَبِّي عَزَّ وَ جَلَّ أَنْ لاَ يَسْأَلَ أَحَدٌ مِنْ غَيْرِ حَاجَةٍ إِلاَّ اِضْطَرَّتْهُ اَلْمَسْأَلَةُ يَوْماً إِلَى أَنْ يَسْأَلَ مِنْ حَاجَةٍ».

Hadith.1752 - Imam Ali ibn Al-Husayn $^{\{a.s\}}$ said: "I have taken a pledge from my Lord $^{\{AZJ\}}$, the Mighty and Glorious, that anyone who asks without necessity will one day be compelled by circumstances to beg for a real need."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 19 • The Preacher's Kit, Part 1, p. 99 • Al-Wafi, Vol. 10, p. 427 • Wasa'il Al-Shi'a, Vol. 9, p. 436 • Bihar Al-Anwar, Vol. 93, p. 158

1753 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «اِتَّبِعُوا قَوْلَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِنَّهُ قَالَ» «مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اَللَّهُ عَلَيْهِ بَابَ فَقْرٍ.

Hadith.1753 - Commander of the Faithful Imam Ali ibn Abi Talib $^{\{a.s\}}$, said:
"Follow the saying of the Messenger of Allah $^{\{SWT\}}$ (peace be upon him and his family) where he said: 'Whoever opens a door of begging for themselves, Allah $^{\{SWT\}}$ will open for them a door of poverty.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 19 • Makarim al-Akhlaq, Part 1, p. 137 • Al-Wafi, Vol. 10, p. 427 • Wasa'il Al-Shi'a, Vol. 9, p. 437 • Bihar Al-Anwar, Vol. 93, p. 152 • Bihar Al-Anwar, Vol. 93, p. 155 • Mustadrak Al-Wasail, Vol. 7, p. 221

1754 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَا مِنْ عَبْدٍ يَسْأَلُ مِنْ غَيْرِ حَاجَةٍ فَيَمُوتُ حَتَّى يُحْوِجَهُ اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا وَ يَكْتُبَ لَهُ بِهَا اَلنَّارَ».

Hadith.1754 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said: "No servant asks [for something] without need except that they will die before Allah $^{\{SWT\}}$, the Mighty and Glorious, makes them truly in need of it, and it will be written against them as [a cause for] the Fire."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 9, p. 436

1755 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى أَحَبَّ شَيْئاً لِنَفْسِهِ وَ أَبْغَضَهُ لِخَلْقِهِ أَبْغَضَ عَزَّ وَ جَلَّ لِخَلْقِهِ اَلْمَسْأَلَةَ وَ أَحَبَّ لِنَفْسِهِ أَنْ يُسْأَلَ وَ لَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ فَلاَ يَسْتَحْيِي أَحَدُكُمْ أَنْ يَسْأَلَ اَللَّهَ عَزَّ وَ جَلَّ مِنْ فَضْلِهِ وَ لَوْ شِسْعَ نَعْلٍ».

Hadith.1755 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) said: "Indeed, Allah $^{\{SWT\}}$, the Blessed and Exalted, loves something for Himself and dislikes it for His creation. He dislikes for His creation the act of asking [from others] but loves for Himself to be asked. There is nothing dearer to Him than being asked. So, let none of you feel shy to ask Allah $^{\{SWT\}}$, the Mighty and Glorious, for His bounty, even if it is [as small as] the strap of a sandal."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 20 • Al-Wafi, Vol. 10, p. 429 • Tafsir al-Safi, Part 1, p. 447 • Wasa’il Al-Shi’a, Part 7, p. 32 • Al-Fusul al-Muhimmah, Part 3, p. 326 • Tafsir Nur Al-Thaqalayn, Part 1, p. 475 • Tafsir Kanz Al-Daqaiq, Part 3, p. 392

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1756 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِيَّاكُمْ وَ سُؤَالَ اَلنَّاسِ فَإِنَّهُ ذُلٌّ اَلدُّنْيَا وَ فَقْرٌ تَتَعَجَّلُونَهُ وَ حِسَابٌ طَوِيلٌ يَوْمَ اَلْقِيَامَةِ ».

Hadith.1756 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Beware of asking people [for help], for it is the humiliation of this world, a hastened form of poverty, and a prolonged reckoning on the Day of Judgment."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 20 • Al-Wafi, Vol. 10, p. 428 • Wasa’il Al-Shi’a, Vol. 9, p. 439

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1757 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «لَوْ يَعْلَمُ اَلسَّائِلُ مَا فِي اَلْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَداً وَ لَوْ يَعْلَمُ اَلْمُعْطِي مَا فِي اَلْعَطِيَّةِ مَا رَدَّ أَحَدٌ أَحَداً».

Hadith.1757 - Imam Abu Ja'far {a.s} said: "If the one who asks knew what [burden] lies in asking, no one would ask another for anything; and if the giver knew what [reward] lies in giving, no one would refuse anyone."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 20 • Al-Wafi, Vol. 10, p. 429 • Bihar Al-Anwar, Vol. 93, p. 156 • Bihar Al-Anwar, Vol. 93, p. 174 • Tafsir Nur Al-Thaqalayn, Part 5, p. 598 • Tafsir Kanz Al-Daqaiq, Part 14, p. 324

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1758 - وَ جَاءَتْ فَخِذٌ مِنَ اَلْأَنْصَارِ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَسَلَّمُوا عَلَيْهِ فَرَدَّ عَلَيْهِمُ اَلسَّلاَمَ فَقَالُوا يَا رَسُولَ اَللَّهِ لَنَا إِلَيْكَ حَاجَةٌ قَالَ «هَاتُوا حَاجَتَكُمْ» قَالُوا إِنَّهَا حَاجَةٌ عَظِيمَةٌ قَالَ «هَاتُوا مَا هِيَ» قَالُوا تَضْمَنُ لَنَا عَلَى رَبِّكَ اَلْجَنَّةَ فَنَكَسَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَأْسَهُ وَ نَكَتَ فِي اَلْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ» «أَفْعَلُ ذَلِكَ بِكُمْ عَلَى أَنْ لاَ تَسْأَلُوا أَحَداً شَيْئاً» قَالَ «فَكَانَ اَلرَّجُلُ مِنْهُمْ يَكُونُ فِي اَلسَّفَرِ فَيَسْقُطُ سَوْطُهُ فَيَكْرَهُ أَنْ يَقُولَ لِإِنْسَانٍ نَاوِلْنِيهِ فِرَاراً مِنَ اَلْمَسْأَلَةِ فَيَنْزِلُ فَيَأْخُذُهُ وَ يَكُونُ عَلَى اَلْمَائِدَةِ وَ يَكُونُ بَعْضُ اَلْجُلَسَاءِ أَقْرَبَ مِنْهُ إِلَى اَلْمَاءِ فَلاَ يَقُولُ نَاوِلْنِي حَتَّى يَقُومَ فَيَشْرَبَ.

Hadith.1758 - A group from the Ansar came to the Messenger of Allah {SWT} (peace and blessings be upon him and his family) and greeted him with peace. He returned their greeting and said, "What is your need?"
They replied: "We have a significant request of you."
He said: "Tell me your request."
They said: "We ask that you guarantee us Paradise from your Lord {AZJ}."

The Prophet (peace and blessings be upon him and his family) lowered his head and began to draw in the ground. Then he raised his head and said: "I will grant you this on the condition that you do not ask anyone for anything."
It was said that after this, one of them would be on a journey, and if his whip fell, he would not ask anyone to hand it to him but would dismount and pick it up himself to avoid asking. Similarly, when they were seated at a table, if someone closer to the water could pass it, they would not request it but instead stand up and take it themselves.

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 21 • Al-Wafi, Vol. 10, p. 430 • Wasa’il Al-Shi’a, Vol. 9, p. 439 • Bihar Al-Anwar, Vol. 22, p. 129

1759 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «اِسْتَغْنُوا عَنِ اَلنَّاسِ وَ لَوْ بِشَوْصِ اَلسِّوَاكِ ».

Hadith.1759 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, said:
"Be independent of people, even if it is with the splinters of a toothstick."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Shihab Al-Akhbar, Part 1, p. 316 • Al-Wafi, Vol. 10, p. 431 • Wasa’il Al-Shi’a, Vol. 9, p. 441

1760 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلْمَنُّ يَهْدِمُ اَلصَّنِيعَةَ».

Hadith.1760 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Reminding others of a favor destroys the good deed."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 22 • Al-Wafi, Vol. 10, p. 425 • Wasa’il Al-Shi’a, Vol. 9, p. 452

1761 - وقال رسول الله صلى الله عليه وآله: " إن الله تبارك وتعالى كره لي ست خصال و كرهتهن للأوصياء من ولدي وأتباعهم من بعدي العبث في الصلاة والرفث في الصوم، والمن بعد الصدقة، وإتيان المساجد جنبا، والتطلع في الدور، والضحك بين القبور ".

Hadith.1761 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said:
"Indeed, Allah {SWT}, the Blessed and Exalted, has disliked for me six traits, and I also dislike them for the successors from my progeny and their followers after me: carelessness in prayer, inappropriate speech during fasting, reminding others of charity after giving it, entering mosques while in a state of impurity, peering into others' homes, and laughing near graves."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khisal, Part 1, p. 327 • The Virtues of the Three Months, Part 1, p. 76 • Al-Amali (by Al-Saduq) Vol. 1, p. 62 • Wasa’il Al-Shi’a, Part 3, p. 232 • Wasa’il Al-Shi’a, Part 3, p. 233 • Wasa’il Al-Shi’a, Vol. 9, p. 452 • Bihar Al-Anwar, Vol. 76, p. 277 • Bihar Al-Anwar, Vol. 78, p. 61

1762 - وَ رُوِيَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ : «أَنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ بَعَثَ إِلَى رَجُلٍ بِخَمْسَةِ أَوْسَاقٍ مِنْ تَمْرِ اَلْبُغَيْبِغَةِ وَ كَانَ اَلرَّجُلُ مِمَّنْ يَرْجُو نَوَافِلَهُ وَ يَرْضَى نَائِلَهُ وَ رِفْدَهُ وَ كَانَ لاَ يَسْأَلُ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ وَ لاَ غَيْرَهُ شَيْئاً فَقَالَ رَجُلٌ لِأَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ اَللَّهِ مَا سَأَلَكَ فُلاَنٌ شَيْئاً وَ لَقَدْ كَانَ يُجْزِيهِ مِنَ اَلْخَمْسَةِ اَلْأَوْسَاقِ وَسْقٌ وَاحِدٌ فَقَالَ لَهُ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ « «لاَ كَثَّرَ اَللَّهُ فِي اَلْمُؤْمِنِينَ ضَرْبَكَ أُعْطِي أَنَا وَ تَبْخَلُ أَنْتَ بِهِ إِذَا أَنَا لَمْ أُعْطِ اَلَّذِي يَرْجُونِي إِلاَّ مِنْ بَعْدِ مَسْأَلَتِي ثُمَّ أَعْطَيْتُهُ بَعْدَ اَلْمَسْأَلَةِ فَلَمْ أُعْطِهِ إِلاَّ ثَمَنَ مَا أَخَذْتُ مِنْهُ وَ ذَلِكَ لِأَنِّي عَرَّضْتُهُ لِأَنْ يَبْذُلَ لِي وَجْهَهُ اَلَّذِي يُعَفِّرُهُ فِي اَلتُّرَابِ لِرَبِّي وَ رَبِّهِ عَزَّ وَ جَلَّ عِنْدَ تَعَبُّدِهِ لَهُ وَ طَلَبِ حَوَائِجِهِ إِلَيْهِ فَمَنْ فَعَلَ هَذَا بِأَخِيهِ اَلْمُسْلِمِ وَ قَدْ عَرَفَ أَنَّهُ مَوْضِعٌ لِصِلَتِهِ وَ مَعْرُوفِهِ فَلَمْ يَصْدُقِ اَللَّهَ عَزَّ وَ جَلَّ فِي دُعَائِهِ لَهُ حَيْثُ يَتَمَنَّى لَهُ اَلْجَنَّةَ بِلِسَانِهِ وَ يَبْخَلُ عَلَيْهِ بِالْحُطَامِ مِنْ مَالِهِ وَ ذَلِكَ أَنَّ اَلْعَبْدَ قَدْ يَقُولُ فِي دُعَائِهِ: اَللَّهُمَّ اِغْفِرْ لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ فَإِذَا دَعَا لَهُ بِالْمَغْفِرَةِ فَقَدْ طَلَبَ لَهُ اَلْجَنَّةَ فَمَا أَنْصَفَ مَنْ فَعَلَ هَذَا بِالْقَوْلِ وَ لَمْ يُحَقِّقْهُ بِالْفِعْلِ ».

Hadith.1762 - Mas'ada ibn Sadaqa narrates from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, from his forefathers {a.s}:
"Indeed, the Commander of the Faithful {a.s} sent to a man five wasaq (measures) of dates from al-Bughaibigha. This man was among those who would hope for his generosity, appreciate his kindness, and be content with what he gave. He would not ask anything of Ali {a.s} or anyone else. A man said to the Commander of the Faithful {a.s}, 'By Allah {SWT}, so-and-so did not ask you for anything, and one wasaq would have sufficed him from the five wasaqs.'
The Commander of the Faithful {a.s} replied to him: 'May Allah {SWT} not increase among the believers those like you. I give, and you are miserly with it. If I do not give to the one who hopes for me except after he asks me, and then I give it to him after he has asked, then I have only given him the price of what I have taken from him. That is because I have subjected him to sacrifice his dignity for me, which he places in the dust before his Lord {AZJ} and my Lord {AZJ}, the Almighty, in his devotion to Him and his request for his needs from Him.
Whoever does this to his Muslim brother, knowing that he is deserving of his kindness and support, has not been truthful with Allah {SWT}, the Almighty, in his supplication for him. This is when he prays for him, saying: "O Allah {SWT}, forgive the believers, male and female." By this supplication, he is asking for Paradise for him. How unfair is he who prays with his tongue but does not support it with action, withholding the trivial wealth of this world from him.
That is because the servant may say in his supplication, "O Allah {SWT}, forgive the believers, male and female." When he supplicates for his forgiveness, he is asking for Paradise for him. Thus, he is not fair who does this with his words but does not fulfill it with his deeds.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 22 • Al-Wafi, Vol. 10, p. 420 • Shia Methods, Vol. 9, p. 454

CHAPTER 21 - CHAPTER ON THE REWARD OF MAINTAINING RELATIONS WITH THE IMAMS as

بَابُ ثَوَابِ صِلَةِ الْإِمَامِ عَلَيْهِ السِّلَامُ

֍ HADITH 1763 – 1765 ֍

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْم

1763 - سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «مَنْ ذَا اَلَّذِي يُقْرِضُ اَللّٰهَ قَرْضاً حَسَناً » قَالَ «نَزَلَتْ فِي صِلَةِ اَلْإِمَامِ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.1763 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the saying of Allah {SWT}, the Almighty: "Who is it that will lend to Allah {SWT} a goodly loan?"
Imam {a.s} said: "It was revealed concerning the support of the Imam {a.s}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir Nur Al-Thaqalayn, Part 1, p. 243 • Tafsir Kanz Al-Daqaiq, Part 2, p. 376

1764 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «دِرْهَمٌ يُوصَلُ بِهِ اَلْإِمَامُ أَفْضَلُ مِنْ أَلْفِ أَلْفِ دِرْهَمٍ يُنْفَقُ فِي غَيْرِهِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.1764 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "A dirham given to support the Imam is better than a million dirhams spent on others in the way of Allah {SWT}, the Almighty."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1765 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ لَمْ يَقْدِرْ عَلَى صِلَتِنَا فَلْيَصِلْ صَالِحِي شِيعَتِنَا يُكْتَبْ لَهُ ثَوَابُ صِلَتِنَا وَ مَنْ لَمْ يَقْدِرْ عَلَى زِيَارَتِنَا فَلْيَزُرْ صَالِحِي مَوَالِينَا يُكْتَبْ لَهُ ثَوَابُ زِيَارَتِنَا».

Hadith.1765 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever is unable to support us should support the righteous among our Shia; it will be written for him as the reward of supporting us. And whoever is unable to visit us should visit the righteous among our followers; it will be written for him as the reward of visiting us."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 319 • Kamil al-Ziyarat, Part 1, p. 319 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 99 • Al-Mazar al-Kabir, Part 1, p. 600 • Al-Wafi, Vol. 10, p. 365 • Wasa'il Al-Shi'a, Vol. 9, p. 476 • Bihar Al-Anwar, Vol. 71, p. 354 • Bihar Al-Anwar, Vol. 99, p. 295

BOOK OF FASTING

كِتَابُ الصَّوْمِ

CHAPTER 22 - CHAPTER ON THE REASON FOR THE OBLIGATION OF FASTING

بَابُ عِلَّةِ فَرْضِ الصِّيَامِ

HADITH 1766 – 1769

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1766 - سَأَلَ هِشَامُ بْنُ اَلْحَكَمِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ عِلَّةِ اَلصِّيَامِ فَقَالَ «إِنَّمَا فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ اَلصِّيَامَ لِيَسْتَوِيَ بِهِ اَلْغَنِيُّ وَ اَلْفَقِيرُ وَ ذَلِكَ أَنَّ اَلْغَنِيَّ لَمْ يَكُنْ لِيَجِدَ مَسَّ اَلْجُوعِ فَيَرْحَمَ اَلْفَقِيرَ لِأَنَّ اَلْغَنِيَّ كُلَّمَا أَرَادَ شَيْئاً قَدَرَ عَلَيْهِ فَأَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُسَوِّيَ بَيْنَ خَلْقِهِ وَ أَنْ يُذِيقَ اَلْغَنِيَّ مَسَّ اَلْجُوعِ وَ اَلْأَلَمِ لِيَرِقَّ عَلَى اَلضَّعِيفِ فَيَرْحَمَ اَلْجَائِعَ».

Hadith.1766 - Hisham ibn al-Hakam asked Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the reason for fasting.
Imam {a.s} said: "Allah {SWT}, the Almighty, prescribed fasting so that the rich and the poor may become equal. This is because the rich would not experience the pain of hunger to have mercy on the poor, as the rich, whenever they desire something, can obtain it. Thus, Allah {SWT}, the Almighty, willed to make His creation equal and to let the rich taste the pain of hunger and suffering so that they would feel compassion for the weak and have mercy on the hungry."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Reasons for the Sharia, Vol. 2, p. 378 • Fiqh al-Qur'an, Part 1, p. 205 • Iqbal Al-Aamal, Part 1, p. 4 • Al-Wafi, Vol. 11, p. 33 • Wasa'il Al-Shi'a, Vol. 10, p. 7 • Bihar Al-Anwar, Vol. 93, p. 371

1767 - وَ كَتَبَ أَبُو اَلْحَسَنِ عَلِيُّ بْنُ مُوسَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ إِلَى مُحَمَّدِ بْنِ سِنَانٍ فِيمَا كَتَبَ مِنْ جَوَابِ مَسَائِلِهِ: «عِلَّةُ اَلصَّوْمِ لِعِرْفَانِ مَسِّ اَلْجُوعِ وَ اَلْعَطَشِ لِيَكُونَ ذَلِيلاً مُسْتَكِيناً مَأْجُوراً مُحْتَسِباً صَابِراً وَ يَكُونَ ذَلِكَ دَلِيلاً لَهُ عَلَى شَدَائِدِ اَلْآخِرَةِ مَعَ مَا فِيهِ مِنَ اَلاِنْكِسَارِ لَهُ عَنِ اَلشَّهَوَاتِ وَاعِظاً لَهُ فِي اَلْعَاجِلِ دَلِيلاً عَلَى اَلْآجِلِ لِيَعْلَمَ شِدَّةَ مَبْلَغِ ذَلِكَ مِنْ أَهْلِ اَلْفَقْرِ وَ اَلْمَسْكَنَةِ فِي اَلدُّنْيَا وَ اَلْآخِرَةِ.

Hadith.1767 - Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} wrote to Muhammad ibn Sinan in response to his questions:
"The reason for fasting is to understand the feeling of hunger and thirst, so that one becomes humble, submissive, rewarded, mindful, and patient. It serves as a reminder of the hardships of

the Hereafter. Additionally, it breaks one’s desires and acts as a preacher in this world, guiding toward the Hereafter. Through fasting, one comprehends the severity of the state of the poor and destitute in this world and the Hereafter."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Reasons for the Sharia, Vol. 2, p. 378 • Wasa’il Al-Shi’a, Vol. 10, p. 8 • Bihar Al-Anwar, Vol. 93, p. 370

1768 - وَ كَتَبَ حَمْزَةُ بْنُ مُحَمَّدٍ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ : لِمَ فَرَضَ اَللَّهُ اَلصَّوْمَ فَوَرَدَ فِي اَلْجَوَابِ «لِيَجِدَ اَلْغَنِيُّ مَسَّ اَلْجُوعِ فَيَمُنَّ عَلَى اَلْفَقِيرِ.

Hadith.1768 - Hamza ibn Muhammad wrote to Abu Muhammad {a.s} asking: "Why did Allah {SWT} make fasting obligatory?"
The response came (from Imam {a.s}): "So that the rich may feel the pain of hunger and thus show generosity to the poor."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1769 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «جَاءَ نَفَرٌ مِنَ اَلْيَهُودِ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَسَأَلَهُ أَعْلَمُهُمْ عَنْ مَسَائِلَ فَكَانَ فِيمَا سَأَلَهُ أَنَّهُ قَالَ لَهُ لِأَيِّ شَيْءٍ فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ اَلصَّوْمَ عَلَى أُمَّتِكَ بِالنَّهَارِ ثَلاَثِينَ يَوْماً وَ فَرَضَ اَللَّهُ عَلَى اَلْأُمَمِ أَكْثَرَ مِنْ ذَلِكَ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ آدَمَ عَلَيْهِ اَلسَّلاَمُ لَمَّا أَكَلَ مِنَ اَلشَّجَرَةِ بَقِيَ فِي بَطْنِهِ ثَلاَثِينَ يَوْماً فَفَرَضَ اَللَّهُ عَلَى ذُرِّيَّتِهِ ثَلاَثِينَ يَوْماً اَلْجُوعَ وَ اَلْعَطَشَ وَ اَلَّذِي يَأْكُلُونَهُ بِاللَّيْلِ تَفَضُّلٌ مِنَ اَللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ وَ كَذَلِكَ كَانَ عَلَى آدَمَ عَلَيْهِ اَلسَّلاَمُ فَفَرَضَ اَللَّهُ ذَلِكَ عَلَى أُمَّتِي ثُمَّ تَلاَ هَذِهِ اَلْآيَةَ: «◌ كُتِبَ عَلَيْكُمُ اَلصِّيٰامُ كَمٰا كُتِبَ عَلَى اَلَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ. `أَيّٰاماً مَعْدُودٰاتٍ ◌» » قَالَ اَلْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ فَمَا جَزَاءُ مَنْ صَامَهَا فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «مَا مِنْ مُؤْمِنٍ يَصُومُ شَهْرَ رَمَضَانَ اِحْتِسَاباً إِلاَّ أَوْجَبَ اَللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ سَبْعَ خِصَالٍ أَوَّلُهَا يَذُوبُ اَلْحَرَامُ فِي جَسَدِهِ وَ اَلثَّانِيَةُ يَقْرُبُ مِنْ رَحْمَةِ اَللَّهِ عَزَّ وَ جَلَّ وَ اَلثَّالِثَةُ يَكُونُ قَدْ كَفَّرَ خَطِيئَةَ آدَمَ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ وَ اَلرَّابِعَةُ يُهَوِّنُ اَللَّهُ عَلَيْهِ سَكَرَاتِ اَلْمَوْتِ وَ اَلْخَامِسَةُ أَمَانٌ مِنَ اَلْجُوعِ وَ اَلْعَطَشِ يَوْمَ اَلْقِيَامَةِ وَ اَلسَّادِسَةُ يُعْطِيهِ اَللَّهُ بَرَاءَةً مِنَ اَلنَّارِ وَ اَلسَّابِعَةُ يُطْعِمُهُ اَللَّهُ عَزَّ وَ جَلَّ مِنْ طَيِّبَاتِ اَلْجَنَّةِ » قَالَ صَدَقْتَ يَا مُحَمَّدُ ».

Hadith.1769 - It is narrated from Imam al-Hasan ibn Ali ibn Abi Talib {a.s} that he said:
"A group of Jews came to the Messenger of Allah {SWT} (peace and blessings be upon him and his family), and the most learned among them asked him about certain matters. Among the

questions he asked was: 'Why did Allah {SWT}, the Almighty, prescribe fasting during the day for your community for thirty days, while He prescribed fasting for more than that for other nations?' The Prophet (peace and blessings be upon him and his family) said: 'When Adam {a.s} ate from the tree, the effect of it remained in his stomach for thirty days. Therefore, Allah {SWT}, the Almighty, prescribed for his progeny thirty days of hunger and thirst. And what they eat at night is a favor from Allah {SWT}, the Almighty, upon them. The same was the case with Adam {a.s}. Thus, Allah {SWT} prescribed it for my Ummah.'

Then he recited this verse: "*Fasting is prescribed for you as it was prescribed for those before you, that you may attain taqwa. [It is for] a fixed number of days*." (Surah Al-Baqarah 2:183)

The Jewish man said: 'You have spoken the truth, O Muhammad {saws}. What is the reward for one who fasts them?'

The Prophet (peace and blessings be upon him and his family) replied: 'No believer fasts the Month of Ramadan sincerely, seeking its reward, except that Allah {SWT}, Blessed and Exalted, grants him seven virtues:

1. The first is that the forbidden (haram) in his body melts away.
2. He will draw closer to the mercy of Allah {SWT}, the Almighty.
3. He will have atoned for the sin of his father, Adam {a.s}.
4. Allah {SWT} will ease for him the throes of death.
5. He will have security from hunger and thirst on the Day of Resurrection.
6. Allah {SWT} will grant him immunity from the Fire.
7. Allah {SWT}, the Almighty, will feed him from the pure delights of Paradise.'

The Jewish man said: 'You have spoken the truth, O Muhammad {saws}.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Reasons for the Sharia, Vol. 2, p. 378 • The Virtues of the Three Months, Part 1, p. 101 • Iqbal Al-Aamal, Part 1, p. 4 • Al-Wafi, Vol. 11, p. 34 • Wasa'il Al-Shi'a, Vol. 10, p. 240 • Tafsir al-Burhan, Vol. 1, p. 384 • Bihar Al-Anwar, Vol. 93, p. 368

CHAPTER 23 - CHAPTER ON THE VIRTUE OF FASTING

بَابُ فَضْلِ الصِّيَامِ

HADITH 1770 – 1783

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

1770 - قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «بُنِيَ اَلْإِسْلاَمُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى اَلصَّلاَةِ وَ اَلزَّكَاةِ وَ اَلْحَجِّ وَ اَلصَّوْمِ وَ اَلْوَلاَيَةِ ».

Hadith.1770 - Abu Ja’far (Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$) said:
"Islam is built upon five things: prayer, almsgiving, pilgrimage, fasting, and wilayah (divinely appointed leadership)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Shia Methods, Part 1, p. 15 • Wasa’il Al-Shi’a, Part 1, p. 20 • Mustadrak Al-Wasail, Part 1, p. 71

1771 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلصَّوْمُ جُنَّةٌ مِنَ اَلنَّارِ ».

Hadith.1771 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) said:
"Fasting is a shield from the Fire."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Misbah Al-Mutahajjud, Vol. 2, p. 666 • Similar and different verses of the Qur’an, Part 2, p. 177 • Awaali al-La’aali, Part 3, p. 132 • Al-Misbah (by Al-Kafami) Vol. 1, p. 646

1772 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلصَّائِمُ فِي عِبَادَةٍ وَ إِنْ كَانَ نَائِماً عَلَى فِرَاشِهِ مَا لَمْ يَغْتَبْ مُسْلِماً ».

Hadith.1772 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) said:
"The fasting person is in a state of worship, even if he is sleeping on his bed, as long as he does not backbite a Muslim."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 64 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 50 • The Virtues of the Three Months, Part 1, p. 121 • Al-Amali (by Al-Saduq) Vol. 1, p. 551 • Masterpieces of the Minds, Part 1, p. 47 • Specialization, Part 1, p. 234 • Al-Muqni’ah, Part 1, p. 304 • Tahdhib Al-Ahkam, Vol. 4, p. 190 • Rawdat Al-Wa'ezin, Vol. 2, p. 350

1773 - وَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «قَالَ اَللَّهُ تَبَارَكَ وَ تَعَالَى «اَلصَّوْمُ لِي وَ أَنَا أَجْزِي بِهِ » وَ لِلصَّائِمِ فَرْحَتَانِ حِينَ يُفْطِرُ وَ حِينَ يَلْقَى رَبَّهُ عَزَّ وَ جَلَّ وَ اَلَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ اَلصَّائِمِ عِنْدَ اَللَّهِ أَطْيَبُ مِنْ رِيحِ اَلْمِسْكِ».

Hadith.1773 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said:
"Allah {SWT}, Blessed and Exalted, said: *'Fasting is for Me, and I will reward it.'*
And the fasting person has two joys: one when he breaks his fast and one when he meets his Lord {AZJ}, the Almighty. By the One in whose hand is the soul of Muhammad {saws}, the breath of the fasting person is more fragrant to Allah {SWT} than the scent of musk."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Da'aim al-Islam, Part 1, p. 270 • Makarim al-Akhlaq, Part 1, p. 138 • Al-Wafi, Vol. 11, p. 25 • Wasa'il Al-Shi'a, Vol. 10, p. 400 • Bihar Al-Anwar, Vol. 93, p. 258 • Mustadrak Al-Wasail, Vol. 7, p. 498

1774 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِأَصْحَابِهِ : «أَ لاَ أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُم فَعَلْتُمُوهُ تَبَاعَدَ اَلشَّيْطَانُ عَنْكُمْ كَمَا تَبَاعَدَ اَلْمَشْرِقُ مِنَ اَلْمَغْرِبِ» قَالُوا بَلَى يَا رَسُولَ اَللَّهِ قَالَ «اَلصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ اَلصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ اَلْحُبُّ فِي اَللَّهِ عَزَّ وَ جَلَّ وَ اَلْمُؤَازَرَةُ عَلَى اَلْعَمَلِ اَلصَّالِحِ يَقْطَعُ دَابِرَهُ وَ اَلاِسْتِغْفَارُ يَقْطَعُ وَتِينَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ اَلْأَبْدَانِ اَلصِّيَامُ »

Hadith.1774 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said to his companions:
"Shall I not inform you of something that, if you do it, will cause Satan to be distanced from you as far as the east is from the west?"
They said: "Yes, O Messenger of Allah {SWT}."
The Prophet {saws} said: "Fasting blackens his face, charity breaks his back, love for the sake of Allah {SWT}, the Almighty, and mutual support in good deeds cut off his roots, and seeking forgiveness cuts off his aorta. For everything, there is a purification, and the purification of the body is fasting."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 62 • The Virtues of the Three Months, Part 1, p. 75 • Al-Amali (by Al-Saduq) Vol. 1, p. 61 • Tahdhib Al-Ahkam, Vol. 4, p. 191 • Al-Wafi, Vol. 11, p. 23 • Wasa'il Al-Shi'a, Vol. 10, p. 395 • Bihar Al-Anwar, Vol. 60, p. 261 • Bihar Al-Anwar, Vol. 66, p. 380 • Bihar Al-Anwar, Vol. 90, p. 276

1775 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ لِعَلِيِّ بْنِ عَبْدِ اَلْعَزِيزِ : «أَ لاَ أُخْبِرُكَ بِأَصْلِ اَلْإِسْلاَمِ وَ فَرْعِهِ وَ ذِرْوَتِهِ وَ سَنَامِهِ» قَالَ بَلَى قَالَ «أَصْلُهُ اَلصَّلاَةُ وَ فَرْعُهُ اَلزَّكَاةُ وَ ذِرْوَتُهُ وَ سَنَامُهُ اَلْجِهَادُ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ أَ لاَ أُخْبِرُكَ بِأَبْوَابِ اَلْخَيْرِ اَلصَّوْمُ جُنَّةٌ مِنَ اَلنَّارِ ».

Hadith.1775 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said to Ali ibn Abdul Aziz:
"Shall I not inform you about the foundation of Islam, its branch, its pinnacle, and its peak?"
He said: "Yes."
The Imam {a.s} said: "Its foundation is prayer, its branch is almsgiving, and its pinnacle and peak are striving in the way of Allah {SWT}, the Almighty. Shall I not inform you about the gateways to goodness? Fasting is a shield from the Fire."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 62 • The Virtues of the Three Months, Part 1, p. 122 • Tahdhib Al-Ahkam, Vol. 4, p. 151 • Al-Wafi, Vol. 11, p. 22 • Bihar Al-Anwar, Vol. 93, p. 255

1776 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۝ وَ اِسْتَعِينُوا بِالصَّبْرِ وَ اَلصَّلاٰةِ ۝» قَالَ «يَعْنِي بِالصَّبْرِ اَلصَّوْمَ».

Hadith.1776 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding the saying of Allah {SWT}, the Almighty: "*And seek help through patience and prayer*" (Surah Al-Baqarah 2:45):
(Imam {a.s} said) "By patience, it means fasting."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 43 • Wasa'il Al-Shi'a, Vol. 10, p. 408 • Tafsir al-Burhan, Vol. 1, p. 209 • Bihar Al-Anwar, Vol. 93, p. 254

1777 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا نَزَلَتْ بِالرَّجُلِ اَلنَّازِلَةُ أَوِ اَلشِّدَّةُ فَلْيَصُمْ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «۝ وَ اِسْتَعِينُوا بِالصَّبْرِ وَ اَلصَّلاٰةِ ۝» »

Hadith.1777 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If a person faces a calamity or hardship, let him fast, for Allah {SWT}, the Almighty, says: "*And seek help through patience and prayer*" (Surah Al-Baqarah 2:45)

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Man La Yahduruhu Al-Faqih, Vol. 2

1778 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى وَكَّلَ مَلاَئِكَةً بِالدُّعَاءِ لِلصَّائِمِينَ وَ قَالَ أَخْبَرَنِي جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ عَنْ رَبِّهِ تَعَالَى ذِكْرُهُ أَنَّهُ قَالَ» «مَا أَمَرْتُ مَلاَئِكَتِي بِالدُّعَاءِ لِأَحَدٍ مِنْ خَلْقِي إِلاَّ اِسْتَجَبْتُ لَهُمْ فِيهِ.

Hadith.1778 - The Prophet (peace and blessings be upon him and his family) said:
"Indeed, Allah {SWT}, Blessed and Exalted, has appointed angels to supplicate for those who fast. And Archangel Jibril {a.s} informed me from his Lord {AZJ}, exalted is His mention, that He said: *'Whenever I command My angels to supplicate for any of My creation, I surely answer their supplication for them.'*"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 64 • The Virtues of the Three Months, Part 1, p. 121 • Al-Wafi, Vol. 11, p. 28 • Wasa’il Al-Shi’a, Vol. 10, p. 396 • Al-Fusul al-Muhimmah, Part 3, p. 337

1779 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «أَوْحَى اَللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى مُوسَى عَلَيْهِ اَلسَّلاَمُ «مَا يَمْنَعُكَ مِنْ مُنَاجَاتِي» فَقَالَ يَا رَبِّ أُجِلُّكَ عَنِ اَلْمُنَاجَاةِ لِخُلُوفِ فَمِ اَلصَّائِمِ فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ «يَا مُوسَى لَخُلُوفُ فَمِ اَلصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ اَلْمِسْكِ».

Hadith.1779 - "Allah {SWT}, Blessed and Exalted, revealed to Musa {a.s}: 'What prevents you from conversing with Me?'
He replied: 'O Lord {AZJ}, I revere You too much to converse with You because of the odor of the fasting person's mouth.'
Allah {SWT}, the Almighty, revealed to him: 'O Musa, the odor of the fasting person's mouth is more pleasant to Me than the scent of musk.'”

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 64 • The Virtues of the Three Months, Part 1, p. 121 • Al-Wafi, Vol. 11, p. 26 • Wasa’il Al-Shi’a, Vol. 10, p. 397 • General Hadith Qudsi, Vol. 1, p. 93 • Bihar Al-Anwar, Vol. 13, p. 345

1780 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ إِفْطَارِهِ وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ عَزَّ وَ جَلَّ».

Hadith.1780 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The fasting person has two joys: a joy when he breaks his fast and a joy when he meets his Lord {AZJ}, the Almighty."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 65 • The Virtues of the Three Months, Part 1, p. 120 • Al-Wafi, Vol. 11, p. 25 • Wasa’il Al-Shi’a, Vol. 10, p. 397 • Bihar Al-Anwar, Vol. 93, p. 380

1781 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ صَامَ لِلَّهِ عَزَّ وَ جَلَّ يَوْماً فِي شِدَّةِ اَلْحَرِّ فَأَصَابَهُ ظَمَأٌ وَكَّلَ اَللَّهُ بِهِ أَلْفَ مَلَكٍ يَمْسَحُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ حَتَّى إِذَا أَفْطَرَ قَالَ اَللَّهُ عَزَّ وَ جَلَّ مَا أَطْيَبَ رِيحَكَ وَ رَوْحَكَ يَا مَلاَئِكَتِي اِشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ».

Hadith.1781 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever fasts for the sake of Allah {SWT}, the Almighty, on a hot day and experiences thirst, Allah {SWT} appoints a thousand angels to wipe his face and give him glad tidings until he breaks his fast. When he breaks his fast, Allah {SWT}, the Almighty, says: *'How pleasant is your fragrance and your soul! O My angels, bear witness that I have forgiven him*.'”

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 64 • Al-Kafi, Vol. 4, p. 65 • Reward for Actions and Punishment for Actions, Part 1, p. 52 • The Virtues of the Three Months, Part 1, p. 120 • Al-Amali (by Al-Saduq) Vol. 1, p. 586 • Rawdat Al-Wa'ezin, Vol. 2, p. 350 • Al-Wafi, Vol. 11, p. 27 • Wasa’il Al-Shi’a, Vol. 10, p. 409 • Bihar Al-Anwar, Vol. 93, p. 247

1782 - وَ قَالَ أَبُو اَلْحَسَنِ اَلْأَوَّلُ عَلَيْهِ اَلسَّلاَمُ : «قِيلُوا فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يُطْعِمُ اَلصَّائِمَ وَ يَسْقِيهِ فِي مَنَامِهِ».

Hadith.1782 - Abu al-Hasan al-Awwal {a.s} said:
"Take a nap, for Allah {SWT}, the Almighty, feeds and gives drink to the fasting person while they sleep."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 65 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 51 • The Virtues of the Three Months, Part 1, p. 120 • Al-Adab ad-Diniyah, Part 1, p. 127 • Al-Wafi, Vol. 11, p. 29 • Al-Wafi, Vol. 26, p. 542 • Wasa’il Al-Shi’a, Vol. 6, p. 501 • Wasa’il Al-Shi’a, Vol. 10, p. 136

1783 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «نَوْمُ اَلصَّائِمِ عِبَادَةٌ وَ صَمْتُهُ تَسْبِيحٌ وَ عَمَلُهُ مُتَقَبَّلٌ وَ دُعَاؤُهُ مُسْتَجَابٌ.

Hadith.1783 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The sleep of the fasting person is worship, his silence is glorification, his deeds are accepted, and his supplication is answered."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 51 • The Preacher’s Tool, Part 1, p. 128 • Wasa’il Al-Shi’a, Vol. 10, p. 401 • Wasa’il Al-Shi’a, Vol. 10, p. 403 • Bihar Al-Anwar, Vol. 93, p. 253

CHAPTER 24 - CHAPTER ON THE TYPES OF FASTING

بَابُ وُجُوهِ الصَّوْمِ

HADITH 1784

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

1784 - رُوِيَ عَنِ اَلزُّهْرِيِّ أَنَّهُ قَالَ قَالَ لِي عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَوْماً: «يَا زُهْرِيُّ مِنْ أَيْنَ جِئْتَ» فَقُلْتُ مِنَ اَلْمَسْجِدِ قَالَ «فَفِيمَ كُنْتُمْ» قُلْتُ تَذَاكَرْنَا أَمْرَ اَلصَّوْمِ فَأَجْمَعَ رَأْيِي وَ رَأْيُ أَصْحَابِي عَلَى أَنَّهُ لَيْسَ مِنَ اَلصَّوْمِ شَيْءٌ وَاجِبٌ إِلاَّ صَوْمُ شَهْرِ رَمَضَانَ فَقَالَ «يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ اَلصَّوْمُ عَلَى أَرْبَعِينَ وَجْهاً فَعَشَرَةُ أَوْجُهٍ مِنْهَا وَاجِبَةٌ كَوُجُوبِ شَهْرِ رَمَضَانَ وَ عَشَرَةُ أَوْجُهٍ مِنْهَا صِيَامُهُنَّ حَرَامٌ وَ أَرْبَعَةَ عَشَرَ وَجْهاً مِنْهَا صَاحِبُهَا فِيهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ اَلْإِذْنِ عَلَى ثَلاَثَةِ أَوْجُهٍ وَ صَوْمُ اَلتَّأْدِيبِ وَ صَوْمُ اَلْإِبَاحَةِ وَ صَوْمُ اَلسَّفَرِ وَ اَلْمَرَضِ» قُلْتُ جُعِلْتُ فِدَاكَ فَسِّرْهُنَّ لِي قَالَ «أَمَّا اَلْوَاجِبُ فَصِيَامُ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ لِمَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ عَمْداً مُتَعَمِّداً وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ اَلظِّهَارِ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «وَ اَلَّذِينَ يُظٰاهِرُونَ مِنْ نِسٰائِهِمْ ثُمَّ يَعُودُونَ لِمٰا قٰالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسّٰا ذٰلِكُمْ تُوعَظُونَ بِهِ وَ اَللّٰهُ بِمٰا تَعْمَلُونَ خَبِيرٌ. `فَمَنْ لَمْ يَجِدْ فَصِيٰامُ شَهْرَيْنِ مُتَتٰابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسّٰا» وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ اَلْخَطَإِ لِمَنْ لَمْ يَجِدِ اَلْعِتْقَ وَاجِبٌ لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ مَنْ قَتَلَ مُؤْمِناً خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَةٌ مُسَلَّمَةٌ إِلىٰ أَهْلِهِ »

إِلَى قَوْلِهِ تَعَالَى «فَمَنْ لَمْ يَجِدْ فَصِيٰامُ شَهْرَيْنِ مُتَتٰابِعَيْنِ» وَ صِيَامُ ثَلاَثَةِ أَيَّامٍ فِي كَفَّارَةِ اَلْيَمِينِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ اَلْإِطْعَامَ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «فَمَنْ لَمْ يَجِدْ فَصِيٰامُ ثَلاٰثَةِ أَيّٰامٍ ذٰلِكَ كَفّٰارَةُ أَيْمٰانِكُمْ إِذٰا حَلَفْتُمْ» فَكُلُّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ وَ صِيَامُ أَذَى حَلْقِ اَلرَّأْسِ وَاجِبٌ قَالَ عَزَّ وَ جَلَّ «فَمَنْ كٰانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيٰامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ» فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلاَثاً وَ صَوْمُ دَمِ اَلْمُتْعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ اَلْهَدْيَ قَالَ اَللَّهُ تَعَالَى «فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى اَلْحَجِّ فَمَا اِسْتَيْسَرَ مِنَ اَلْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيٰامُ ثَلاٰثَةِ أَيّٰامٍ فِي اَلْحَجِّ وَ سَبْعَةٍ إِذٰا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كٰامِلَةٌ» وَ صَوْمُ جَزَاءِ اَلصَّيْدِ وَاجِبٌ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّداً فَجَزٰاءٌ مِثْلُ مٰا قَتَلَ مِنَ اَلنَّعَمِ يَحْكُمُ بِهِ ذَوٰا عَدْلٍ مِنْكُمْ هَدْياً بٰالِغَ اَلْكَعْبَةِ أَوْ كَفّٰارَةٌ طَعٰامُ مَسٰاكِينَ أَوْ عَدْلُ ذٰلِكَ صِيٰاماً» »

ثُمَّ قَالَ «أَ وَ تَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَاماً يَا زُهْرِيُّ » قَالَ قُلْتُ لاَ أَدْرِي قَالَ «يُقَوَّمُ اَلصَّيْدُ قِيمَةً ثُمَّ تُفَضُّ تِلْكَ اَلْقِيمَةُ عَلَى اَلْبُرِّ ثُمَّ يُكَالُ ذَلِكَ اَلْبُرُّ أَصْوَاعاً فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْماً وَ صَوْمُ اَلنَّذْرِ وَاجِبٌ وَ صَوْمُ اَلاِعْتِكَافِ وَاجِبٌ وَ أَمَّا اَلصَّوْمُ اَلْحَرَامُ فَصَوْمُ يَوْمِ اَلْفِطْرِ وَ يَوْمِ اَلْأَضْحَى وَ ثَلاَثَةِ أَيَّامِ اَلتَّشْرِيقِ وَ صَوْمُ يَوْمِ اَلشَّكِّ أُمِرْنَا بِهِ وَ نُهِينَا عَنْهُ أُمِرْنَا أَنْ نَصُومَهُ مَعَ شَعْبَانَ وَ نُهِينَا عَنْهُ أَنْ يَنْفَرِدَ اَلرَّجُلُ بِصِيَامِهِ فِي

اَلْيَوْمِ اَلَّذِي يَشُكُّ فِيهِ اَلنَّاسُ » فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئاً كَيْفَ يَصْنَعُ قَالَ «يَنْوِي لَيْلَةَ اَلشَّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ» فَقُلْتُ لَهُ وَ كَيْفَ يُجْزِي صَوْمُ تَطَوُّعٍ عَنْ صَوْمِ فَرِيضَةٍ فَقَالَ «لَوْ أَنَّ رَجُلاً صَامَ يَوْماً مِنْ شَهْرِ رَمَضَانَ تَطَوُّعاً وَ هُوَ لاَ يَدْرِي وَ لاَ يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدَ ذَلِكَ أَجْزَأَ عَنْهُ لِأَنَّ اَلْفَرْضَ إِنَّمَا وَقَعَ عَلَى اَلْيَوْمِ بِعَيْنِهِ وَ صَوْمُ اَلْوِصَالِ حَرَامٌ وَ صَوْمُ اَلصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ اَلْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ اَلدَّهْرِ حَرَامٌ، وَ أَمَّا اَلصَّوْمُ اَلَّذِي يَكُونُ صَاحِبُهُ فِيهِ بِالْخِيَارِ فَصَوْمُ يَوْمِ اَلْجُمُعَةِ وَ اَلْخَمِيسِ وَ اَلْإِثْنَيْنِ وَ صَوْمُ اَلْبِيضِ وَ صَوْمُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ بَعْدَ شَهْرِ رَمَضَانَ وَ صَوْمُ يَوْمِ عَرَفَةَ وَ يَوْمِ عَاشُورَاءَ كُلُّ ذَلِكَ صَاحِبُهُ فِيهِ بِالْخِيَارِ إِنْ شَاءَ صَامَ إِنْ شَاءَ أَفْطَرَ وَ أَمَّا صَوْمُ اَلْإِذْنِ فَإِنَّ اَلْمَرْأَةَ لاَ تَصُومُ تَطَوُّعاً إِلاَّ بِإِذْنِ زَوْجِهَا وَ اَلْعَبْدُ لاَ يَصُومُ تَطَوُّعاً إِلاَّ بِإِذْنِ سَيِّدِهِ وَ اَلضَّيْفُ لاَ يَصُومُ تَطَوُّعاً إِلاَّ بِإِذْنِ صَاحِبِهِ وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «مَنْ نَزَلَ عَلَى قَوْمٍ فَلاَ يَصُومَنَّ تَطَوُّعاً إِلاَّ بِإِذْنِهِمْ »

وَ أَمَّا صَوْمُ اَلتَّأْدِيبِ فَإِنَّهُ يُؤْمَرُ اَلصَّبِيُّ إِذَا رَاهَقَ بِالصَّوْمِ تَأْدِيباً وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ مَنْ أَفْطَرَ لِعِلَّةٍ مِنْ أَوَّلِ اَلنَّهَارِ ثُمَّ قَوِيَ بَعْدَ ذَلِكَ أُمِرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ تَأْدِيباً وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ اَلْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ اَلنَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أُمِرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ تَأْدِيباً وَ لَيْسَ بِفَرْضٍ وَ أَمَّا صَوْمُ اَلْإِبَاحَةِ فَمَنْ أَكَلَ أَوْ شَرِبَ نَاسِياً أَوْ تَقَيَّأَ مِنْ غَيْرِ تَعَمُّدٍ فَقَدْ أَبَاحَ اَللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لَهُ وَ أَجْزَأَ عَنْهُ صَوْمُهُ وَ أَمَّا صَوْمُ اَلسَّفَرِ وَ اَلْمَرَضِ فَإِنَّ اَلْعَامَّةَ اِخْتَلَفَتْ فِيهِ فَقَالَ قَوْمٌ يَصُومُ وَ قَالَ قَوْمٌ لاَ يَصُومُ وَ قَالَ قَوْمٌ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ فَأَمَّا نَحْنُ فَنَقُولُ يُفْطِرُ فِي اَلْحَالَتَيْنِ جَمِيعاً فَإِنْ صَامَ فِي اَلسَّفَرِ أَوْ فِي حَالِ اَلْمَرَضِ فَعَلَيْهِ اَلْقَضَاءُ فِي ذَلِكَ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «فَمَنْ كٰانَ مِنْكُمْ مَرِيضاً أَوْ عَلىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيّٰامٍ أُخَرَ» ».

Hadith.1784 - It is narrated from al-Zuhri that he said:
"One day, Imam Zain al-Abidin Ali ibn al-Hussein {a.s} said to me: 'O Zuhri, where have you come from?'
I replied: 'From the mosque.'
Imam {a.s} asked: 'What were you discussing?'
I said: 'We were discussing the matter of fasting, and my opinion along with that of my companions was that no fast is obligatory except the fast of the Month of Ramadan.'
Imam {a.s} said: 'O Zuhri, it is not as you have said. Fasting is of forty types: ten of them are obligatory like the obligation of the Month of Ramadan, ten are prohibited to fast, fourteen are optional, meaning their observer has the choice to fast or not, three are fasting with permission, one is fasting for discipline, one is fasting with allowance, and one concerns fasting during travel and illness.'
I said: 'May I be your ransom, explain them to me.'
Imam {a.s} said: 'As for the obligatory, they are the fast of the Month of Ramadan, fasting two consecutive months for one who deliberately and intentionally breaks a day of the month of

Month of Ramadan, and fasting two consecutive months as expiation for zihar (a pre-Islamic form of divorce). Allah {SWT}, the Almighty, says:

"And those who pronounce zihar from their wives and then return to what they said—they must free a slave before they touch one another. This is what you are admonished with; and Allah {SWT} is All-Aware of what you do. But whoever does not find [a slave to free], then fasting two consecutive months before they touch one another."

Similarly, fasting two consecutive months as expiation for unintentional killing for one who cannot find a slave to free is obligatory. This is based on the saying of Allah {SWT}, the Almighty:

"And whoever kills a believer by mistake must free a believing slave and pay blood money to the victim’s family."

"And Allah {SWT}, the Almighty, says: 'But whoever cannot find [a slave to free], then fasting two consecutive months.'

Fasting three days as expiation for an oath is obligatory for one who cannot afford to feed the poor. Allah {SWT}, the Almighty, says: 'But whoever cannot afford it, then fasting for three days. That is the expiation for the oaths you have sworn.' All of this must be consecutive, not separated.

Fasting due to the harm of shaving the head is obligatory. Allah {SWT}, the Almighty, says: 'But whoever among you is ill or has an ailment of the head [necessitating shaving], must offer a ransom of fasting, or charity, or sacrifice.' In this case, the individual has a choice, and if he chooses to fast, he fasts for three days.

Fasting in place of the sacrificial blood for tamattu‘ is obligatory for one who cannot find an animal for sacrifice. Allah {SWT}, the Almighty, says: 'Whoever performs Umrah during the Hajj [months], followed by Hajj, must offer what he can afford of a sacrificial animal. But if he cannot find one, then fasting for three days during Hajj and seven when you return, making ten in all.'

Fasting as expiation for hunting is obligatory. Allah {SWT}, the Almighty, says: 'Whoever kills [a game animal] intentionally must offer a penalty equivalent to what he has killed, in livestock, judged by two just men among you, to be offered as a sacrifice to the Ka‘bah, or an expiation: feeding the poor or its equivalent in fasting.'"

Imam {a.s} then said: "Do you know how the equivalent of that fasting is determined, O Zuhri?"

I said: "I do not know."

Imam {a.s} said: "The value of the game is assessed, then that value is divided into wheat. The wheat is measured in units (sa‘), and for every half sa‘, a person fasts one day.

Fasting due to a vow is obligatory, as is fasting for i‘tikaf (spiritual retreat). As for prohibited fasting, it includes fasting on the days of Eid al-Fitr, Eid al-Adha, the three days of Tashreeq, and fasting on the Day of Doubt (Yawm al-Shakk). We are both commanded to fast it and prohibited from it; we are commanded to fast it along with Sha‘ban and prohibited from fasting it alone on the day when people are uncertain."

I said to him: "May I be your ransom, if one has not fasted anything from Sha‘ban, what should he do?"

Imam {a.s} said: "He should intend the night of the Day of Doubt that he is fasting as part of Sha‘ban. If it turns out to be part of Month of Ramadan, it will suffice for him; and if it is from Sha‘ban, it will not harm him."

I said: "How can an optional fast suffice for an obligatory one?"

Imam {a.s} said: "If a man fasts a day of Month of Ramadan thinking it is an optional fast and then learns afterward that it was from Month of Ramadan, it will suffice for him because the obligation was on the specific day itself.

Fasting continuously without breaking (wisal) is prohibited, as is fasting in silence, fasting for a sinful vow, and fasting perpetually (fasting every day).

As for the fasting where the individual has a choice, it includes fasting on Fridays, Thursdays, and Mondays; fasting the white days (13th, 14th, and 15th of each lunar month); fasting six days of Shawwal after Month of Ramadan; fasting on the Day of Arafah and the Day of Ashura. In all of these, one has the choice to fast or not.

As for fasting with permission, a woman should not fast an optional fast without the permission of her husband, a slave should not fast an optional fast without the permission of his master, and a guest should not fast an optional fast without the permission of his host."

The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "Whoever stays as a guest with a people should not fast an optional fast without their permission. As for fasting for discipline, a child who reaches the age of discernment is commanded to fast as a matter of discipline, though it is not obligatory. Similarly, someone who breaks their fast due to illness in the early part of the day but regains strength later is commanded to abstain for the remainder of the day as a matter of discipline, though it is not obligatory. Likewise, if a traveler eats during the early part of the day and then arrives home, they are commanded to abstain for the remainder of the day as a matter of discipline, though it is not obligatory.

As for fasting with allowance, if someone eats or drinks forgetfully or vomits unintentionally, Allah {SWT}, the Almighty, has permitted this for him, and his fast remains valid.

As for fasting during travel or illness, the people have differed about it. Some say one must fast, others say one must not fast, and some say one has the choice to fast or not. However, we say that one must break the fast in both cases. If one fasts during travel or illness, they are required to make it up later because Allah {SWT}, the Almighty, says: 'And whoever among you is ill or on a journey, then an equal number of days are to be made up later.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khasal, Part 2, p. 534

CHAPTER 25 - CHAPTER ON THE RECOMMENDED FASTS OF THE YEAR

بَابُ صَوْمِ السُّنَّةِ

HADITH 1785 – 1799

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1785 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَصُومُ حَتَّى يُقَالَ لاَ يُفْطِرُ وَ يُفْطِرُ حَتَّى يُقَالَ لاَ يَصُومُ ثُمَّ صَامَ يَوْماً وَ أَفْطَرَ يَوْماً ثُمَّ صَامَ اَلْإِثْنَيْنِ وَ اَلْخَمِيسَ ثُمَّ آلَ مِنْ ذَلِكَ إِلَى صِيَامِ ثَلاَثَةِ أَيَّامٍ فِي اَلشَّهْرِ، اَلْخَمِيسِ فِي أَوَّلِ اَلشَّهْرِ وَ أَرْبِعَاءَ فِي وَسَطِ اَلشَّهْرِ وَ خَمِيسٍ فِي آخِرِ اَلشَّهْرِ وَ كَانَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ «ذَلِكَ صَوْمُ اَلدَّهْرِ» وَ قَدْ كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ «مَا مِنْ أَحَدٍ أَبْغَضَ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ رَجُلٍ يُقَالُ لَهُ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَفْعَلُ كَذَا وَ كَذَا فَيَقُولُ لاَ يُعَذِّبُنِي اَللَّهُ عَزَّ وَ جَلَّ عَلَى أَنْ أَجْتَهِدَ فِي اَلصَّلاَةِ وَ اَلصَّوْمِ كَأَنَّهُ يَرَى أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ تَرَكَ شَيْئاً مِنَ اَلْفَضْلِ عَجْزاً عَنْهُ» ».

Hadith.1785 - It is narrated by al-Hasan ibn Mahbub from Jamil ibn Salih, from Muhammad ibn Marwan, who said:
"I heard Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) say: 'The Messenger of Allah {SWT} (peace and blessings be upon him and his family) would fast so much that it was said he would never break his fast, and he would break his fast so much that it was said he would never fast. Then he began fasting one day and breaking his fast the next day. Then he fasted on Mondays and Thursdays. After that, he transitioned to fasting three days a month: the first Thursday of the month, the Wednesday in the middle of the month, and the last Thursday of the month. He (peace and blessings be upon him and his family) would say: "That is the fasting of a lifetime."
My father (Imam Muhammad ibn Ali Al-Baqir {a.s}) used to say: "There is no one more detested by Allah {SWT}, the Almighty, than a person who, when told that the Messenger of Allah {SWT} (peace and blessings be upon him and his family) did such and such, responds by saying, 'Allah {SWT} will not punish me for striving in prayer and fasting,' as if he believes that the Messenger of Allah {SWT} (peace and blessings be upon him and his family) left something of merit undone due to incapacity."'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 90 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 79 • Al-Wafi, Vol. 11, p. 44 • Wasa'il Al-Shi'a, Vol. 10, p. 417 • Bihar Al-Anwar, Vol. 16, p. 270 • Bihar Al-Anwar, Vol. 94, p. 100

1786 - وَ فِي رِوَايَةِ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَامَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى قِيلَ مَا يُفْطِرُ ثُمَّ أَفْطَرَ حَتَّى قِيلَ مَا يَصُومُ ثُمَّ صَامَ صَوْمَ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ يَوْماً وَ يَوْماً ثُمَّ

قُبِضَ عَلَيْهِ اَلسَّلاَمُ عَلَى صِيَامِ ثَلاَثَةِ أَيَّامٍ فِي اَلشَّهْرِ وَ قَالَ «يَعْدِلْنَ صَوْمَ اَلدَّهْرِ وَ يَذْهَبْنَ بِوَحَرِ اَلصَّدْرِ» وَ قَالَ حَمَّادٌ اَلْوَحَرُ اَلْوَسْوَسَةُ فَقَالَ حَمَّادٌ فَقُلْتُ وَ أَيُّ اَلْأَيَّامِ هِيَ قَالَ « أَوَّلُ خَمِيسٍ فِي اَلشَّهْرِ وَ أَوَّلُ أَرْبِعَاءَ بَعْدَ اَلْعَشْرِ مِنْهُ وَ آخِرُ خَمِيسٍ فِيهِ » فَقُلْتُ وَ كَيْفَ صَارَتْ هَذِهِ اَلْأَيَّامُ اَلَّتِي تُصَامُ فَقَالَ «لِأَنَّ مَنْ قَبْلَنَا مِنَ اَلْأُمَمِ كَانُوا إِذَا نَزَلَ عَلَى أَحَدِهِمُ اَلْعَذَابُ نَزَلَ فِي هَذِهِ اَلْأَيَّامِ فَصَامَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ هَذِهِ اَلْأَيَّامَ لِأَنَّهَا اَلْأَيَّامُ اَلْمَخُوفَةُ».

Hadith.1786 - In the narration of Hammad ibn Uthman, from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$), he said:
"The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) fasted so much that it was said he would never break his fast. Then he broke his fast so much that it was said he would never fast. Then he adopted the fasting of Dawud $^{\{a.s\}}$, fasting one day and breaking his fast the next. Finally, He (peace and blessings be upon him and his family) settled on fasting three days a month and said: 'They are equivalent to fasting for a lifetime and remove the whispers (waswasah) from the chest.'"
Hammad added: 'The whispers mean doubts or anxiety.'
Hammad said: 'I asked, "Which days are they?"
Imam $^{\{a.s\}}$ said: "The first Thursday of the month, the first Wednesday after the tenth of the month, and the last Thursday of the month."'
I asked: 'Why were these particular days chosen for fasting?'
Imam $^{\{a.s\}}$ said: 'Because among the nations before us, whenever punishment descended on one of them, it would occur on these days. So, the Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) fasted on these days because they are fearful days.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 89 • Tahdhib Al-Ahkam, Vol. 4, p. 302 • Al-Istibsar, Part 2, p. 136 • Protective shields, part 1, p. 55 • Al-Wafi, Vol. 11, p. 43 • Wasa’il Al-Shi’a, Vol. 10, p. 415 • Tafsir al-Burhan, Vol. 2, p. 506

1787 - وَ رَوَى اَلْفُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَامَ أَحَدُكُمُ اَلثَّلاَثَةَ اَلْأَيَّامَ مِنَ اَلشَّهْرِ فَلاَ يُجَادِلَنَّ أَحَداً وَ لاَ يَجْهَلْ وَ لاَ يُسْرِعْ إِلَى اَلْحَلْفِ وَ اَلْأَيْمَانِ بِاللَّهِ فَإِنْ جَهِلَ عَلَيْهِ أَحَدٌ فَلْيَحْتَمِلْ ».

Hadith.1787 - It is narrated by al-Fudhayl ibn Yasar from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$) who said:
"When one of you fasts the three days of the month, let him not dispute with anyone, act ignorantly, or hasten to take oaths by Allah $^{\{SWT\}}$. If someone acts ignorantly toward him, let him endure it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 88 • Tahdhib Al-Ahkam, Vol. 4, p. 195 • Makarim al-Akhlaq, Part 1, p. 138 • Protective shields, part 1, p. 57 • Al-Wafi, Vol. 11, p. 223 • Wasa’il Al-Shi’a, Vol. 10, p. 167 • Bihar Al-Anwar, Vol. 94, p. 104

1788 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ اَلْمُغِيرَةِ عَنْ حَبِيبٍ اَلْخَثْعَمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَخْبِرْنِي عَنِ اَلتَّطَوُّعِ وَ عَنْ هَذِهِ اَلثَّلاَثَةِ اَلْأَيَّامِ إِذَا أَجْنَبْتُ مِنْ أَوَّلِ اَللَّيْلِ فَأَعْلَمُ أَنِّي قَدْ أَجْنَبْتُ فَأَنَامُ مُتَعَمِّداً حَتَّى يَنْفَجِرَ اَلْفَجْرُ أَصُومُ أَوْ لاَ أَصُومُ قَالَ «صُمْ ».

Hadith.1788 - It is narrated by Abdullah ibn al-Mughira from Habib al-Khath'ami, who said:
"I said to Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}): 'Inform me about optional fasting and about fasting on these three days. If I become in a state of janabah (major ritual impurity) at the beginning of the night and I know that I am in such a state but I deliberately sleep until dawn breaks, should I fast or not?'
Imam {a.s} said: 'Fast.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 263 • Wasa’il Al-Shi’a, Vol. 10, p. 68

1789 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «صِيَامُ شَهْرِ اَلصَّبْرِ وَ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ يَذْهَبْنَ بِبَلاَبِلِ اَلصَّدْرِ وَ صِيَامُ ثَلاَثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ صِيَامُ اَلدَّهْرِ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «مَنْ جٰاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثٰالِهٰا» »

Hadith.1789 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Fasting the month of patience (Month of Ramadan) and three days of every month removes the anxieties of the chest. Fasting three days in every month is equivalent to fasting for a lifetime. Indeed, Allah {SWT}, the Almighty, says: 'Whoever comes with a good deed will have ten times the like of it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 386 • Tafsir al-Ayyashi, vol. 1, p. 387 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 80 • The Virtues of the Three Months, Part 1, p. 97 • Makarim al-Akhlaq, Part 1, p. 138 • Wasa’il Al-Shi’a, Vol. 10, p. 424 • Wasa’il Al-Shi’a, Vol. 10, p. 428 • Tafsir al-Burhan, vol. 2, p. 505 • Tafsir al-Burhan, Vol. 2, p. 506

1790 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سُئِلَ عَنْ صَوْمِ خَمِيسَيْنِ بَيْنَهُمَا أَرْبِعَاءُ فَقَالَ «أَمَّا اَلْخَمِيسُ فَيَوْمٌ تُعْرَضُ فِيهِ اَلْأَعْمَالُ وَ أَمَّا اَلْأَرْبِعَاءُ فَيَوْمٌ خُلِقَتْ فِيهِ اَلنَّارُ وَ أَمَّا اَلصَّوْمُ فَجُنَّةٌ ».

Hadith.1790 - In the narration of Abdullah ibn Sinan from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), he said:
"The Messenger of Allah {SWT} (peace and blessings be upon him and his family) was asked about fasting on two Thursdays with a Wednesday in between.
Imam {a.s} said: 'As for Thursday, it is the day on which deeds are presented. As for Wednesday, it is the day on which the Fire was created. And fasting is a shield.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 94 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 80 • Al-Khasal, Part 2, p. 390 • Reasons for the Shariah, Vol. 2, p. 381 • Protective shields, part 1, p. 58 • Al-Wafi, Vol. 11, p. 46 • Wasa’il Al-Shi’a, Vol. 10, p. 416 • Bihar Al-Anwar, Vol. 56, p. 45 • Bihar Al-Anwar, Vol. 94, p. 96

1791 - وَ فِي رِوَايَةِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّمَا يُصَامُ فِي يَوْمِ اَلْأَرْبِعَاءِ لِأَنَّهُ لَمْ تُعَذَّبْ أُمَّةٌ فِيمَا مَضَى إِلاَّ يَوْمَ اَلْأَرْبِعَاءِ وَسَطَ اَلشَّهْرِ فَيُسْتَحَبُّ أَنْ يُصَامَ ذَلِكَ اَلْيَوْمُ ».

Hadith.1791 - In the narration of Ishaq ibn Ammar from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), Imam {a.s} said:
"Fasting on Wednesday is prescribed because no nation in the past was punished except on a Wednesday in the middle of the month. Therefore, it is recommended to fast on that day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 320 • Al-Kafi, Vol. 4, p. 94 • Reasons for the Shariah, Vol. 2, p. 381 • Al-Wafi, Vol. 11, p. 47 • Wasa’il Al-Shi’a, Vol. 10, p. 419 • Bihar Al-Anwar, Vol. 94, p. 98

1792 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا كَانَ فِي أَوَّلِ اَلشَّهْرِ خَمِيسَانِ فَصُمْ أَوَّلَهُمَا فَإِنَّهُ أَفْضَلُ وَ إِذَا كَانَ فِي آخِرِ اَلشَّهْرِ خَمِيسَانِ فَصُمْ آخِرَهُمَا فَإِنَّهُ أَفْضَلُ.

Hadith.1792 - In the narration of Abdullah ibn Sinan, he said:
"Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) said to me: 'If there are two Thursdays at the beginning of the month, fast the first of them, for it is better. And if there are two Thursdays at the end of the month, fast the last of them, for it is better.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 94 • Tahdhib Al-Ahkam, Vol. 4, p. 303 • Al-Istibsar, Part 2, p. 136 • Protective shields, part 1, p. 61 • Al-Wafi, Vol. 11, p. 47 • Wasa’il Al-Shi’a, Vol. 10, p. 416

1793 - وَ سَأَلَ عِيصُ بْنُ اَلْقَاسِمِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَمَّنْ لَمْ يَصُمِ اَلثَّلاَثَةَ مِنْ كُلِّ شَهْرٍ وَ هُوَ يَشْتَدُّ عَلَيْهِ اَلصِّيَامُ هَلْ فِيهِ فِدَاءٌ فَقَالَ «مُدٌّ مِنْ طَعَامٍ فِي كُلِّ يَوْمٍ ».

Hadith.1793 - Iys ibn al-Qasim asked Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) about someone who does not fast the three days of every month and finds fasting difficult. Is there a compensation for this?
Imam {a.s} said: "A mudd (a measure) of food for each day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 138 • Bihar Al-Anwar, Vol. 94, p. 103

1794 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ اَلْمُثَنَّى قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي قَدِ اِشْتَدَّ عَلَيَّ صَوْمُ ثَلاَثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ فَمَا يُجْزِي عَنِّي أَنْ أَتَصَدَّقَ مَكَانَ كُلِّ يَوْمٍ بِدِرْهَمٍ فَقَالَ «صَدَقَةُ دِرْهَمٍ أَفْضَلُ مِنْ صِيَامِ يَوْمٍ ».

Hadith.1794 - It is narrated by Ibn Muskan from Ibrahim ibn al-Muthanna, who said:
"I said to Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}): 'Fasting three days every month has become difficult for me. What would suffice for me? Can I give charity in place of each day, a dirham?'
Imam {a.s} said: 'Giving charity of a dirham is better than fasting a day.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 82 • Al-Wafi, Vol. 11, p. 354 • Wasa’il Al-Shi’a, Vol. 10, p. 434 • Bihar Al-Anwar, Vol. 94, p. 102

1795 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنِ اَلْحَسَنِ بْنِ أَبِي حَمْزَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ أَوْ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ صَوْمُ ثَلاَثَةِ أَيَّامٍ فِي اَلشَّهْرِ أُؤَخِّرُهُ فِي اَلصَّيْفِ إِلَى اَلشِّتَاءِ فَإِنِّي أَجِدُهُ أَهْوَنَ عَلَيَّ فَقَالَ «نَعَمْ فَاحْفَظْهَا ».

Hadith.1795 - It is narrated by al-Hasan ibn Mahbub from al-Hasan ibn Abi Hamzah, who said:
"I said to Abu Ja‘far or Abu Abdullah {a.s}: 'Can I delay fasting the three days of the month in the summer until the winter, as I find it easier for me then?'
Imam {a.s} said: 'Yes, but make sure to observe it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 81 • Al-Wafi, Vol. 11, p. 48 • Wasa’il Al-Shi’a, Vol. 10, p. 430 • Bihar Al-Anwar, Vol. 94, p. 102

1796 - وَ رَوَى اِبْنُ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِمَ جَرَتِ اَلسُّنَّةُ مِنَ اَلصَّوْمِ فَقَالَ «ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، اَلْخَمِيسِ فِي اَلْعَشْرِ اَلْأُوَلِ وَ اَلْأَرْبِعَاءِ فِي اَلْعَشْرِ اَلْأَوْسَطِ وَ اَلْخَمِيسِ فِي اَلْعَشْرِ اَلْآخِرِ » قَالَ قُلْتُ هَذَا جَمِيعُ مَا جَرَتْ بِهِ اَلسُّنَّةُ فِي اَلصَّوْمِ فَقَالَ «نَعَمْ».

Hadith.1796 - It is narrated by Ibn Bukayr from Zurara, who said:
"I said to Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}): 'What is the prescribed practice for fasting?'
Imam {a.s} said: 'Three days in every month: the Thursday in the first ten days, the Wednesday in the middle ten days, and the Thursday in the last ten days.'
I said: 'Is this all that the prescribed practice includes for fasting?'
Imam {a.s} said: 'Yes.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 81 • Wasa’il Al-Shi’a, Vol. 10, p. 418 • Bihar Al-Anwar, Vol. 94, p. 101

1797 - وَ رَوَى دَاوُدُ اَلرَّقِّيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَإِفْطَارُكَ فِي مَنْزِلِ أَخِيكَ أَفْضَلُ مِنْ صِيَامِكَ سَبْعِينَ ضِعْفاً أَوْ تِسْعِينَ ضِعْفاً ».

Hadith.1797 - It is narrated by Dawud al-Raqqi from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), Imam {a.s} said:
"Breaking your fast at your brother's home is better than fasting seventy or even ninety times."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 411 • Al-Kafi, Vol. 4, p. 151 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 82 • Ilal al-Sharai’, Vol. 2, p. 387 • Al-Muqni’ah, Part 1, p. 342 • Rawdat Al-Waazizin, Vol. 2, p. 342 • Makarim al-Akhlaq, Part 1, p. 138 • Al-Wafi, Vol. 11, p. 255 • Wasa’il Al-Shi’a, Vol. 10, p. 153

1798 - وَ رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ دَخَلَ عَلَى أَخِيهِ وَ هُوَ صَائِمٌ فَأَفْطَرَ عِنْدَهُ وَ لَمْ يُعْلِمْهُ بِصَوْمِهِ فَيَمُنَّ عَلَيْهِ كَتَبَ اَللَّهُ لَهُ صَوْمَ سَنَةٍ ».

قال مصنف هذا الكتاب - رحمه الله -: هذا في السنة والتطوع جميعا.

وقال أبي - رضي الله عنه - في رسالته إلي إذا أردت سفرا وأردت أن تقدم من صوم السنة شيئا فصم ثلاثة أيام للشهر الذي تريد الخروج فيه.

Hadith.1798 - It is narrated by Jamil ibn Darraj from Abu Abdullah {a.s} that Imam {a.s} said:
"Whoever visits his brother while fasting, then breaks his fast at his house without informing him of his fasting to gain favor, Allah {SWT} will write for him the reward of fasting a full year."

[AL SADUQ]
The compiler of this book—may Allah {SWT} have mercy on him—said: "This applies to both obligatory and recommended fasts."
My father - may Allah {SWT} be pleased with him, said in his message to me: "If you intend to travel and wish to fulfill some of the recommended fasts in advance, then fast three days for the month in which you plan to depart."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 412 • Al-Kafi, Vol. 4, p. 150 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 82 • Ilal al-Sharai’, Vol. 2, p. 387 • Makarim al-Akhlaq, Part 1, p. 139 • Al-Wafi, Vol. 11, p. 256 • Wasa’il Al-Shi’a, Vol. 10, p. 152 • Bihar Al-Anwar, Vol. 94, p. 125

1799 - وَ رُوِيَ أَنَّهُ سُئِلَ اَلْعَالِمُ عَلَيْهِ اَلسَّلاَمُ : عَنْ خَمِيسَيْنِ يَتَّفِقَانِ فِي آخِرِ اَلْعَشْرِ فَقَالَ «صُمِ اَلْأَوَّلَ فَلَعَلَّكَ لاَ تَلْحَقُ اَلثَّانِيَ ».

Hadith.1799 - It is narrated that the Scholar, (Imam Musa ibn Jafar Al-Kadhim {a.s}), was asked about two Thursdays that occur in the last ten days of the month.
Imam {a.s} said: "Fast the first one, for you may not live to see the second."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 10, p. 417

CHAPTER 26 - CHAPTER ON VOLUNTARY FASTING AND ITS REWARDS ON DIFFERENT DAYS

بَابُ صَوْمِ التَّطَوُّعِ وَثَوَابِهِ مِنَ الْأَيَّامِ الْمُتَفَرِّقَةِ

HADITH 1800 – 1819

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1800 - سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ زُرَارَةُ بْنُ أَعْيَنَ أَبَا جَعْفَرٍ اَلْبَاقِرَ عَلَيْهِ اَلسَّلاَمُ : عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ «كَانَ صَوْمُهُ قَبْلَ شَهْرِ رَمَضَانَ فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ ».

Hadith.1800 - Muhammad ibn Muslim and Zurara ibn A‘yan asked Abu Ja‘far Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$ about fasting on the Day of Ashura.
Imam $^{\{a.s\}}$ said: "Its fasting was practiced before the Month of Ramadan, but when the Month of Ramadan was prescribed, it was abandoned."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1801 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ صَامَ يَوْماً تَطَوُّعاً أَدْخَلَهُ اَللَّهُ عَزَّ وَ جَلَّ اَلْجَنَّةَ ».

Hadith.1801 - Commander of the Faithful Imam Ali ibn Abi Talib $^{\{a.s\}}$ said that the Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) said:
"Whoever fasts a day voluntarily, Allah $^{\{SWT\}}$, the Almighty, will admit him to Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Reward for Actions and Punishment for Actions, Part 1, p. 52 • Makarim al-Akhlaq, Part 1, p. 138 • Al-Misbah (by Al-Kafami) Vol. 1, p. 465 • Al-Wafi, Vol. 11, p. 31 • Wasa’il Al-Shi’a, Vol. 10, p. 401 • Bihar Al-Anwar, Vol. 93, p. 253

1802 - وَ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ خُتِمَ لَهُ بِصِيَامِ يَوْمٍ دَخَلَ اَلْجَنَّةَ ».

Hadith.1802 - It is narrated by Jabir from Abu Ja‘far (Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$), who said:
"Whoever's life ends while fasting on a day will enter Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Reward for Actions and Punishment for Actions, Part 1, p. 52 • Al-Misbah (by Al-Kafami) Vol. 1, p. 465 • Al-Wafi, Vol. 11, p. 31 • Wasa’il Al-Shi’a, Vol. 10, p. 401 • Bihar Al-Anwar, Vol. 93, p. 253

1803 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ صَامَ يَوْماً فِي سَبِيلِ اَللَّهِ كَانَ يَعْدِلُ سَنَةً يَصُومُهَا ».

Hadith.1803 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "Whoever fasts a day in the way of Allah {SWT}, it is equivalent to fasting a whole year."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Reward for Actions and Punishment for Actions, Part 1, p. 52 • Al-Wafi, Vol. 11, p. 31 • Wasa'il Al-Shi'a, Vol. 10, p. 401 • Bihar Al-Anwar, Vol. 93, p. 253

1804 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ تَطَيَّبَ بِطِيبٍ أَوَّلَ اَلنَّهَارِ وَ هُوَ صَائِمٌ لَمْ يَفْقِدْ عَقْلَهُ ».

Hadith.1804 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever applies perfume in the morning while fasting will not lose his mind."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 53 • Silwat al-Hazeen, Part 1, p. 79 • Al-Wafi, Vol. 11, p. 206 • Wasa'il Al-Shi'a, Vol. 10, p. 95 • Bihar Al-Anwar, Vol. 93, p. 290

1805 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا مِنْ صَائِمٍ يَحْضُرُ قَوْماً يَطْعَمُونَ إِلاَّ سَبَّحَتْ لَهُ أَعْضَاؤُهُ وَ كَانَتْ صَلاَةُ اَلْمَلاَئِكَةِ عَلَيْهِ وَ كَانَتْ صَلاَتُهُمُ اِسْتِغْفَاراً».

Hadith.1805 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "No fasting person sits among a group of people who are eating except, that his limbs will glorify Allah {SWT}, the angels will send prayers upon him, and their prayers are acts of seeking forgiveness for him."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 53 • Al-Amali (by Al-Saduq) Vol. 1, p. 587 • Al-Wafi, Vol. 11, p. 29 • Wasa'il Al-Shi'a, Vol. 10, p. 156 • Bihar Al-Anwar, Vol. 93, p. 247

1806 - وَ رُوِيَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ عَشْرِ ذِي اَلْحِجَّةِ كَتَبَ اَللَّهُ لَهُ صَوْمَ ثَمَانِينَ شَهْراً فَإِنْ صَامَ اَلتِّسْعَ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ صَوْمَ اَلدَّهْرِ».

Hadith.1806 - It is narrated from Imam Musa ibn Jafar Al-Kadhim {a.s} who said:
"Whoever fasts the first day of the ten days of Dhu al-Hijjah, Allah {SWT} will record for him the reward of fasting eighty months. And if he fasts all nine days, Allah {SWT}, the Almighty, will record for him the reward of fasting a lifetime."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 73 • Al-Wafi, Vol. 11, p. 56 • Bihar Al-Anwar, Vol. 94, p. 122 • Mustadrak Al-Wasail, Vol. 7, p. 521

1807 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «صَوْمُ يَوْمِ اَلتَّرْوِيَةِ كَفَّارَةُ سَنَةٍ وَ يَوْمِ عَرَفَةَ كَفَّارَةُ سَنَتَيْنِ.

Hadith.1807 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Fasting on the Day of Tarwiyah is an expiation for one year, and fasting on the Day of Arafah is an expiation for two years."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 74 • Al-Wafi, Vol. 11, p. 81 • Wasa’il Al-Shi’a, Vol. 10, p. 453 • Wasa’il Al-Shi’a, Vol. 10, p. 467 • Bihar Al-Anwar, Vol. 94, p. 124

1808 - وَ رُوِيَ: «أَنَّ فِي أَوَّلِ يَوْمٍ مِنْ ذِي اَلْحِجَّةِ وُلِدَ إِبْرَاهِيمُ خَلِيلُ اَلرَّحْمَنِ عَلَيْهِ اَلسَّلاَمُ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ كَانَ كَفَّارَةَ سِتِّينَ سَنَةً وَ فِي تِسْعٍ مِنْ ذِي اَلْحِجَّةِ أُنْزِلَتْ تَوْبَةُ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ كَانَ كَفَّارَةَ تِسْعِينَ سَنَةً.

Hadith.1808 - It is narrated:
"On the first day of Dhu al-Hijjah, Ibrahim, the Friend of the Most Merciful {a.s}, was born. Whoever fasts on that day, it will be an expiation for sixty years. On the ninth of Dhu al-Hijjah, the repentance of Dawud {a.s} was accepted. Whoever fasts on that day, it will be an expiation for ninety years."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 56 • Wasa’il Al-Shi’a, Vol. 10, p. 453

1809 - وَ رُوِيَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ قَالَ« إِنْ شِئْتَ صُمْتَ وَ إِنْ شِئْتَ لَمْ تَصُمْ» وَ ذَكَرَ «أَنَّ رَجُلاً أَتَى اَلْحَسَنَ وَ اَلْحُسَيْنَ عَلَيْهِمَا اَلسَّلاَمُ فَوَجَدَ أَحَدَهُمَا صَائِماً وَ اَلْآخَرَ مُفْطِراً فَسَأَلَهُمَا فَقَالاَ «إِنْ صُمْتَ فَحَسَنٌ وَ إِنْ لَمْ تَصُمْ فَجَائِزٌ».

Hadith.1809 - It is narrated from Ya‘qub ibn Shu‘ayb, who said:
I asked Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) about fasting on the Day of Arafah. Imam {a.s} said: 'If you wish, you may fast, and if you wish, you may refrain from fasting.'
Imam {a.s} mentioned: 'A man came to al-Hasan {a.s} and al-Husayn {a.s} and found one of them fasting and the other not fasting. He asked them, and they said: "If you fast, it is good, and if you do not fast, it is permissible."’"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 81

1810 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ اَلْمُغِيرَةِ عَنْ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَوْصَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ وَحْدَهُ وَ أَوْصَى عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ إِلَى اَلْحَسَنِ وَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ

جَمِيعاً وَ كَانَ اَلْحَسَنُ عَلَيْهِ اَلسَّلاَمُ إِمَامَهُ فَدَخَلَ رَجُلٌ يَوْمَ عَرَفَةَ عَلَى اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ يَتَغَدَّى وَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ صَائِمٌ ثُمَّ جَاءَ بَعْدَ مَا قُبِضَ اَلْحَسَنُ عَلَيْهِ اَلسَّلاَمُ فَدَخَلَ عَلَى اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ يَوْمَ عَرَفَةَ وَ هُوَ يَتَغَدَّى وَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ صَائِمٌ فَقَالَ لَهُ اَلرَّجُلُ إِنِّي دَخَلْتُ عَلَى اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ يَتَغَدَّى وَ أَنْتَ صَائِمٌ ثُمَّ دَخَلْتُ عَلَيْكَ وَ أَنْتَ مُفْطِرٌ فَقَالَ «إِنَّ اَلْحَسَنَ عَلَيْهِ اَلسَّلاَمُ كَانَ إِمَاماً فَأَفْطَرَ لِئَلاَّ يُتَّخَذَ صَوْمُهُ سُنَّةً وَ لِيَتَأَسَّى بِهِ اَلنَّاسُ فَلَمَّا أَنْ قُبِضَ كُنْتُ أَنَا اَلْإِمَامَ فَأَرَدْتُ أَنْ لاَ يُتَّخَذَ صَوْمِي سُنَّةً فَيَتَأَسَّى اَلنَّاسُ بِي».

Hadith.1810 - It is narrated by Abdullah ibn al-Mughira from Salim, from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
"The Messenger of Allah {SWT} (peace and blessings be upon him and his family) bequeathed solely to Ali {a.s}, and Ali {a.s} bequeathed jointly to al-Hasan {a.s} and al-Husayn {a.s}. Al-Hasan {a.s} was the Imam during his time.
A man entered upon al-Hasan {a.s} on the Day of Arafah and found him having lunch, while al-Husayn {a.s} was fasting. After al-Hasan {a.s} passed away, the same man entered upon al-Husayn {a.s} on the Day of Arafah and found him having lunch, while Ali ibn al-Husayn {a.s} was fasting.
The man said to Imam: 'I came to al-Hasan {a.s} when he was having lunch, and you were fasting. Then I came to you, and now you are not fasting.'
Imam {a.s} replied: 'Al-Hasan {a.s} was the Imam, so he broke his fast to ensure his fasting would not be taken as a Sunnah and followed by others. When he passed away, I became the Imam, and I did not want my fasting to be taken as a Sunnah and followed by others.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai’, Vol. 2, p. 386 • Iqbal Al-A’mal, Part 1, p. 331 • Al-Wafi, Vol. 11, p. 81 • Wasa’il Al-Shi’a, Vol. 10, p. 467 • Bihar Al-Anwar, Vol. 94, p. 123

1811 - وَ رَوَى حَنَانُ بْنُ سَدِيرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَزْعُمُونَ أَنَّهُ يَعْدِلُ صَوْمَ سَنَةٍ قَالَ «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ لاَ يَصُومُهُ» قُلْتُ وَ لِمَ جُعِلْتُ فِدَاكَ قَالَ « يَوْمُ عَرَفَةَ يَوْمُ دُعَاءٍ وَ مَسْأَلَةٍ فَأَتَخَوَّفُ أَنْ يُضْعِفَنِي عَنِ اَلدُّعَاءِ وَ أَكْرَهُ أَنْ أَصُومَهُ وَ أَتَخَوَّفُ أَنْ يَكُونَ يَوْمُ عَرَفَةَ يَوْمَ اَلْأَضْحَى وَ لَيْسَ بِيَوْمِ صَوْمٍ.

قال مصنف هذا الكتاب - رحمه الله -: إن العامة غير موفقين لفطر ولا أضحى و إنما كره عليه السلام صوم يوم عرفة لأنه كان يكون يوم العيد في أكثر السنين و تصديق ذلك:

Hadith.1811 - It is narrated by Hanan ibn Sudayr from his father, who said:
"I asked him about fasting on the Day of Arafah, and I said: 'May I be your ransom, they claim that fasting it equals fasting for a year.'
Imam {a.s} said: 'My father {a.s} would not fast on that day.'
I asked: 'Why? May I be your ransom.'

Imam {a.s} said: 'The Day of Arafah is a day of supplication and asking (from Allah {SWT}). I fear that fasting might weaken me from making supplications, and I dislike fasting it as I fear that the Day of Arafah may coincide with the Day of Eid al-Adha, which is not a day of fasting.'"

[AL SADUQ]
The compiler of this book - may Allah {SWT} have mercy on him, said: "The general populace lacks understanding about fasting and Eid. Imam {a.s} disliked fasting on the Day of Arafah because it often coincided with the Day of Eid in many years. The confirmation of this is evident."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 385 • Tahdhib Al-Ahkam, Vol. 4, p. 299 • Al-Istibsar, Part 2, p. 133 • Iqbal Al-A'mal, Part 1, p. 331 • Al-Wafi, Vol. 11, p. 80 • Wasa'il Al-Shi'a, Vol. 10, p. 465 • Bihar Al-Anwar, Vol. 94, p. 123 • Mustadrak Al-Wasail, Vol. 7, p. 527

1812 - مَا قَالَهُ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَمَّا قُتِلَ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَمَرَ اَللَّهُ عَزَّ وَ جَلَّ مَلَكاً فَنَادَى أَيَّتُهَا اَلْأُمَّةُ اَلظَّالِمَةُ اَلْقَاتِلَةُ عِتْرَةَ نَبِيِّهَا لاَ وَفَّقَكُمُ اَللَّهُ تَعَالَى لِصَوْمٍ وَ لاَ فِطْرٍ ».

Hadith.1812 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When al-Husayn ibn Ali {a.s} was martyred, Allah {SWT}, the Almighty, commanded an angel to proclaim: 'O oppressive nation, O killers of the progeny of your Prophet {saws}, may Allah {SWT} not grant you success in fasting or breaking your fast.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 82

1813 - وَ فِي حَدِيثٍ آخَرَ: «لاَ وَفَّقَكُمُ اَللَّهُ لِفِطْرٍ وَ لاَ أَضْحًى.

ومن صام يوم عرفة فله من الثواب ما ذكرناه.

Hadith.1813 - In another narration:
"May Allah {SWT} not grant you success for Eid al-Fitr or Eid al-Adha."

[AL SADUQ]
And whoever fasts on the Day of Arafah will receive the reward that has been mentioned earlier.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1814 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ قَالَ: كُنْتُ مَعَ أَبِي وَ أَنَا غُلاَمٌ فَتَعَشَّيْنَا عِنْدَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ لَيْلَةَ خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي اَلْقَعْدَةِ فَقَالَ لَهُ « لَيْلَةُ خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي اَلْقَعْدَةِ وُلِدَ فِيهَا إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ وَ وُلِدَ فِيهَا عِيسَى اِبْنُ مَرْيَمَ عَلَيْهِ اَلسَّلاَمُ وَ فِيهَا دُحِيَتِ اَلْأَرْضُ مِنْ تَحْتِ اَلْكَعْبَةِ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ كَانَ كَمَنْ صَامَ سِتِّينَ شَهْراً».

Hadith.1814 - It is narrated from al-Hasan ibn Ali al-Washa, who said:

‘I was with my father when I was a boy, and we had dinner with Imam Ali ibn Musa Ar-Ridha {a.s} on the night of the 25th of Dhu al-Qa‘dah.’
Imam {a.s} said to him: 'The 25th night of Dhu al-Qa‘dah is the night on which Ibrahim {a.s} was born, and on which Isa ibn Maryam {a.s} was born, and it is the night when the earth was spread out from beneath the Ka‘bah. Whoever fasts on that day, it is as if he has fasted for sixty months.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1815 - وَ رُوِيَ: «أَنَّ فِي تِسْعٍ وَ عِشْرِينَ مِنْ ذِي اَلْقَعْدَةِ أَنْزَلَ اَللَّهُ عَزَّ وَ جَلَّ اَلْكَعْبَةَ وَ هِيَ أَوَّلُ رَحْمَةٍ نَزَلَتْ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ كَانَ كَفَّارَةَ سَبْعِينَ سَنَةً ».

Hadith.1815 - It is narrated:
"On the 29th of Dhu al-Qa‘dah, Allah {SWT}, the Almighty, sent down the Ka‘bah, which was the first mercy to descend. Whoever fasts on that day, it will be an expiation for seventy years."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A’mal, Part 1, p. 310 • Al-Wafi, Vol. 11, p. 57 • Wasa’il Al-Shi’a, Vol. 10, p. 452 • Mustadrak Al-Wasail, Vol. 7, p. 520

1816 - وَ رَوَى اَلْحَسَنُ بْنُ رَاشِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ، لِلْمُسْلِمِينَ عِيدٌ غَيْرُ اَلْعِيدَيْنِ قَالَ «نَعَمْ يَا حَسَنُ وَ أَعْظَمُهُمَا وَ أَشْرَفُهُمَا» قَالَ قُلْتُ لَهُ فَأَيُّ يَوْمٍ هُوَ قَالَ «هُوَ يَوْمٌ نُصِبَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ عَلَماً لِلنَّاسِ» قُلْتُ جُعِلْتُ فِدَاكَ وَ أَيُّ يَوْمٍ هُوَ قَالَ «إِنَّ اَلْأَيَّامَ تَدُورُ وَ هُوَ يَوْمُ ثَمَانِيَةَ عَشَرَ مِنْ ذِي اَلْحِجَّةِ » قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ «تَصُومُهُ يَا حَسَنُ وَ تُكْثِرُ فِيهِ اَلصَّلاَةَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِمُ اَلسَّلاَمُ وَ تَبَرَّأُ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِمَّنْ ظَلَمَهُمْ حَقَّهُمْ فَإِنَّ اَلْأَنْبِيَاءَ عَلَيْهِمُ اَلسَّلاَمُ كَانَتْ تَأْمُرُ اَلْأَوْصِيَاءَ بِالْيَوْمِ اَلَّذِي كَانَ يُقَامُ فِيهِ اَلْوَصِيُّ أَنْ يُتَّخَذَ عِيداً» قَالَ قُلْتُ مَا لِمَنْ صَامَهُ مِنَّا قَالَ «صِيَامُ سِتِّينَ شَهْراً وَ لاَ تَدَعْ صِيَامَ يَوْمِ سَبْعَةٍ وَ عِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ اَلْيَوْمُ اَلَّذِي أُنْزِلَتْ فِيهِ اَلنُّبُوَّةُ عَلَى مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْراً لَكُمْ.

Hadith.1816 - It is narrated by al-Hasan ibn Rashid from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
I said: 'May I be your ransom, is there a festival for Muslims other than the two Eids?'
Imam {a.s} said: 'Yes, O’ Hasan, and it is greater and more noble than them.'
I said: 'What day is it?'
Imam {a.s} said: 'It is the day on which Amir al-Mu'minin {a.s} was appointed as a guide for the people.'
I said: 'May I be your ransom, which day is that?'
Imam {a.s} said: 'The days revolve, and it is the 18th of Dhu al-Hijjah.'
I said: 'May I be your ransom, what should we do on that day?'

Imam {a.s} said: 'You should fast it, O' Hasan, and increase your prayers upon Muhammad and his family {a.s}. You should also declare your disassociation to Allah {SWT}, the Almighty, from those who wronged them and usurped their rights. Indeed, the Prophets {a.s} used to command their successors to designate the day on which the successor was appointed as a festival.'
I said: 'What is the reward for fasting it for us?'
Imam {a.s} said: 'The reward of fasting sixty months. Also, do not neglect fasting on the 27th of Rajab, for it is the day on which prophethood was bestowed upon Muhammad {saws} (peace and blessings be upon him and his family), and its reward for you is like fasting sixty months.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 74 • The Good News of the Chosen One (PBUH) Part 1 p. 238 • Bihar Al-Anwar, Vol. 94, p. 111

1817 - وَ رَوَى اَلْمُفَضَّلُ بْنُ عُمَرَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَوْمُ يَوْمِ غَدِيرِ خُمٍّ كَفَّارَةُ سِتِّينَ سَنَةً.

وأما خبر صلاة يوم غدير خم والثواب المذكور فيه لمن صامه فإن شيخنا محمد ابن الحسن - رضي الله عنه - كان لا يصححه ويقول: إنه من طريق محمد بن موسى الهمداني وكان كذابا غير ثقة وكل ما لم يصححه ذلك الشيخ - قدس الله روحه - ولم يحكم بصحته من الاخبار فهو عندنا متروك غير صحيح.

Hadith.1817 - It is narrated by al-Mufaddal ibn Umar from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
"Fasting on the Day of Ghadir Khumm is an expiation for sixty years."

[AL SADUQ]
As for the report regarding the prayer on the Day of Ghadir Khumm and the reward mentioned for fasting it, our Sheikh Muhammad ibn al-Hasan (may Allah {SWT} be pleased with him) did not authenticate it. He stated that it comes through Muhammad ibn Musa al-Hamdani, who was a liar and untrustworthy. Any report that our Sheikh (may Allah {SWT} sanctify his soul) did not authenticate or deem correct is, in our view, to be discarded and considered unreliable.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 75 • Misbah Al-Mutahajjud, Vol. 2, p. 736 • The Good News of the Chosen One (PBUH) Part 1 p. 245 • Iqbal Al-A'mal, Part 1, p. 465 • Al-Wafi, Vol. 11, p. 53 • Wasa'il Al-Shi'a, Vol. 10, p. 442 • Wasa'il Al-Shi'a, Vol. 10, p. 443 • Bihar Al-Anwar, Vol. 94, p. 112 • A'lam al-Uloom, Vol. 15, p. 214

1818 - وَ فِي أَوَّلِ يَوْمٍ مِنَ اَلْمُحَرَّمِ دَعَا زَكَرِيَّا عَلَيْهِ اَلسَّلاَمُ رَبَّهُ عَزَّ وَ جَلَّ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ اِسْتَجَابَ اَللَّهُ لَهُ كَمَا اِسْتَجَابَ لِزَكَرِيَّا عَلَيْهِ اَلسَّلاَمُ ».

Hadith.1818 - It is narrated:
"On the first day of Muharram, Zakariya {a.s} supplicated to his Lord {AZJ}, the Almighty. Whoever fasts on that day, Allah {SWT} will answer their supplication just as He answered Zakariya {a.s}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 53 • Wasa'il Al-Shi'a, Vol. 10, p. 468 • Bihar Al-Anwar, Vol. 95, p. 333 • Mustadrak Al-Wasail, Vol. 7, p. 530

1819 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلصَّائِمِ اَلْمُتَطَوِّعِ تَعْرِضُ لَهُ اَلْحَاجَةُ قَالَ «هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَ بَيْنَ اَلْعَصْرِ وَ إِنْ مَكَثَ حَتَّى اَلْعَصْرِ ثُمَّ بَدَأَ لَهُ أَنْ يَصُومَ وَ لَمْ يَكُنْ نَوَى ذَلِكَ فَلَهُ أَنْ يَصُومَ ذَلِكَ اَلْيَوْمَ إِنْ شَاءَ.

Hadith.1819 - Abu Basir asked Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) about a person observing an optional fast who encounters a need to break it.
Imam {a.s} said: "He has the choice until the time of Asr. If he waits until Asr and then decides to fast without having made the intention earlier, he may still fast that day if he wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 122 • Awaali al-La’aali, Part 3, p. 136

CHAPTER 27 - CHAPTER ON THE REWARD OF FASTING IN RAJAB

بَابُ ثَوَابِ صَوْمِ رَجَبٍ

HADITH 1820 – 1822

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1820 - رَوَى أَبَانُ بْنُ عُثْمَانَ عَنْ كَثِيرٍ اَلنَّوَّاءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ نُوحاً عَلَيْهِ اَلسَّلاَمُ رَكِبَ اَلسَّفِينَةَ، أَوَّلَ يَوْمٍ مِنْ رَجَبٍ » فَأَمَرَ عَلَيْهِ اَلسَّلاَمُ مَنْ مَعَهُ أَنْ يَصُومُوا ذَلِكَ اَلْيَوْمَ وَ قَالَ «مَنْ صَامَ ذَلِكَ اَلْيَوْمَ تَبَاعَدَتْ عَنْهُ اَلنَّارُ مَسِيرَةَ سَنَةٍ وَ مَنْ صَامَ سَبْعَةَ أَيَّامٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ اَلنِّيرَانِ اَلسَّبْعَةُ وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ فُتِحَتْ لَهُ أَبْوَابُ اَلْجِنَانِ اَلثَّمَانِيَةُ وَ مَنْ صَامَ خَمْسَةَ عَشَرَ يَوْماً أُعْطِيَ مَسْأَلَتَهُ وَ مَنْ زَادَهُ زَادَهُ اَللَّهُ عَزَّ وَ جَلَّ».

Hadith.1820 - It is narrated by Aban ibn Uthman from Kathir al-Nawwa', from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
"Indeed, Noah {a.s} boarded the Ark on the first day of Rajab. He commanded those with him to fast on that day and said: 'Whoever fasts on that day, the Fire will be distanced from him by a journey of one year. Whoever fasts for seven days, the seven gates of Hell will be closed to him. Whoever fasts for eight days, the eight gates of Paradise will be opened for him. Whoever fasts for fifteen days will have his request granted. And whoever increases [beyond that], Allah {SWT}, the Almighty, will increase for him.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 53 • Al-Khasal, Part 2, p. 502 • The Virtues of the Three Months, Part 1, p. 21 • Al-Muqni'ah, Part 1, p. 371 • Misbah Al-Mutahajjud, Vol. 2, p. 797 • Al-Wafi, Vol. 11, p. 58 • Wasa'il Al-Shi'a, Vol. 10, p. 471 • Bihar Al-Anwar, Vol. 94, p. 34

1821 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : « رَجَبٌ نَهَرٌ فِي اَلْجَنَّةِ أَشَدُّ بَيَاضاً مِنَ اَللَّبَنِ وَ أَحْلَى مِنَ اَلْعَسَلِ فَمَنْ صَامَ يَوْماً مِنْ رَجَبٍ سَقَاهُ اَللَّهُ مِنْ ذَلِكَ اَلنَّهَرِ».

Hadith.1821 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Rajab is a river in Paradise, whiter than milk and sweeter than honey. Whoever fasts a day in Rajab, Allah {SWT} will give him to drink from that river."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 53 • The Virtues of the Three Months, Part 1, p. 23 • Tahdhib Al-Ahkam, Vol. 4, p. 306 • Iqbal Al-A'mal, Part 2, p. 635 • Al-Wafi, Vol. 11, p. 59 • Wasa'il Al-Shi'a, Vol. 10, p. 472 • Bihar Al-Anwar, Vol. 8, p. 175 • Bihar Al-Anwar, Vol. 94, p. 37 • Zad al-Ma'ad, Part 1, p. 12

1822 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : « رَجَبٌ شَهْرٌ عَظِيمٌ يُضَاعِفُ اَللَّهُ فِيهِ اَلْحَسَنَاتِ وَ يَمْحُو فِيهِ اَلسَّيِّئَاتِ مَنْ صَامَ يَوْماً مِنْ رَجَبٍ تَبَاعَدَتْ عَنْهُ اَلنَّارُ مَسِيرَةَ سَنَةٍ وَ مَنْ صَامَ ثَلاَثَةَ أَيَّامٍ وَجَبَتْ لَهُ اَلْجَنَّةُ ».

وقد أخرجت ما رويته في هذا المعنى في كتاب فضائل رجب.

Hadith.1822 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Rajab is a great month. In it, Allah {SWT} multiplies good deeds and erases sins. Whoever fasts a day in Rajab, the Fire will be distanced from him by a journey of one year, and whoever fasts three days, Paradise becomes obligatory for him."

[AL SADUQ]
This narration and others of similar meaning have been compiled in the book Fada’il Rajab (The Virtues of Rajab).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 53 • The Virtues of the Three Months, Part 1, p. 23 • Iqbal Al-A’mal, Part 2, p. 634 • Al-Wafi, Vol. 11, p. 58 • Wasa’il Al-Shi’a, Vol. 10, p. 473 • Bihar Al-Anwar, Vol. 94, p. 37

CHAPTER 28 - CHAPTER ON THE REWARD OF FASTING IN SHA’BAN

بَابُ ثَوَابِ صَوْمِ شَعْبَانَ

HADITH 1823 – 1830

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1823 - رَوَى أَبُو حَمْزَةَ اَلثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ صَامَ شَعْبَانَ كَانَ لَهُ طَهُوراً مِنْ كُلِّ زَلَّةٍ وَ وَصْمَةٍ وَ بَادِرَةٍ» وَ قَالَ أَبُو حَمْزَةَ فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا اَلْوَصْمَةُ قَالَ «اَلْيَمِينُ فِي اَلْمَعْصِيَةِ وَ اَلنَّذْرُ وَ لاَ نَذْرَ فِي اَلْمَعْصِيَةِ» قُلْتُ فَمَا اَلْبَادِرَةُ قَالَ «اَلْيَمِينُ عِنْدَ اَلْغَضَبِ وَ اَلتَّوْبَةُ مِنْهَا اَلنَّدَمُ عَلَيْهَا ».

Hadith.1823 - Abu Hamzah al-Thumali narrated from Abu Ja‘far (Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$), who said:
"Whoever fasts during Sha‘ban, it will purify him from every slip, stain, and impulsive act."
Abu Hamzah said: "I asked Abu Ja‘far $^{\{a.s\}}$: 'What is the stain (al-wasmah)?'
Imam $^{\{a.s\}}$ said: 'An oath made for disobedience or a vow, for there is no vow in disobedience.'
I asked: 'What is the impulsive act (al-badirah)?'
Imam $^{\{a.s\}}$ said: 'An oath made in anger, and its repentance is to feel regret for it.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 93 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 58 • Ma‘ani al-Akhbar, Part 1, p. 169 • Tahdhib Al-Ahkam, Vol. 4, p. 307 • Iqbal Al-A’mal, Part 2, p. 684 • Al-Wafi, Vol. 11, p. 61 • Wasa’il Al-Shi’a, Vol. 10, p. 488 • Bihar Al-Anwar, Vol. 94, p. 73

1824 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ مَرْحُومٍ اَلْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ شَعْبَانَ وَجَبَتْ لَهُ اَلْجَنَّةُ اَلْبَتَّةَ وَ مَنْ صَامَ يَوْمَيْنِ نَظَرَ اَللَّهُ إِلَيْهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ فِي دَارِ اَلدُّنْيَا وَ دَاوَمَ نَظَرَهُ إِلَيْهِ فِي اَلْجَنَّةِ ، وَ مَنْ صَامَ ثَلاَثَةَ أَيَّامٍ زَارَهُ اَللَّهُ فِي عَرْشِهِ مِنْ جَنَّتِهِ فِي كُلِّ يَوْمٍ.

قال مصنف هذا الكتاب - رحمه الله -: زيارة الله زيارة أنبيائه وحججه صلوات الله عليهم من زارهم فقد زار الله عز وجل كما أن من أطاعهم فقد أطاع الله، ومن عصاهم فقد عصى الله، ومن تابعهم فقد تابع الله عز وجل وليس ذلك على ما يتأوله المشبهة، تعالى الله عما يقولون علوا كبيرا.

Hadith.1824 - It is narrated by al-Hasan ibn Mahbub from Abdullah ibn Marhoom al-Azdi, who said:
"I heard Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$) say:
'Whoever fasts the first day of Sha‘ban, Paradise becomes absolutely obligatory for him. Whoever fasts two days, Allah $^{\{SWT\}}$ looks at him every day and night in this world and continues

His gaze upon him in Paradise. And whoever fasts three days, Allah {SWT} visits him on His Throne in His Paradise every day.'"

[AL SADUQ]

The compiler of this book - may Allah {SWT} have mercy on him, said: "Allah's {SWT} 'visiting' refers to the visitation of His Prophets {a.s} and His proofs (Imams {a.s}). Whoever visits them has indeed visited Allah {SWT}, the Almighty, just as whoever obeys them has obeyed Allah {SWT}, and whoever disobeys them has disobeyed Allah {SWT}. Whoever follows them has followed Allah {SWT}, the Almighty. This is not to be understood in the anthropomorphic way imagined by those who liken Allah {SWT} to His creation. Exalted is Allah {SWT}, far above what they claim."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 59 • The Virtues of the Three Months, Part 1, p. 57 • Misbah Al-Mutahajjud, Vol. 2, p. 825 • Jami al-Akhbar, Part 1, p. 82 • Iqbal Al-A'mal, Part 2, p. 685 • Al-Wafi, Vol. 11, p. 62 • Wasa'il Al-Shi'a, Vol. 10, p. 489 • Bihar Al-Anwar, Vol. 94, p. 74 • Bihar Al-Anwar, Vol. 94, p. 82

1825 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «صَوْمُ شَهْرِ شَعْبَانَ وَ شَهْرِ رَمَضَانَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةٌ وَ اَللَّهِ مِنَ اَللَّهِ ».

Hadith.1825 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Fasting the Month of Sha'ban and Month of Ramadan consecutively is repentance, by Allah {SWT}, from Allah {SWT}."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 266 • Al-Kafi, Vol. 4, p. 91 • Al-Kafi, Vol. 4, p. 92 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 59 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 60 • The Virtues of the Three Months, Part 1, p. 60 • Al-Muqni'ah, Part 1, p. 369 • Tahdhib Al-Ahkam, Vol. 4, p. 307 • Al-Istibsar, Part 2, p. 137

1826 - وَ رَوَى عَمْرُو بْنُ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَصُومُ شَعْبَانَ وَ شَهْرَ رَمَضَانَ يَصِلُهُمَا وَ يَنْهَى اَلنَّاسَ أَنْ يَصِلُوهُمَا وَ كَانَ يَقُولُ «هُمَا شَهْرُ اَللَّهِ وَ هُمَا كَفَّارَةٌ لِمَا قَبْلَهُمَا وَ مَا بَعْدَهُمَا مِنَ اَلذُّنُوبِ» ».

قوله عليه السلام: " وينهى الناس أن يصلوهما " هو على الانكار والحكاية لا على الاخبار، وكأنه يقول: كان يصلهما وينهى الناس أن يصلوهما فمن شاء وصل ومن شاء فصل، وتصديق ذلك:

Hadith.1826 - Amr ibn Khalid narrates from Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s}, who said:
"The Messenger of Allah {SWT} (peace and blessings be upon him and his family) would fast Sha'ban and the Month of Ramadan together without separating them, but he would forbid people from joining them together. He used to say: 'They are the months of Allah {SWT}, and they are an expiation for the sins committed before and after them.'"

[AL SADUQ]

The statement "and he forbade people from joining them" is meant as a form of criticism or instruction, not a prohibition. It is as if he is saying: "He would join them, but he would instruct people not to do so." Therefore, it is up to the individual - whoever wishes to join them may do so, and whoever wishes to separate them may do so. Confirmation of this interpretation is evident.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 92 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 60 • The Virtues of the Three Months, Part 1, p. 51 • Tahdhib Al-Ahkam, Vol. 4, p. 307 • Al-Istibsar, Part 2, p. 137 • Iqbal Al-A'mal, Part 2, p. 684 • Al-Wafi, Vol. 11, p. 64 • Wasa'il Al-Shi'a, Vol. 10, p. 496 • Bihar Al-Anwar, Vol. 94, p. 76

1827 - مَا رَوَاهُ زُرْعَةُ عَنِ اَلْمُفَضَّلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَفْصِلُ مَا بَيْنَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ بِيَوْمٍ وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَصِلُ مَا بَيْنَهُمَا وَ يَقُولُ «صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اَللَّهِ» ».

وقد صامه رسول الله صلى الله عليه وآله ووصله بشهر رمضان وصامه وفصل بينهما ولم يصمه كله في جميع سنيه إلا أن أكثر صيامه كان فيه.

Hadith.1827 - It is narrated by Zur'ah from al-Mufaddal, from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
"My father (Imam Muhammad ibn Ali Al-Baqir {a.s}) would separate between Sha'ban and Month of Ramadan by a day, while Ali ibn al-Husayn {a.s} would join them and say: 'Fasting two consecutive months is repentance from Allah {SWT}.'"

[AL SADUQ]
The Messenger of Allah {SWT} (peace and blessings be upon him and his family) also fasted during Sha'ban, sometimes joining it with Month of Ramadan and sometimes separating between them. He did not fast all of Sha'ban in every year, but most of his fasting was during it.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 60 • Wasa'il Al-Shi'a, Vol. 10, p. 497 • Bihar Al-Anwar, Vol. 94, p. 75

1828 - وَ كُنَّ نِسَاءُ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا كَانَ عَلَيْهِنَّ صِيَامٌ أَخَّرْنَ ذَلِكَ إِلَى شَعْبَانَ كَرَاهِيَةَ أَنْ يَمْنَعْنَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَاجَتَهُ وَ إِذَا كَانَ شَعْبَانُ صُمْنَ وَ صَامَ مَعَهُنَّ وَ كَانَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ « شَعْبَانُ شَهْرِي».

Hadith.1828 - It is narrated that the wives of the Prophet {saws} (peace and blessings be upon him and his family), if they had missed obligatory fasts, would delay making them up until Sha'ban, disliking to prevent the Messenger of Allah {SWT} (peace and blessings be upon him and his family) from fulfilling his needs. When Sha'ban arrived, they would fast, and he would fast with them.
He {saws} (peace and blessings be upon him and his family) used to say: "Sha'ban is my month."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 60 • The Virtues of the Three Months, Part 1, p. 59 • Tahdhib Al-Ahkam, Vol. 4, p. 308 • Tahdhib Al-Ahkam, Vol. 4, p. 316 • Bihar Al-Anwar, Vol. 94, p. 76

1829 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ صَامَ ثَلاَثَةَ أَيَّامٍ مِنْ آخِرِ شَعْبَانَ وَ وَصَلَهَا بِشَهْرِ رَمَضَانَ كَتَبَ اَللَّهُ لَهُ صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ».

Hadith.1829 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever that fasts three days at the end of Sha'ban and joins them with the Month of Ramadan, Allah {SWT} will record it for him as fasting two consecutive months."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Amali (by Al-Saduq) Vol. 1, p. 670 • Rawdat Al-Wa'ezin, Vol. 2, p. 403 • Iqbal Al-Aamal, Part 1, p. 9 • Al-Wafi, Vol. 11, p. 65 • Wasa'il Al-Shi'a, Vol. 10, p. 498 • Wasa'il Al-Shi'a, Vol. 10, p. 504 • Bihar Al-Anwar, Vol. 94, p. 71

1830 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي لَيْلَةِ اَلنِّصْفِ مِنْ شَعْبَانَ قَالَ «يَغْفِرُ اَللَّهُ عَزَّ وَ جَلَّ فِيهَا مِنْ خَلْقِهِ لِأَكْثَرَ مِنْ عَدَدِ شَعْرِ مِعْزَى كَلْبٍ وَ يُنْزِلُ اَللَّهُ عَزَّ وَ جَلَّ مَلاَئِكَتَهُ إِلَى اَلسَّمَاءِ اَلدُّنْيَا وَ إِلَى اَلْأَرْضِ بِمَكَّةَ ».

وقد أخرجت ما رويته في هذا المعنى في كتاب فضائل شعبان.

Hadith.1830 - It is narrated by Hariz from Zurara, who said:
"I said to Abu Ja'far (Imam Muhammad ibn Ali Al-Baqir {a.s}): 'What do you say about the night of the middle of Sha'ban?'
Imam {a.s} said: 'On that night, Allah {SWT}, the Almighty, forgives more of His creation than the number of the hairs on the goats of the tribe of Kalb. On that night, Allah {SWT}, the Almighty, sends down His angels to the lowest heaven and to the earth in Mecca.'"

[AL SADUQ]
This narration and others of similar meaning have been compiled in the book Fada'il Sha'ban (The Virtues of Sha'ban).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 9, p. 1400 • Wasa'il Al-Shi'a, Vol. 8, p. 105

CHAPTER 29 - CHAPTER ON THE VIRTUE OF MONTH OF RAMADAN AND THE REWARD OF FASTING IN IT

بَابُ فَضْلِ شَهْرِ رَمَضَانَ وَثَوَابِ صِيَامِهِ

HADITH 1831 – 1844

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1831 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي اَلْوَرْدِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «خَطَبَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلنَّاسَ فِي آخِرِ جُمُعَةٍ مِنْ شَعْبَانَ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ «أَيُّهَا اَلنَّاسُ إِنَّهُ قَدْ أَظَلَّكُمْ شَهْرٌ فِيهِ لَيْلَةٌ «خَيْرٌ مِنْ أَلْفِ شَهْرٍ» وَ هُوَ شَهْرُ رَمَضَانَ فَرَضَ اَللَّهُ صِيَامَهُ وَ جَعَلَ قِيَامَ لَيْلَةٍ فِيهِ كَمَنْ تَطَوَّعَ بِصَلاَةِ سَبْعِينَ لَيْلَةً فِيمَا سِوَاهُ مِنَ اَلشُّهُورِ وَ جَعَلَ لِمَنْ تَطَوَّعَ فِيهِ بِخَصْلَةٍ مِنْ خِصَالِ اَلْخَيْرِ وَ اَلْبِرِّ كَأَجْرِ مَنْ أَدَّى فَرِيضَةً مِنْ فَرَائِضِ اَللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَدَّى فَرِيضَةً مِنْ فَرَائِضِ اَللَّهِ كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ مِنَ اَلشُّهُورِ وَ هُوَ شَهْرُ اَلصَّبْرِ وَ إِنَّ اَلصَّبْرَ ثَوَابُهُ اَلْجَنَّةُ وَ هُوَ شَهْرُ اَلْمُوَاسَاةِ وَ هُوَ شَهْرٌ يَزِيدُ اَللَّهُ فِيهِ رِزْقَ اَلْمُؤْمِنِ وَ مَنْ فَطَّرَ فِيهِ مُؤْمِناً صَائِماً كَانَ لَهُ بِذَلِكَ عِنْدَ اَللَّهِ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِذُنُوبِهِ فِيمَا مَضَى » فَقِيلَ لَهُ يَا رَسُولَ اَللَّهِ لَيْسَ كُلُّنَا نَقْدِرُ عَلَى أَنْ نُفَطِّرَ صَائِماً فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى كَرِيمٌ يُعْطِي هَذَا اَلثَّوَابَ مِنْكُمْ لِمَنْ لَمْ يَقْدِرْ إِلاَّ عَلَى مَذْقَةٍ مِنْ لَبَنٍ يُفَطِّرُ بِهَا صَائِماً أَوْ شَرْبَةٍ مِنْ مَاءٍ عَذْبٍ أَوْ تُمَيْرَاتٍ لاَ يَقْدِرُ عَلَى أَكْثَرَ مِنْ ذَلِكَ وَ مَنْ خَفَّفَ فِيهِ عَنْ مَمْلُوكِهِ خَفَّفَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ حِسَابَهُ وَ هُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَ وَسَطُهُ مَغْفِرَةٌ وَ آخِرُهُ إِجَابَةٌ وَ اَلْعِتْقُ مِنَ اَلنَّارِ وَ لاَ غِنَى بِكُمْ فِيهِ عَنْ أَرْبَعِ خِصَالٍ خَصْلَتَيْنِ تُرْضُونَ اَللَّهَ بِهِمَا وَ خَصْلَتَيْنِ لاَ غِنَى بِكُمْ عَنْهُمَا فَأَمَّا اَللَّتَانِ تُرْضُونَ اَللَّهَ بِهِمَا فَشَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَنِّي رَسُولُ اَللَّهِ وَ أَمَّا اَللَّتَانِ لاَ غِنَى بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اَللَّهَ عَزَّ وَ جَلَّ فِيهِ حَوَائِجَكُمْ وَ اَلْجَنَّةَ وَ تَسْأَلُونَ اَللَّهَ فِيهِ اَلْعَافِيَةَ وَ تَتَعَوَّذُونَ بِهِ مِنَ اَلنَّارِ ».

Hadith.1831 - It is narrated by al-Hasan ibn Mahbub from Abu Ayyub, from Abu al-Ward, from Abu Ja‘far (Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$), who said:
"The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) addressed the people on the last Friday of Sha‘ban. He praised Allah $^{\{SWT\}}$ and glorified Him, then said:
'O people, indeed, a month is approaching you in which there is a night "better than a thousand months." It is the Month of Ramadan. Allah $^{\{SWT\}}$ has made its fasting obligatory and standing in prayer on its nights equivalent to performing seventy voluntary prayers in other months. Whoever performs one act of goodness and charity in it will receive the reward of performing an obligatory act, and whoever performs an obligatory act will be rewarded as if he performed seventy obligatory acts in other months.
It is the month of patience, and the reward for patience is Paradise. It is the month of solidarity and a month in which Allah $^{\{SWT\}}$ increases the provision of the believer. Whoever provides food

for a fasting believer to break their fast will have, with Allah {SWT}, the reward of freeing a slave and forgiveness for their past sins.'

Someone asked: 'O Messenger of Allah {SWT}, not all of us can afford to provide food for a fasting person.'

He {saws} said: 'Indeed, Allah {SWT}, the Blessed and Exalted, is generous and will grant this reward to one who provides even a sip of milk, a drink of fresh water, or a few dates to a fasting person. Whoever lightens the burden of their servant during this month, Allah {SWT} will ease their reckoning.

This is a month whose beginning is mercy, its middle is forgiveness, and its end is deliverance and freedom from the Fire. You are in need of four qualities during this month: two by which you please Allah {SWT} and two without which you cannot do without. As for the two that please Him, Allah {SWT}, they are the testimony that there is no god but Allah {SWT} and that I am the Messenger of Allah {SWT}. As for the two you cannot do without, they are asking Allah {SWT} for your needs and for Paradise, and seeking Allah's {SWT} protection from the Fire.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 66 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 66 • Al-Khisal, Part 1, p. 259 • The Virtues of the Three Months, Part 1, p. 71 • Al-Amali (by Al-Saduq) Vol. 1, p. 41 • Al-Muqni'ah, Part 1, p. 306 • Tahdhib Al-Ahkam, Part 3, p. 57 • Tahdhib Al-Ahkam, Vol. 4, p. 152 • Rawdat Al-Wa'ezin, Vol. 2, p. 338

1832 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : لَمَّا حَضَرَ شَهْرُ رَمَضَانَ وَ ذَلِكَ فِي ثَلاَثٍ بَقِينَ مِنْ شَعْبَانَ لِبِلاَلٍ «نَادِ فِي اَلنَّاسِ» فَجَمَعَ اَلنَّاسَ ثُمَّ صَعِدَ اَلْمِنْبَرَ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ «أَيُّهَا اَلنَّاسُ إِنَّ هَذَا اَلشَّهْرَ قَدْ حَضَرَكُمْ وَ هُوَ سَيِّدُ اَلشُّهُورِ فِيهِ لَيْلَةٌ هِيَ «خَيْرٌ مِنْ أَلْفِ شَهْرٍ» تُغْلَقُ فِيهِ أَبْوَابُ اَلنَّارِ وَ تُفَتَّحُ فِيهِ أَبْوَابُ اَلْجِنَانِ فَمَنْ أَدْرَكَهُ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اَللَّهُ وَ مَنْ أَدْرَكَ وَالِدَيْهِ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اَللَّهُ وَ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اَللَّهُ.

Hadith.1832 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "When the Month of Ramadan approached, three days before the end of Sha'ban, He said to Bilal: 'Call the people.'

He {saws} gathered the people, then ascended the pulpit, praised Allah {SWT}, and glorified Him, and then said:

'O people, the month has come to you. It is the master of the months. In it is a night that is "better than a thousand months." During this month, the gates of the Fire are closed, and the gates of Paradise are opened. Whoever attains this month and is not forgiven, may Allah {SWT} distance him. Whoever attains his parents and is not forgiven, may Allah {SWT} distance him. And whoever hears my name mentioned and does not send blessings upon me, and is not forgiven, may Allah {SWT} distance him.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 67 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 65 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 66 • The Virtues of the Three Months, Part 1, p. 74 • Al-Amali (by Al-Saduq) Vol. 1, p. 58 • Tahdhib Al-Ahkam, Vol. 4, p. 192 • Rawdat Al-Wa'ezin, Vol. 2, p. 340 • Al-Wafi, Vol. 11, p. 369 • Wasa'il Al-Shi'a, Vol. 10, p. 309

1833 - وَ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا نَظَرَ إِلَى هِلاَلِ شَهْرِ رَمَضَانَ اِسْتَقْبَلَ اَلْقِبْلَةَ بِوَجْهِهِ ثُمَّ قَالَ « اَللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَ اَلْإِيمَانِ وَ اَلسَّلاَمَةِ وَ اَلْإِسْلاَمِ وَ اَلْعَافِيَةِ اَلْمُجَلِّلَةِ وَ اَلرِّزْقِ اَلْوَاسِعِ وَ دَفْعِ اَلْأَسْقَامِ وَ تِلاَوَةِ اَلْقُرْآنِ وَ اَلْعَوْنِ عَلَى اَلصَّلاَةِ وَ اَلصِّيَامِ اَللَّهُمَّ سَلِّمْنَا لِشَهْرِ رَمَضَانَ وَ سَلِّمْهُ لَنَا وَ تَسَلَّمْهُ مِنَّا حَتَّى يَنْقَضِيَ شَهْرُ رَمَضَانَ وَ قَدْ غَفَرْتَ لَنَا » ثُمَّ يُقْبِلُ بِوَجْهِهِ عَلَى اَلنَّاسِ فَيَقُولُ «يَا مَعْشَرَ اَلنَّاسِ إِذَا طَلَعَ هِلاَلُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ اَلشَّيَاطِينِ وَ فُتِحَتْ أَبْوَابُ اَلسَّمَاءِ وَ أَبْوَابُ اَلْجِنَانِ وَ أَبْوَابُ اَلرَّحْمَةِ وَ غُلِّقَتْ أَبْوَابُ اَلنَّارِ وَ اُسْتُجِيبَ اَلدُّعَاءُ وَ كَانَ لِلَّهِ تَبَارَكَ وَ تَعَالَى عِنْدَ كُلِّ فِطْرٍ عُتَقَاءُ يُعْتِقُهُمْ مِنَ اَلنَّارِ وَ يُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ هَلْ مِنْ تَائِبٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ مُسْتَغْفِرٍ: اَللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلَفاً وَ أَعْطِ كُلَّ مُمْسِكٍ تَلَفاً - حَتَّى إِذَا طَلَعَ هِلاَلُ شَوَّالٍ نُودِيَ اَلْمُؤْمِنُونَ أَنِ اُغْدُوا إِلَى جَوَائِزِكُمْ فَهُوَ يَوْمُ اَلْجَائِزَةِ» ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «أَمَا وَ اَلَّذِي نَفْسِي بِيَدِهِ مَا هِيَ بِجَائِزَةِ اَلدَّنَانِيرِ وَ اَلدَّرَاهِمِ.

Hadith.1833 - It is narrated by Jabir from Abu Ja‘far (Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$), who said:

"Whenever the Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) saw the crescent of the Month of Ramadan, he would face the Qiblah and say:

'O Allah $^{\{SWT\}}$, let this crescent appear over us with security, faith, peace, and submission, along with encompassing wellness, ample sustenance, protection from ailments, recitation of the Qur’an, and assistance in prayer and fasting. O Allah $^{\{SWT\}}$, safeguard us for the Month of Ramadan, safeguard it for us, and accept it from us until the Month of Ramadan concludes, and You have forgiven us.'

Then he would turn to the people and say:

'O people, when the crescent of Month of Ramadan rises, the rebellious devils are chained, the gates of the heavens, Paradise, and mercy are opened, and the gates of Hell are closed. Supplications are answered, and Allah $^{\{SWT\}}$, the Blessed and Exalted, frees people from the Fire every night at the time of breaking the fast. A caller announces every night: "Is there anyone who seeks repentance? Is there anyone who asks for something? Is there anyone seeking forgiveness?" O Allah $^{\{SWT\}}$, grant every giver compensation, and bring destruction upon every miser.'

When the crescent of Shawwal appears, it is announced to the believers: "Go forth to your rewards, for this is the Day of Reward."'

Then Abu Ja'far Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$ said:

'By the One in whose hand is my soul, the rewards are not in dinars or dirhams.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 64 • The Virtues of the Three Months, Part 1, p. 80 • Al-Amali (by Al-Saduq) Vol. 1, p. 47 • Rawdat Al-Wa'ezin, Vol. 2, p. 339 • Bihar Al-Anwar, Vol. 93, p. 360

1834 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا اِنْصَرَفَ مِنْ عَرَفَاتٍ وَ سَارَ إِلَى مِنًى دَخَلَ اَلْمَسْجِدَ فَاجْتَمَعَ إِلَيْهِ اَلنَّاسُ يَسْأَلُونَهُ عَنْ لَيْلَةِ اَلْقَدْرِ فَقَامَ خَطِيباً فَقَالَ بَعْدَ اَلثَّنَاءِ عَلَى اَللَّهِ عَزَّ وَ جَلَّ «أَمَّا بَعْدُ فَإِنَّكُمْ سَأَلْتُمُونِي عَنْ لَيْلَةِ اَلْقَدْرِ وَ لَمْ أَطْوِهَا عَنْكُمْ لِأَنِّي لَمْ أَكُنْ بِهَا عَالِماً اِعْلَمُوا أَيُّهَا اَلنَّاسُ أَنَّهُ مَنْ وَرَدَ عَلَيْهِ شَهْرُ رَمَضَانَ وَ هُوَ صَحِيحٌ سَوِيٌّ فَصَامَ نَهَارَهُ وَ قَامَ وِرْداً مِنْ لَيْلِهِ وَ وَاظَبَ عَلَى صَلاَتِهِ، وَ هَجَرَ إِلَى جُمُعَتِهِ وَ غَدَا إِلَى عِيدِهِ فَقَدْ أَدْرَكَ لَيْلَةَ اَلْقَدْرِ وَ فَازَ بِجَائِزَةِ اَلرَّبِّ عَزَّ وَ جَلَّ».

Hadith.1834 - It is narrated by Zurara from Abu Ja‘far (Imam Muhammad ibn Ali Al-Baqir {a.s}):
"When the Prophet (peace and blessings be upon him and his family) returned from Arafat and proceeded to Mina, he entered the mosque. People gathered around him, asking him about the Night of Qadr (Laylat al-Qadr). He stood to deliver a sermon and, after praising Allah {SWT}, the Almighty, He said:
'As for what follows, you have asked me about the Night of Qadr. I did not withhold it from you because I knew it and kept it secret, but rather because I was not informed about it.
Know, O people, that whoever reaches the Month of Ramadan in good health and observes its fast during the day, stands in worship a portion of its nights, is consistent in their prayers, attends Friday congregational prayers, and sets out for the Eid prayer, then they have attained the Night of Qadr and succeeded in receiving the reward from their Lord {AZJ}, the Almighty.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Rawdat Al-Wa'ezin, Vol. 2, p. 349 • Al-Wafi, Vol. 11, p. 373

1835 - وَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فَازُوا وَ اَللَّهِ بِجَوَائِزَ لَيْسَتْ كَجَوَائِزِ اَلْعِبَادِ.

Hadith.1835 - Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) said:
"By Allah {SWT}, they have succeeded with rewards that are unlike the rewards given by the servants."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 373

1836 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ لِجَابِرٍ : «يَا جَابِرُ مَنْ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ فَصَامَ نَهَارَهُ وَ قَامَ وِرْداً مِنْ لَيْلِهِ وَ حَفِظَ فَرْجَهُ وَ لِسَانَهُ وَ غَضَّ بَصَرَهُ وَ كَفَّ أَذَاهُ خَرَجَ مِنَ اَلذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ» قَالَ جَابِرٌ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَحْسَنَ هَذَا مِنْ حَدِيثٍ قَالَ «مَا أَشَدَّ هَذَا مِنْ شَرْطٍ.

Hadith.1836 - Abu Ja‘far (Imam Muhammad ibn Ali Al-Baqir {a.s}) said to Jabir:
"O Jabir, whoever reaches the Month of Ramadan, fasts its days, stands in worship for part of its nights, guards their chastity and tongue, lowers their gaze, and refrains from harming others will emerge from their sins as on the day their mother gave birth to them."
Jabir said: "I replied, 'May I be your ransom, how beautiful this narration is!'
Imam {a.s} said: 'How stringent its conditions are!'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 63 • Al-Muqni’ah, Part 1, p. 310 • Wasa’il Al-Shi’a, Vol. 10, p. 303 • Bihar Al-Anwar, Vol. 93, p. 371

1837 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «لَمَّا حَضَرَ شَهْرُ رَمَضَانَ قَامَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ» «أَيُّهَا اَلنَّاسُ كَفَاكُمُ اَللَّهُ عَدُوَّكُمْ مِنَ اَلْجِنِّ وَ اَلْإِنْسِ وَ قَالَ «اُدْعُونِي أَسْتَجِبْ لَكُمْ» وَ وَعَدَكُمُ اَلْإِجَابَةَ أَلاَ وَ قَدْ وَكَّلَ اَللَّهُ عَزَّ وَ جَلَّ بِكُلِّ شَيْطَانٍ مَرِيدٍ سَبْعِينَ مِنْ مَلاَئِكَتِهِ فَلَيْسَ بِمَحْلُولٍ حَتَّى يَنْقَضِيَ شَهْرُكُمْ هَذَا أَلاَ وَ أَبْوَابُ اَلسَّمَاءِ مُفَتَّحَةٌ مِنْ أَوَّلِ لَيْلَةٍ مِنْهُ أَلاَ وَ اَلدُّعَاءُ فِيهِ مَقْبُولٌ.

Hadith.1837 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"When the Month of Ramadan arrived, the Messenger of Allah {SWT} (peace and blessings be upon him and his family) stood, praised Allah {SWT}, and glorified Him. Then He said:
'O people, Allah {SWT} has sufficed you against your enemies from among the jinn and humans. He said, "Call upon Me; I will respond to you," and He has promised you that He will answer.
Know that Allah {SWT}, the Almighty, has assigned seventy of His angels to every rebellious devil, preventing them from being released until your month concludes.
Be aware that the gates of the heavens are opened from the first night of this month. Know that supplications made in it are accepted.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 65 • Al-Wafi, Vol. 11, p. 375 • Wasa’il Al-Shi’a, Vol. 10, p. 304 • Bihar Al-Anwar, Vol. 93, p. 371

1838 - وَ رَوَى مُحَمَّدُ بْنُ مَرْوَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عُتَقَاءَ وَ طُلَقَاءَ مِنَ اَلنَّارِ إِلاَّ مَنْ أَفْطَرَ عَلَى مُسْكِرٍ فَإِذَا كَانَ آخِرُ لَيْلَةٍ مِنْهُ أَعْتَقَ فِيهَا مِثْلَ مَا أَعْتَقَ فِي جَمِيعِهِ ».

Hadith.1838 - It is narrated by Muhammad ibn Marwan from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
"Indeed, Allah {SWT}, the Blessed and Exalted, has freed individuals from the Fire every night of the Month of Ramadan, except for those who break their fast with an intoxicant. On the last night of the month, He frees as many as He freed throughout the entire month."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 68 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 65 • The Virtues of the Three Months, Part 1, p. 74 • Al-Amali (by Al-Saduq) Vol. 1, p. 58 • Tahdhib Al-Ahkam, Vol. 4, p. 193 • Al-Amali (by Al-Tusi) Vol. 1, p. 497 • Rawdat Al-Wa'ezin, Vol. 2, p. 340 • Al-Wafi, Vol. 11, p. 372 • Wasa’il Al-Shi’a, Vol. 10, p. 306

1839 - وَ فِي رِوَايَةِ عُمَرَ بْنِ يَزِيدَ : «إِلاَّ مَنْ أَفْطَرَ عَلَى مُسْكِرٍ أَوْ مشاحن [مُشَاحِناً] أَوْ صَاحِبَ شَاهَيْنِ وَ هُوَ اَلشِّطْرَنْجُ ».

Hadith.1839 - In the narration of Umar ibn Yazid:
"Except for those who break their fast with an intoxicant, harbor enmity [Mushahinan], or are engaged with shahīn (which refers to chess)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1840 - : وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ أَطْلَقَ كُلَّ أَسِيرٍ وَ أَعْطَى كُلَّ سَائِلٍ.

Hadith.1840 - When the Month of Ramadan began, the Messenger of Allah {SWT} (peace and blessings be upon him and his family) would free every captive and give to every petitioner.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 72 • The Virtues of the Three Months, Part 1, p. 75 • Al-Amali (by Al-Saduq) Vol. 1, p. 58 • Al-Wafi, Vol. 11, p. 375 • Wasa’il Al-Shi’a, Vol. 10, p. 305 • Wasa’il Al-Shi’a, Vol. 10, p. 315 • Al-Fusul al-Muhimmah, Part 2, p. 162 • Bihar Al-Anwar, Vol. 93, p. 363

1841 - وَ رَوَى هِشَامُ بْنُ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ لَمْ يُغْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ لَمْ يُغْفَرْ لَهُ إِلَى قَابِلٍ إِلاَّ أَنْ يَشْهَدَ عَرَفَةَ ».

Hadith.1841 - Hisham ibn al-Hakam narrated from Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}), who said:
"Whoever is not forgiven during the Month of Ramadan will not be forgiven until the following year, except if they witness the Day of Arafah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 66 • Da’aim al-Islam, Part 1, p. 269 • The Virtues of the Three Months, Part 1, p. 123 • Al-Muqni’ah, Part 1, p. 309 • Tahdhib Al-Ahkam, Vol. 4, p. 192 • Iqbal Al-Aamal, Part 1, Page 3 • Al-Wafi, Vol. 11, p. 364 • Wasa’il Al-Shi’a, Vol. 10, p. 305 • Bihar Al-Anwar, Vol. 93, p. 342

1842 - وَ كَانَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ يُوصِي وُلْدَهُ وَ يَقُولُ «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَأَجْهِدُوا أَنْفُسَكُمْ فَإِنَّ فِيهِ تُقَسَّمُ اَلْأَرْزَاقُ وَ تُكْتَبُ اَلْآجَالُ وَ فِيهِ يُكْتَبُ وَفْدُ اَللَّهِ اَلَّذِينَ يَفِدُونَ إِلَيْهِ وَ فِيهِ لَيْلَةٌ اَلْعَمَلُ فِيهَا خَيْرٌ مِنَ اَلْعَمَلِ فِي أَلْفِ شَهْرٍ.

Hadith.1842 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} used to advise his children, saying:
"When the Month of Ramadan begins, strive with all your effort, for in it sustenance is distributed, lifespans are decreed, and the delegation to Allah {SWT} - those who journey toward Him, is

recorded. In it is a night wherein deeds performed are better than deeds done in a thousand months."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1843 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : « «إِنَّ عِدَّةَ اَلشُّهُورِ عِنْدَ اَللّٰهِ اِثْنٰا عَشَرَ شَهْراً فِي كِتٰابِ اَللّٰهِ يَوْمَ خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» فَغُرَّةُ اَلشُّهُورِ شَهْرُ اَللَّهِ وَ هُوَ شَهْرُ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ اَلْقَدْرِ وَ نَزَلَ اَلْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ اَلشَّهْرَ بِالْقُرْآنِ ».

قال مصنف هذا الكتاب - رحمه الله -: تكامل نزول القرآن ليلة القدر.

Hadith.1843 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, the number of months with Allah {SWT} is twelve months in the Book of Allah {SWT} from the day He created the heavens and the earth. The first and foremost of these months is the month of Allah {SWT}, which is the Month of Ramadan, and the heart of the Month of Ramadan is the Night of Qadr. The Quran was revealed on the first night of the Month of Ramadan. Therefore, greet the month with the Quran."

[AL SADUQ]
The compiler of this book - may Allah {SWT} have mercy on him, said: The complete revelation of the Quran was on the Night of Qadr.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 65 • The Virtues of the Three Months, Part 1, p. 87 • Al-Amali (by Al-Saduq) Vol. 1, p. 62 • Tahdhib Al-Ahkam, Vol. 4, p. 192 • Rawdat Al-Wa'ezin, Vol. 2, p. 393 • Iqbal Al-Aamal, Part 1, p. 4 • Al-Wafi, Vol. 11, p. 363 • Wasa’il Al-Shi’a, Vol. 10, p. 305 • Tafsir al-Burhan, Vol. 1, p. 389

1844 - وَ رَوَى سُلَيْمَانُ بْنُ دَاوُدَ اَلْمِنْقَرِيُّ عَنْ حَفْصِ بْنِ غِيَاثٍ اَلنَّخَعِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ شَهْرَ رَمَضَانَ لَمْ يَفْرِضِ اَللَّهُ صِيَامَهُ عَلَى أَحَدٍ مِنَ اَلْأُمَمِ قَبْلَنَا» فَقُلْتُ لَهُ فَقَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «يٰا أَيُّهَا اَلَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ اَلصِّيٰامُ كَمٰا كُتِبَ عَلَى اَلَّذِينَ مِنْ قَبْلِكُمْ» قَالَ «إِنَّمَا فَرَضَ اَللَّهُ صِيَامَ شَهْرِ رَمَضَانَ عَلَى اَلْأَنْبِيَاءِ دُونَ اَلْأُمَمِ فَفَضَّلَ بِهِ هَذِهِ اَلْأُمَّةَ وَ جَعَلَ صِيَامَهُ فَرْضاً عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى أُمَّتِهِ».

وقد أخرجت هذه الأخبار [التي رويتها في هذا المعنى] في كتاب فضائل شهر رمضان.

Hadith.1844 - It is narrated by Sulayman ibn Dawood al-Minqari from Hafs ibn Ghayath al-Nakha‘i, who said:
"I heard Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) say:
'Indeed, Allah {SWT} did not make the fasting of the Month of Ramadan obligatory upon any nation before us.'
I said to him: 'Then what about the words of Allah {SWT}, the Almighty: "O you who believe, fasting has been prescribed upon you as it was prescribed upon those before you"?'

Imam {a.s} said: 'Allah {SWT} made the fasting of the Month of Ramadan obligatory only upon the Prophets, not their nations. He favored this nation and made its fasting obligatory upon the Messenger of Allah {SWT} (peace and blessings be upon him and his family) and upon his nation.'"

[AL SADUQ]
The compiler of this book—may Allah {SWT} have mercy on him—said: These narrations and others of similar meaning have been recorded in the book Fada'il Shahru Ramadan (The Virtues of the Month of Ramadan).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Virtues of the Three Months, Part 1, p. 124 • Al-Wafi, Vol. 11, p. 23 • Wasa'il Al-Shi'a, Vol. 10, p. 240 • Tafsir al-Burhan, Vol. 1, p. 385 • Tafsir Nur Al-Thaqalayn, Part 1, p. 162 • Tafsir Kanz Al-Daqaiq, Part 2, p. 237

CHAPTER 30 - CHAPTER ON WHAT TO SAY UPON SIGHT OF THE CRESCENT OF THE MONTH OF RAMADAN

بَابُ اَلْقَوْلِ عِنْدَ رُؤْيَةِ هِلاَلِ شَهْرِ رَمَضَانَ

HADITH 1845 – 1847

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1845 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا رَأَيْتَ اَلْهِلاَلَ فَلاَ تَبْرَحْ وَ قُلِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا اَلشَّهْرِ وَ فَتْحَهُ وَ نُورَهُ وَ نَصْرَهُ وَ بَرَكَتَهُ وَ طَهُورَهُ وَ رِزْقَهُ وَ أَسْأَلُكَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ مَا بَعْدَهُ اَللَّهُمَّ أَدْخِلْهُ عَلَيْنَا بِالْأَمْنِ وَ اَلْإِيمَانِ وَ اَلسَّلاَمَةِ وَ اَلْإِسْلاَمِ وَ اَلْبَرَكَةِ وَ اَلتَّقْوَى وَ اَلتَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى ».

Hadith.1845 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"When you see the crescent, do not leave without saying:
'O Allah {SWT}, I ask You for the good of this month, its opening, its light, its help, its blessings, its purification, and its sustenance. I ask You for the good of what is in it and the good of what comes after it. I seek refuge in You from the evil of what is in it and the evil of what comes after it. O Allah {SWT}, bring it upon us with security, faith, peace, submission, blessings, piety, and success in what You love and are pleased with.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 76 • Tahdhib Al-Ahkam, Vol. 4, p. 197 • Misbah Al-Mutahajjud, Vol. 2, p. 541 • Iqbal Al-A'mal, Part 1, p. 18 • The Safe Country, Part 1, p. 191 • Al-Misbah (by Al-Kafami) Vol. 1, p. 561 • Al-Wafi, Vol. 11, p. 394 • Wasa'il Al-Shi'a, Vol. 10, p. 323

1846 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَهَلَّ هِلاَلَ شَهْرِ رَمَضَانَ اِسْتَقْبَلَ اَلْقِبْلَةَ وَ رَفَعَ يَدَيْهِ وَ قَالَ « اَللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَ اَلْإِيمَانِ وَ اَلسَّلاَمَةِ وَ اَلْإِسْلاَمِ وَ اَلْعَافِيَةِ اَلْمُجَلِّلَةِ وَ اَلرِّزْقِ اَلْوَاسِعِ وَ دَفْعِ اَلْأَسْقَامِ اَللَّهُمَّ اُرْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلاَوَةَ اَلْقُرْآنِ فِيهِ وَ سَلِّمْهُ لَنَا وَ تَسَلَّمْهُ مِنَّا وَ سَلِّمْنَا فِيهِ ».

وقال أبي - رحمه الله - في رسالته إلي: إذا رأيت هلال شهر رمضان فلا تشر إليه ولكن استقبل القبلة وارفع يديك إلى الله عز وجل وخاطب الهلال وتقول: " ربي وربك الله رب العالمين، اللهم أهله علينا بالأمن والايمان، والسلامة والاسلام والمسارعة إلى ما تحب وترضى، اللهم بارك لنا في شهرنا هذا، وارزقنا عونه وخيره واصرف عنا ضره وشره وبلاءه وفتنته ".

Hadith.1846 - When the Messenger of Allah {SWT} (peace and blessings be upon him and his family) saw the crescent of the Month of Ramadan, he would face the Qiblah, raise his hands, and say:
"O Allah {SWT}, let this crescent appear over us with security, faith, peace, submission, encompassing wellness, abundant sustenance, and protection from ailments. O Allah {SWT}, grant

us the ability to fast during it, stand in prayer during it, and recite the Qur’an in it. Make it safe for us, accept it from us, and preserve us within it."

[AL SADUQ]
My father—may Allah {SWT} have mercy on him—mentioned in his letter to me:
"When you see the crescent of the Month of Ramadan, do not point toward it. Instead, face the Qiblah, raise your hands to Allah {SWT}, the Almighty, address the crescent, and say:
'My Lord {AZJ} and your Lord {AZJ} is Allah {SWT}, the Lord {AZJ} of all worlds. O Allah {SWT}, let it appear over us with security, faith, peace, submission, and eagerness to pursue what You love and are pleased with. O Allah {SWT}, bless us in this month, grant us its assistance and goodness, and keep its harm, evil, trials, and tribulations away from us.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 70 • Tahdhib Al-Ahkam, Vol. 4, p. 196 • Al-Wafi, Vol. 11, p. 393 • Wasa’il Al-Shi’a, Vol. 10, p. 321

1847 - وَ كَانَ مِنْ قَوْلِ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ عِنْدَ رُؤْيَةِ اَلْهِلاَلِ «أَيُّهَا اَلْخَلْقُ اَلْمُطِيعُ اَلدَّائِبُ اَلسَّرِيعُ اَلْمُتَرَدِّدُ فِي فَلَكِ اَلتَّدْبِيرِ اَلْمُتَصَرِّفُ فِي مَنَازِلِ اَلتَّقْدِيرِ آمَنْتُ بِمَنْ نَوَّرَ بِكَ اَلظُّلَمَ وَ أَضَاءَ بِكَ اَلْبُهَمَ وَ جَعَلَكَ آيَةً مِنْ آيَاتِ سُلْطَانِهِ وَ اِمْتَهَنَكَ بِالزِّيَادَةِ وَ اَلنُّقْصَانِ وَ اَلطُّلُوعِ وَ اَلْأُفُولِ وَ اَلْإِنَارَةِ وَ اَلْكُسُوفِ فِي كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ وَ إِلَى إِرَادَتِهِ سَرِيعٌ سُبْحَانَهُ مَا أَحْسَنَ مَا دَبَّرَ وَ أَتْقَنَ مَا صَنَعَ فِي مُلْكِهِ وَ جَعَلَكَ اَللَّهُ هِلاَلَ شَهْرٍ حَادِثٍ لِأَمْرٍ حَادِثٍ جَعَلَكَ اَللَّهُ هِلاَلَ أَمْنٍ وَ إِيمَانٍ وَ سَلاَمَةٍ وَ إِسْلاَمٍ هِلاَلَ أَمَنَةٍ مِنَ اَلْعَاهَاتِ وَ سَلاَمَةٍ مِنَ اَلسَّيِّئَاتِ: اَللَّهُمَّ اِجْعَلْنَا أَهْدَى مَنْ طَلَعَ عَلَيْهِ وَ أَزْكَى مَنْ نَظَرَ إِلَيْهِ وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ اَلنَّبِيِّ وَ آلِهِ اَللَّهُمَّ اِفْعَلْ بِي كَذَا وَ كَذَا يَا أَرْحَمَ اَلرَّاحِمِينَ ».

Hadith.1847 - Among the sayings of Amir al-Mu'minin {a.s} upon sighting the crescent was:
"O obedient creation, tireless, swift, revolving in the orbit of decreed management, moving through the stages of measured determination. I believe in the One who brightened the darkness with you, illuminated obscurities through you, and made you a sign among the signs of His sovereignty. He subjected you to increase and decrease, rising and setting, illumination and eclipse. In all of this, you remain obedient to Him and quick to fulfill His will. Glory be to Him! How excellent is His management, and how perfect is His craftsmanship in His dominion.
May Allah {SWT} make you the crescent of a new month for a new matter, a crescent of security, faith, peace, and submission, a crescent free from calamities and safe from sins. O Allah {SWT}, make us the most rightly guided of those upon whom it rises and the purest of those who gaze upon it. Blessings of Allah {SWT} be upon Muhammad, the Prophet, and his family. O Allah {SWT}, do for me [such-and-such] O Most Merciful of the merciful!"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 395

CHAPTER 31 - CHAPTER ON SUPPLICATIONS FOR THE FIRST DAY OF THE MONTH OF RAMADAN

بَابُ مَا يُقَالُ فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ

HADITH 1848 – 1849

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1848 - رُوِيَ عَنِ اَلْعَبْدِ اَلصَّالِحِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «اُدْعُ بِهَذَا اَلدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُخُولِ اَلسَّنَةِ» وَ ذَكَرَ «أَنَّ مَنْ دَعَا بِهِ مُحْتَسِباً مُخْلِصاً لَمْ تُصِبْهُ فِي تِلْكَ اَلسَّنَةِ فِتْنَةٌ وَ لاَ آفَةٌ فِي دِينِهِ وَ دُنْيَاهُ وَ بَدَنِهِ وَ وَقَاهُ اَللَّهُ شَرَّ مَا يَأْتِي بِهِ فِي تِلْكَ اَلسَّنَةِ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اَلَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَ بِرَحْمَتِكَ اَلَّتِي وَسِعَتْ كُلَّ شَيْءٍ وَ بِعِزَّتِكَ اَلَّتِي قَهَرْتَ بِهَا كُلَّ شَيْءٍ وَ بِعَظَمَتِكَ اَلَّتِي تَوَاضَعَ لَهَا كُلُّ شَيْءٍ وَ بِقُوَّتِكَ اَلَّتِي خَضَعَ لَهَا كُلُّ شَيْءٍ وَ بِجَبَرُوتِكَ اَلَّتِي غَلَبَتْ كُلَّ شَيْءٍ وَ بِعِلْمِكَ اَلَّذِي «أَحَاطَ بِكُلِّ شَيْءٍ» يَا نُورُ يَا قُدُّوسُ يَا أَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ يَا اَللَّهُ يَا رَحْمَانُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تُغَيِّرُ اَلنِّعَمَ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تُنْزِلُ اَلنِّقَمَ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تَقْطَعُ اَلرَّجَاءَ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تُدِيلُ اَلْأَعْدَاءَ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تَرُدُّ اَلدُّعَاءَ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تُنْزِلُ اَلْبَلاَءَ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّذِي تَحْبِسُ غَيْثَ اَلسَّمَاءِ وَ اِغْفِرْ لِيَ اَلذُّنُوبَ اَلَّتِي تَهْتِكُ اَلْعِصَمَ وَ أَلْبِسْنِي دِرْعَكَ اَلْحَصِينَةَ اَلَّتِي لاَ تُرَامُ وَ عَافِنِي مِنْ شَرِّ مَا أُحَاذِرُ بِاللَّيْلِ وَ اَلنَّهَارِ فِي مُسْتَقْبَلِ سَنَتِي هَذِهِ اَللَّهُمَّ رَبَّ اَلسَّمَاوَاتِ اَلسَّبْعِ وَ رَبَّ اَلْأَرَضِينَ اَلسَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ اَلْعَرْشِ اَلْعَظِيمِ وَ رَبَّ اَلسَّبْعِ اَلْمَثَانِي وَ اَلْقُرْآنِ اَلْعَظِيمِ وَ رَبَّ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جَبْرَئِيلَ وَ رَبَّ مُحَمَّدٍ سَيِّدِ اَلْمُرْسَلِينَ وَ خَاتَمِ اَلنَّبِيِّينَ أَسْأَلُكَ بِكَ وَ بِمَا تَسَمَّيْتَ بِهِ يَا عَظِيمُ أَنْتَ اَلَّذِي تَمُنُّ بِالْعَظِيمِ وَ تَدْفَعُ كُلَّ مَحْذُورٍ وَ تُعْطِي كُلَّ جَزِيلٍ وَ تُضَاعِفُ مِنَ اَلْحَسَنَاتِ اَلْكَثِيرَ بِالْقَلِيلِ وَ تَفْعَلُ مَا تَشَاءُ

يَا قَدِيرُ يَا اَللَّهُ يَا رَحْمَانُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَلْبِسْنِي فِي مُسْتَقْبَلِ سَنَتِي هَذِهِ سِتْرَكَ وَ أَضِئْ وَجْهِي بِنُورِكَ وَ أَحْيِنِي بِمَحَبَّتِكَ وَ بَلِّغْ بِي رِضْوَانَكَ وَ شَرِيفَ كَرَائِمِكَ وَ جَسِيمَ عَطَائِكَ مِنْ خَيْرِ مَا عِنْدَكَ وَ مِنْ خَيْرِ مَا أَنْتَ مُعْطِيهِ أَحَداً مِنْ خَلْقِكَ وَ أَلْبِسْنِي مَعَ ذَلِكَ عَافِيَتَكَ يَا مَوْضِعَ كُلِّ شَكْوَى وَ شَاهِدَ كُلِّ نَجْوَى وَ عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا دَافِعَ مَا تَشَاءُ مِنْ بَلِيَّةٍ يَا كَرِيمَ اَلْعَفْوِ يَا حَسَنَ اَلتَّجَاوُزِ تَوَفَّنِي عَلَى مِلَّةِ إِبْرَاهِيمَ وَ فِطْرَتِهِ وَ عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ عَلَى خَيْرِ اَلْوَفَاةِ فَتَوَفَّنِي مُوَالِياً لِأَوْلِيَائِكَ مُعَادِياً لِأَعْدَائِكَ اَللَّهُمَّ وَ جَنِّبْنِي فِي هَذِهِ اَلسَّنَةِ كُلَّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُبَاعِدُنِي مِنْكَ وَ اِجْلِبْنِي إِلَى كُلِّ عَمَلٍ أَوْ فِعْلٍ أَوْ قَوْلٍ يُقَرِّبُنِي مِنْكَ فِي هَذِهِ اَلسَّنَةِ يَا أَرْحَمَ اَلرَّاحِمِينَ وَ اِمْنَعْنِي مِنْ كُلِّ عَمَلٍ أَوْ فِعْلٍ أَوْ قَوْلٍ يَكُونُ مِنِّي أَخَافُ سُوءَ عَاقِبَتِهِ وَ مَقْتَكَ إِيَّايَ عَلَيْهِ حَذَراً أَنْ تَصْرِفَ وَجْهَكَ اَلْكَرِيمَ عَنِّي وَ أَسْتَوْجِبَ بِهِ نَقْصاً مِنْ حَظٍّ لِي عِنْدَكَ يَا رَءُوفُ

يَا رَحِيمُ اَللَّهُمَّ اِجْعَلْنِي فِي مُسْتَقْبِلِ سَنَتِي هَذِهِ فِي حِفْظِكَ وَ جِوَارِكَ وَ كَنَفِكَ وَ جَلِّلْنِي سِتْرَ عَافِيَتِكَ وَ هَبْ لِي كَرَامَتَكَ عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لاَ إِلَهَ غَيْرُكَ اَللَّهُمَّ اِجْعَلْنِي تَابِعاً لِصَالِحِي مَنْ مَضَى مِنْ أَوْلِيَائِكَ وَ أَلْحِقْنِي بِهِمْ وَ اِجْعَلْنِي مُسْلِماً لِمَنْ قَالَ بِالصِّدْقِ عَلَيْكَ مِنْهُمْ وَ أَعُوذُ بِكَ

يَا إِلَهِي أَنْ تُحِيطَ بِي خَطِيئَتِي وَ ظُلْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ اِتِّبَاعِي لِهَوَايَ وَ اِشْتِغَالِي بِشَهَوَاتِي فَيَحُولَ ذَلِكَ بَيْنِي وَ بَيْنَ رَحْمَتِكَ وَ رِضْوَانِكَ فَأَكُونَ مَنْسِيّاً عِنْدَكَ مُتَعَرِّضاً لِسَخَطِكَ وَ نَقِمَتِكَ اَللَّهُمَّ وَفِّقْنِي لِكُلِّ عَمَلٍ صَالِحٍ تَرْضَى بِهِ عَنِّي وَ قَرِّبْنِي إِلَيْكَ زُلْفَى اَللَّهُمَّ كَمَا كَفَيْتَ نَبِيَّكَ مُحَمَّداً صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ هَوْلَ عَدُوِّهِ وَ فَرَّجْتَ هَمَّهُ وَ كَشَفْتَ كَرْبَهُ وَ صَدَقْتَهُ وَعْدَكَ وَ أَنْجَزْتَ لَهُ عَهْدَكَ اَللَّهُمَّ فَبِذَلِكَ فَاكْفِنِي هَوْلَ هَذِهِ اَلسَّنَةِ وَ آفَاتِهَا وَ أَسْقَامَهَا وَ فِتْنَهَا وَ شُرُورَهَا وَ أَحْزَانَهَا وَ ضِيقَ اَلْمَعَاشِ فِيهَا وَ بَلِّغْنِي بِرَحْمَتِكَ كَمَالَ اَلْعَافِيَةِ بِتَمَامِ دَوَامِ اَلنِّعَمِ عِنْدِي إِلَى مُنْتَهَى أَجَلِي أَسْأَلُكَ سُؤَالَ مَنْ أَسَاءَ وَ ظَلَمَ وَ اِسْتَكَانَ وَ اِعْتَرَفَ أَنْ تَغْفِرَ لِي مَا مَضَى مِنَ اَلذُّنُوبِ اَلَّتِي حَضَرَتْهَا حَفَظَتُكَ وَ أَحْصَتْهَا كِرَامُ مَلاَئِكَتِكَ عَلَيَّ وَ أَنْ تَعْصِمَنِي اَللَّهُمَّ مِنَ اَلذُّنُوبِ فِيمَا بَقِيَ مِنْ عُمُرِي إِلَى مُنْتَهَى أَجَلِي يَا اَللَّهُ يَا رَحْمَانُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ آتِنِي كُلَّ مَا سَأَلْتُكَ وَ رَغِبْتُ إِلَيْكَ فِيهِ فَإِنَّكَ أَمَرْتَنِي بِالدُّعَاءِ وَ تَكَفَّلْتَ بِالْإِجَابَةِ يَا أَرْحَمَ اَلرَّاحِمِينَ ».

Hadith.1848 - It is narrated from the righteous servant (of Allah {SWT}), Imam Musa ibn Jafar Al-Kadhim {a.s} who said:

"Recite this supplication in Month of Ramadan at the beginning of the year." He mentioned, "Whoever recites it sincerely and with intention will not face any tribulation or calamity in their religion, worldly affairs, or body during that year, and Allah {SWT} will protect them from the harm of that year."

The supplication is as follows:

"O Allah {SWT}, I ask You by Your Name to which all things yield, by Your mercy that encompasses all things, by Your might through which You overpower all things, by Your greatness to which all things humble themselves, by Your strength to which all things submit, by Your dominion that surpasses all things, and by Your knowledge that encompasses all things. O Light, O Holy One, O the One who existed before all things and remains after all things, O Allah {SWT}, O Merciful, send blessings upon Muhammad and the family of Muhammad.

Forgive me the sins that change blessings, forgive me the sins that bring down vengeance, forgive me the sins that cut off hope, forgive me the sins that bring adversaries near, forgive me the sins that repel supplication, forgive me the sins that bring down tribulations, forgive me the sins that withhold the rains of the skies, forgive me the sins that tear apart protections. Envelop me in Your impenetrable armor, which cannot be pierced. Protect me from the harm of what I fear during the night and the day throughout the coming year.

O Allah {SWT}, Lord {AZJ} of the seven heavens and the seven earths and what is within and between them, Lord {AZJ} of the Great Throne, Lord {AZJ} of the Seven Oft-Repeated Verses and the Magnificent Quran, Lord {AZJ} of Israfil, Mika'il, and Archangel Jibril, and Lord {AZJ} of Muhammad, the master of the messengers and the seal of the Prophets, I ask You by Your Name and by what You have named Yourself, O Magnificent. You are the One who bestows great blessings, averts all feared calamities, grants abundant rewards, multiplies abundant good deeds from little, and does whatever You will. O All-Powerful, O Allah {SWT}, O Merciful, send blessings upon Muhammad and the family of Muhammad."

O All-Powerful, O Allah {SWT}, O Most Merciful, send Your blessings upon Muhammad and the family of Muhammad. In the upcoming year, clothe me with Your protection, illuminate my face with Your light, enliven me with Your love, and grant me Your satisfaction, the honor of Your noble gifts, and the greatness of Your bounties from the best of what You have and from the best of what You bestow upon anyone of Your creation. Along with this, clothe me in Your protection, O the One who hears every complaint, witnesses every whispered prayer, and knows every secret. O the One who wards off every affliction as You will, O Generous in forgiveness, O the One who perfects pardon.

Grant me death upon the creed of Ibrahim and his natural disposition, upon the religion of Muhammad and his Sunnah, and upon the best of fates. Cause me to die as a supporter of Your friends and an enemy of Your adversaries. O Allah {SWT}, protect me this year from every action, speech, or deed that distances me from You, and bring me closer to every action, speech, or deed that brings me closer to You in this year, O Most Merciful of the merciful.

Prevent me from every action, speech, or deed of mine that I fear will lead to an evil consequence or earn Your wrath upon me. I seek to avoid anything that causes You to turn away Your noble face from me or that diminishes my portion with You. O Most Compassionate, Most Merciful.

O Allah {SWT}, in the coming year, place me in Your protection, under Your care, and in Your shelter. Envelop me in the shield of Your wellbeing and bestow upon me Your honor. Exalted is Your might, and glorified is Your praise. There is no deity other than You.

O Allah {SWT}, make me among those who follow the righteous who have passed away among Your friends and join me with them. Make me submissive to those who truly proclaim the truth about You among them.

I seek refuge in You, my God, from my sins enveloping me, from my injustices, my excesses upon myself, and my indulgence in desires and preoccupation with worldly passions. I fear these might separate me from Your mercy and pleasure. Let me not become forgotten by You or exposed to Your wrath and punishment.

O Allah {SWT}, guide me to every righteous deed that pleases You and brings me closer to You. Grant me proximity to You. Protect me from harm in this year, and save me from all afflictions, difficulties, and adversities.

Complete Your blessings upon me, and let me end this year in a state of Your pleasure and mercy. O Most Merciful of the merciful.

O my God, I seek Your refuge from my sins enveloping me, from my injustices, my excessiveness against myself, my following of my desires, and my preoccupation with my worldly passions, lest these become a barrier between me and Your mercy and pleasure. I fear becoming forgotten in Your sight and subjected to Your wrath and punishment.

O Allah {SWT}, guide me to every righteous action that earns Your pleasure and draws me closer to You. O Allah {SWT}, as You protected Your Prophet Muhammad—Your blessings be upon him and his family—from the horrors of his enemies, alleviated his worries, removed his distress, fulfilled Your promise to him, and honored Your covenant with him, I beseech You to protect me in the same way from the hardships, afflictions, illnesses, trials, evils, sorrows, and financial difficulties of this year.

Grant me, by Your mercy, complete wellbeing through the continuity of Your blessings until the end of my life. I ask You as one who has erred, wronged, submitted, and confessed, to forgive my

past sins, which were witnessed by Your guardians, recorded by Your noble angels, and counted against me. I beseech You, O Allah {SWT}, to shield me from sins for the remainder of my life until my appointed end.
O Allah {SWT}, Most Compassionate, Most Merciful, send Your blessings upon Muhammad and the family of Muhammad. Grant me everything I have asked and hoped for from You, for You have commanded me to call upon You and have promised to respond. O Most Merciful of the merciful.”

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A’mal, Part 1, p. 45 • Bihar Al-Anwar, Vol. 94, p. 340

1849 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَدْعُو بِهَذَا اَلدُّعَاءِ فِي شَهْرِ رَمَضَانَ « اَللَّهُمَّ هَذَا شَهْرُ رَمَضَانَ اَلَّذِي أَنْزَلْتَ فِيهِ اَلْقُرْآنَ وَ هَذَا شَهْرُ اَلصِّيَامِ وَ هَذَا شَهْرُ اَلْإِنَابَةِ وَ هَذَا شَهْرُ اَلتَّوْبَةِ وَ هَذَا شَهْرُ اَلْمَغْفِرَةِ وَ اَلرَّحْمَةِ وَ هَذَا شَهْرُ اَلْعِتْقِ مِنَ اَلنَّارِ وَ اَلْفَوْزِ بِالْجَنَّةِ اَللَّهُمَّ فَسَلِّمْهُ لِي وَ تَسَلَّمْهُ مِنِّي وَ أَعِنِّي عَلَيْهِ بِأَفْضَلِ عَوْنِكَ وَ وَفِّقْنِي فِيهِ لِطَاعَتِكَ وَ فَرِّغْنِي فِيهِ لِعِبَادَتِكَ وَ دُعَائِكَ وَ تِلاَوَةِ كِتَابِكَ وَ أَعْظِمْ لِي فِيهِ اَلْبَرَكَةَ وَ أَحْسِنْ لِي فِيهِ اَلْعَافِيَةَ وَ صَحِّحْ لِي فِيهِ بَدَنِي وَ أَوْسِعْ فِيهِ رِزْقِي وَ اِكْفِنِي فِيهِ مَا أَهَمَّنِي وَ اِسْتَجِبْ فِيهِ دُعَائِي وَ بَلِّغْنِي فِيهِ رَجَائِي اَللَّهُمَّ أَذْهِبْ عَنِّي فِيهِ اَلنُّعَاسَ وَ اَلْكَسَلَ وَ اَلسَّأْمَةَ وَ اَلْفَتْرَةَ وَ اَلْقَسْوَةَ وَ اَلْغَفْلَةَ وَ اَلْغِرَّةَ اَللَّهُمَّ جَنِّبْنِي فِيهِ اَلْعِلَلَ وَ اَلْأَسْقَامَ وَ اَلْهُمُومَ وَ اَلْأَحْزَانَ وَ اَلْأَعْرَاضَ وَ اَلْأَمْرَاضَ وَ اَلْخَطَايَا وَ اَلذُّنُوبَ وَ اِصْرِفْ عَنِّي فِيهِ اَلسُّوءَ وَ اَلْفَحْشَاءَ وَ اَلْجَهْدَ وَ اَلْبَلاَءَ وَ اَلتَّعَبَ وَ اَلْعَنَاءَ «إِنَّكَ سَمِيعُ اَلدُّعٰاءِ»

اَللَّهُمَّ أَعِذْنِي فِيهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ وَ هَمْزِهِ وَ لَمْزِهِ وَ نَفْثِهِ وَ نَفْخِهِ وَ وَسْوَاسِهِ وَ كَيْدِهِ وَ مَكْرِهِ وَ خَتْلِهِ وَ أَمَانِيِّهِ وَ خُدَعِهِ وَ غُرُورِهِ وَ فِتْنَتِهِ وَ خَيْلِهِ وَ رَجْلِهِ وَ شُرَكَائِهِ وَ أَحْزَابِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ أَخْدَانِهِ وَ أَشْيَاعِهِ وَ أَوْلِيَائِهِ وَ جَمِيعِ كَيْدِهِمْ اَللَّهُمَّ اُرْزُقْنِي فِيهِ تَمَامَ صِيَامِهِ وَ بُلُوغَ اَلْأَمَلِ فِي قِيَامِهِ وَ اِسْتِكْمَالَ مَا يُرْضِيكَ عَنِّي صَبْراً وَ إِيمَاناً وَ يَقِيناً وَ اِحْتِسَاباً ثُمَّ تَقَبَّلْ ذَلِكَ مِنِّي بِالْأَضْعَافِ اَلْكَثِيرَةِ وَ اَلْأَجْرِ اَلْعَظِيمِ اَللَّهُمَّ اُرْزُقْنِي فِيهِ اَلْجِدَّ وَ اَلاِجْتِهَادَ وَ اَلْقُوَّةَ وَ اَلنَّشَاطَ وَ اَلْإِنَابَةَ وَ اَلتَّوْبَةَ وَ اَلرَّغْبَةَ وَ اَلرَّهْبَةَ وَ اَلْجَزَعَ وَ اَلْخُشُوعَ وَ اَلرِّقَّةَ وَ صِدْقَ اَللِّسَانِ وَ اَلْوَجَلَ مِنْكَ وَ اَلرَّجَاءَ لَكَ وَ اَلتَّوَكُّلَ عَلَيْكَ وَ اَلثِّقَةَ بِكَ وَ اَلْوَرَعَ عَنْ مَحَارِمِكَ مَعَ صَالِحِ اَلْقَوْلِ وَ مَقْبُولِ اَلسَّعْيِ،

[وَ اِسْتِكْمَالِ مَا يُرْضِيكَ فِيهِ عَنِّي صَبْراً وَ يَقِيناً وَ إِيمَاناً وَ اِحْتِسَاباً ثُمَّ تَقَبَّلْ ذَلِكَ مِنِّي بِالْأَضْعَافِ اَلْكَثِيرَةِ وَ اَلْأَجْرِ اَلْعَظِيمِ اَللَّهُمَّ اُرْزُقْنِي فِيهِ اَلْجِدَّ وَ اَلاِجْتِهَادَ وَ اَلْقُوَّةَ وَ اَلنَّشَاطَ وَ اَلْإِنَابَةَ وَ اَلتَّوْبَةَ وَ اَلرَّغْبَةَ وَ اَلرَّهْبَةَ وَ اَلْجَزَعَ وَ اَلْخُشُوعَ وَ اَلرِّقَّةَ وَ صِدْقَ اَللِّسَانِ وَ اَلْوَجَلَ مِنْكَ وَ اَلرَّجَاءَ لَكَ وَ اَلتَّوَكُّلَ عَلَيْكَ وَ اَلثِّقَةَ بِكَ وَ اَلْوَرَعَ عَنْ مَحَارِمِكَ مَعَ صَالِحِ اَلْقَوْلِ وَ مَقْبُولِ اَلسَّعْيِ وَ اِسْتِكْمَالَ مَا يُرْضِيكَ فِيهِ عَنِّي صَبْراً وَ يَقِيناً وَ إِيمَاناً وَ اِحْتِسَاباً ثُمَّ تَقَبَّلْ ذَلِكَ مِنِّي بِالْأَضْعَافِ اَلْكَثِيرَةِ وَ اَلْأَجْرِ اَلْعَظِيمِ اَللَّهُمَّ اُرْزُقْنِي فِيهِ اَلْجِدَّ وَ اَلاِجْتِهَادَ وَ اَلْقُوَّةَ

وَ اَلنَّشَاطَ وَ اَلْإِنَابَةَ وَ اَلتَّوْبَةَ وَ اَلرَّغْبَةَ وَ اَلرَّهْبَةَ وَ اَلْجَزَعَ وَ اَلرِّقَّةَ] وَ مَرْفُوعِ اَلْعَمَلِ وَ مُسْتَجَابِ اَلدُّعَاءِ وَ لاَ تَحُلْ بَيْنِي وَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ بِعَرَضٍ وَ لاَ مَرَضٍ وَ لاَ هَمٍّ بِرَحْمَتِكَ يَا أَرْحَمَ اَلرَّاحِمِينَ ».

Hadith.1849 - Imam Zain al-Abidin Ali ibn al-Hussein {a.s} used to recite this supplication in the Month of Ramadan:
"O Allah {SWT}, this is the Month of Ramadan, in which You revealed the Quran. This is the month of fasting, the month of turning back to You, the month of repentance, the month of forgiveness and mercy, the month of deliverance from the fire, and the month of attaining paradise.
O Allah {SWT}, safeguard it for me and accept it from me. Aid me in it with Your best assistance, grant me success in obeying You, and free me for worshiping You, supplicating to You, and reciting Your Book. Magnify its blessings for me, perfect well-being for me in it, strengthen my body in it, expand my sustenance in it, suffice me in it from what worries me, answer my supplication in it, and fulfill my hopes in it.
O Allah {SWT}, remove from me in it drowsiness, laziness, weariness, weakness, hardness of the heart, heedlessness, and deception.
O Allah {SWT}, keep me away in it from illnesses, ailments, worries, sorrows, troubles, diseases, errors, and sins. Divert from me in it evil, indecency, hardship, affliction, exhaustion, and toil.
Indeed, You are the Hearer of supplications."
"O Allah {SWT}, protect me in it from the accursed Shaytan, from his insinuations, mockery, whispers, delusions, arrogance, schemes, trickery, false promises, deception, and trials, as well as his cavalry, infantry, allies, parties, helpers, followers, companions, supporters, and all their devious plans.
O Allah {SWT}, grant me in it the completion of its fasts, the attainment of hopes in its night prayers, and the perfection of what pleases You from me with patience, faith, certainty, and sincere expectation of reward. Then accept it from me with multiplied rewards and great recompense.
O Allah {SWT}, grant me in it diligence, striving, strength, energy, repentance, turning to You, longing for You, fear of You, weeping out of Your awe, humility, tenderness, truthful speech, trembling before You, hope in You, reliance upon You, trust in You, and piety in refraining from what You have prohibited, along with righteous words and acceptable deeds."
"[And the completion of what pleases You from me in it, with patience, certainty, faith, and the expectation of reward. Then accept that from me with multiplied rewards and great recompense.
O Allah {SWT}, grant me in it diligence, striving, strength, energy, repentance, turning to You, longing for You, fear of You, weeping out of awe for You, humility, tenderness, truthful speech, trembling before You, hope in You, reliance upon You, trust in You, and piety in refraining from what You have prohibited, along with righteous words and acceptable deeds.
And the completion of what pleases You from me in it, with patience, certainty, faith, and the expectation of reward. Then accept that from me with multiplied rewards and great recompense.
O Allah {SWT}, grant me in it diligence, striving, strength, energy, repentance, turning to You, longing for You, fear of You, weeping out of awe for You, humility, and tenderness.] And the elevation of deeds and the acceptance of supplications, and do not let anything come between me and these—neither affliction, nor illness, nor worry. By Your mercy, O Most Merciful of the merciful!"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 32 - CHAPTER ON SUPPLICATIONS AT THE TIME OF BREAKING THE FAST EACH NIGHT IN THE MONTH OF RAMADAN

بَابُ الْقَوْلِ عِنْدَ الْإِفْطَارِ كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ

HADITH 1850 – 1852

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1850 - كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَفْطَرَ قَالَ -: « اَللَّهُمَّ لَكَ صُمْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ اَلظَّمَأُ وَ اِبْتَلَّتِ اَلْعُرُوقُ وَ بَقِيَ اَلْأَجْرُ ».

Hadith.1850 - The Messenger of Allah {SWT} (peace be upon him and his family), when breaking his fast, would say:
"O Allah {SWT}, for You we fasted, and upon Your sustenance we have broken our fast. So accept it from us. The thirst has gone, the veins are quenched, and the reward remains."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 95 • Al-Muqni’ah, Part 1, p. 319 • Tahdhib Al-Ahkam, Vol. 4, p. 199 • Misbah Al-Mutahajjud, Vol. 2, p. 625 • Makarim al-Akhlaq, Part 1, p. 27 • Iqbal Al-A’mal, Part 1, p. 116 • The Safe Country, Part 1, p. 231 • Al-Wafi, Vol. 11, p. 248 • Wasa’il Al-Shi’a, Vol. 10, p. 147

1851 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَقُولُ كُلَّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِنْدَ اَلْإِفْطَارِ إِلَى آخِرِهِ: اَلْحَمْدُ لِلَّهِ اَلَّذِي أَعَانَنَا فَصُمْنَا وَ رَزَقَنَا فَأَفْطَرْنَا اَللَّهُمَّ تَقَبَّلْ مِنَّا وَ أَعِنَّا عَلَيْهِ وَ سَلِّمْنَا فِيهِ وَ تَسَلَّمْهُ مِنَّا فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ اَلْحَمْدُ لِلَّهِ اَلَّذِي قَضَى عَنَّا يَوْماً مِنْ شَهْرِ رَمَضَانَ ».

Hadith.1851 - Abu Basir narrated from Abu Abdullah {a.s} who said:
"You should say every night of the Month of Ramadan at the time of breaking the fast until its end: 'All praise belongs to Allah {SWT}, who helped us so we fasted, and provided for us so we broke our fast. O Allah {SWT}, accept it from us, assist us in it, and keep us safe in it. Accept it from us with ease and well-being from You. All praise belongs to Allah {SWT}, who completed for us a day of the Month of Ramadan.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 95 • Tahdhib Al-Ahkam, Vol. 4, p. 200 • Misbah Al-Mutahajjud, Vol. 2, p. 625 • The Safe Country, Part 1, p. 231 • Al-Misbah (by Al-Kafami) Vol. 1, p. 631 • Al-Wafi, Vol. 11, p. 248 • Wasa’il Al-Shi’a, Vol. 10, p. 147

1852 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «يُسْتَجَابُ دُعَاءُ اَلصَّائِمِ عِنْدَ اَلْإِفْطَارِ.

Hadith.1852 - Imam {a.s} said: "The supplication of the fasting person is answered at the time of breaking the fast."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 148

CHAPTER 33 - CHAPTER ON THE ETIQUETTES OF THE FASTING PERSON, WHAT INVALIDATES THE FAST, AND WHAT DOES NOT INVALIDATE IT

بَابُ آدَابِ الصِّائِمِ وَمَا يَنْقُضُ صَوْمَهُ وَمَا لَا يَنْقُضُهُ

HADITH 1853 – 1883

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيم

1853 - رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَضُرُّ اَلصَّائِمَ مَا صَنَعَ إِذَا اِجْتَنَبَ أَرْبَعَ خِصَالٍ اَلطَّعَامَ وَ اَلشَّرَابَ وَ اَلنِّسَاءَ وَ اَلاِرْتِمَاسَ فِي اَلْمَاءِ ».

Hadith.1853 - Muhammad ibn Muslim narrated from Abu Ja'far {a.s}, who said:
"The fasting person is not harmed by what he does as long as he avoids four things: eating, drinking, women, and immersing himself in water."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 318 • Al-Wafi, Vol. 11, p. 165

1854 - وَ فِي رِوَايَةِ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَلْكَذِبَ عَلَى اَللَّهِ وَ عَلَى اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ يُفَطِّرُ اَلصَّائِمَ ».

Hadith.1854 - In a narration from Mansur ibn Yunus, from Abu Basir, from Abu Abdullah {a.s}:
"Lying about Allah {SWT} and about the Imams {a.s} invalidates the fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 167 • Wasa’il Al-Shi’a, Vol. 10, p. 34

1855 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَ بَصَرُكَ وَ شَعْرُكَ وَ جِلْدُكَ وَ عَدَّدَ أَشْيَاءَ غَيْرَ هَذَا» وَ قَالَ «لاَ يَكُونُ يَوْمُ صَوْمِكَ كَيَوْمِ فِطْرِكَ ».

Hadith.1855 - Muhammad ibn Muslim narrated from Imam {a.s} that Imam {a.s} said:
"When you fast, let your hearing, your sight, your hair, and your skin also fast," and Imam mentioned other things besides these.
Imam {a.s} also said: "The day of your fast should not be like the day when you are not fasting."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 87 • Tahdhib Al-Ahkam, Vol. 4, p. 194 • Iqbal Al-A’mal, Part 1, p. 86 • Al-Wafi, Vol. 11, p. 221 • Wasa’il Al-Shi’a, Vol. 10, p. 161 • Bihar Al-Anwar, Vol. 94, p. 351 • Zad al-Ma'ad, Part 1, p. 78

1856 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى كَرِهَ لِي سِتَّ خِصَالٍ وَ كَرِهْتُهُنَّ لِلْأَوْصِيَاءِ مِنْ وُلْدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي أَحَدُهَا اَلرَّفَثُ فِي اَلصَّوْمِ ».

Hadith.1856 - The Prophet (peace be upon him and his family) said:
"Indeed, Allah {SWT}, Blessed and Exalted, has disliked six traits for me, and I have disliked them for the successors from among my progeny and their followers after me. One of them is indecency during fasting."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 89 • Tahdhib Al-Ahkam, Vol. 4, p. 195 • Al-Wafi, Vol. 11, p. 224 • Wasa’il Al-Shi’a, Vol. 10, p. 170

1857 - وَ رَوَى أَبُو بَصِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ اَلصِّيَامَ لَيْسَ مِنَ اَلطَّعَامِ وَ اَلشَّرَابِ وَحْدَهُ إِنَّ مَرْيَمَ قَالَتْ «إِنِّي نَذَرْتُ لِلرَّحْمٰنِ صَوْماً » أَيْ صَمْتاً فَاحْفَظُوا أَلْسِنَتَكُمْ وَ غُضُّوا أَبْصَارَكُمْ وَ لاَ تَحَاسَدُوا وَ لاَ تَنَازَعُوا فَإِنَّ اَلْحَسَدَ يَأْكُلُ اَلْإِيمَانَ كَمَا تَأْكُلُ اَلنَّارُ اَلْحَطَبَ».

Hadith.1857 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:
"Fasting is not limited to refraining from food and drink alone. Indeed, Maryam said, ‘I have vowed a fast to the Most Merciful’ (i.e., silence). So, guard your tongues, lower your gazes, do not envy one another, and do not quarrel. Indeed, envy consumes faith just as fire consumes wood."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 89 • Wasa’il Al-Shi’a, Vol. 10, p. 163 • Tafsir Nur Al-Thaqalayn, Part 3, p. 332 • Tafsir Kanz Al-Daqaiq, Part 8, p. 215

1858 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «عَلَيْكُمْ فِي شَهْرِ رَمَضَانَ بِكَثْرَةِ اَلاِسْتِغْفَارِ وَ اَلدُّعَاءِ فَأَمَّا اَلدُّعَاءُ فَيَدْفَعُ عَنْكُمُ اَلْبَلاَءَ وَ أَمَّا اَلاِسْتِغْفَارُ فَتُمْحَى بِهِ ذُنُوبُكُمْ ».

Hadith.1858 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"During the Month of Ramadan, engage abundantly in seeking forgiveness and supplication. As for supplication, it wards off affliction from you, and as for seeking forgiveness, it erases your sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 88 • The Virtues of the Three Months, Part 1, p. 76 • Al-Amali (by Al-Saduq) Vol. 1, p. 61 • Rawdat Al-Wa'ezin, Vol. 2, p. 340 • Al-Wafi, Vol. 11, p. 406 • Wasa’il Al-Shi’a, Vol. 10, p. 304 • Wasa’il Al-Shi’a, Vol. 10, p. 308 • Bihar Al-Anwar, Vol. 93, p. 378

1859 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لاَ تُنْشِدِ اَلشِّعْرَ بِلَيْلٍ وَ لاَ تُنْشِدْهُ فِي شَهْرِ رَمَضَانَ بِلَيْلٍ وَ لاَ نَهَارٍ» فَقَالَ لَهُ إِسْمَاعِيلُ يَا أَبَتَاهْ وَ إِنْ كَانَ فِينَا قَالَ عَلَيْهِ اَلسَّلاَمُ «وَ إِنْ كَانَ فِينَا ».

Hadith.1859 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Do not recite poetry at night, and do not recite it during the nights or days of Month of Ramadan."
Isma'il then asked him, "O my father, even if it is about us?"
Imam {a.s} replied, "Even if it is about us."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 88 • Tahdhib Al-Ahkam, Vol. 4, p. 195 • Tahdhib Al-Ahkam, Vol. 4, p. 319 • Al-Wafi, Vol. 11, p. 219 • Wasa'il Al-Shi'a, Vol. 10, p. 169

1860 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا مِنْ عَبْدٍ صَائِمٍ يُشْتَمُ فَيَقُولُ إِنِّي صَائِمٌ سَلاَمٌ عَلَيْكَ لاَ أَشْتِمُكَ كَمَا تَشْتِمُنِي إِلاَّ قَالَ اَلرَّبُّ تَبَارَكَ وَ تَعَالَى اِسْتَجَارَ عَبْدِي بِالصَّوْمِ مِنْ شَرِّ عَبْدِي قَدْ أَجَرْتُهُ مِنَ اَلنَّارِ.

Hadith.1860 - The Prophet (peace be upon him and his family) said:
"If a fasting servant is insulted and responds by saying, 'I am fasting; peace be upon you. I will not insult you as you have insulted me,' the Lord {AZJ}, Blessed and Exalted, says: 'My servant has sought refuge through fasting from the evil of My servant; I have granted him protection from the Fire.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 88 • Al-Wafi, Vol. 11, p. 223 • Wasa'il Al-Shi'a, Vol. 10, p. 167

1861 - وَ سَمِعَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِمْرَأَةً تَسُبُّ جَارِيَةً لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِطَعَامٍ فَقَالَ لَهَا «كُلِي» فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ «كَيْفَ تَكُونِينَ صَائِمَةً وَ قَدْ سَبَبْتِ جَارِيَتَكِ إِنَّ اَلصَّوْمَ لَيْسَ مِنَ اَلطَّعَامِ وَ اَلشَّرَابِ فَقَطْ ».

Hadith.1861 - The Messenger of Allah {SWT} (peace be upon him and his family) heard a woman insulting her servant while she was fasting. The Messenger of Allah {SWT} (peace be upon him and his family) called for food and said to her, "Eat."
She replied: "I am fasting."
He {saws} said: "How can you be fasting when you have insulted your servant? Indeed, fasting is not merely abstaining from food and drink."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1862 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَ بَصَرُكَ مِنَ اَلْحَرَامِ وَ اَلْقَبِيحِ وَ دَعِ اَلْمِرَاءَ وَ أَذَى اَلْخَادِمِ وَ لْيَكُنْ عَلَيْكَ وَقَارُ اَلصَّائِمِ وَ لاَ تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فِطْرِكَ ».

ولا بأس أن يحتجم الصائم في شهر رمضان كذلك رواه

Hadith.1862 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When you fast, let your hearing and your sight refrain from the unlawful and the reprehensible. Avoid argumentation and harming the servant. Let there be upon you the dignity of a fasting person, and do not make the day of your fast like the day of your breaking the fast."

[AL SADUQ]
There is also no harm in cupping (hijamah) for the fasting person during the Month of Ramadan, as it has been narrated.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 194 • Bihar Al-Anwar, Vol. 94, p. 351

1863 - اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّا إِذَا أَرَدْنَا أَنْ نَحْتَجِمَ فِي شَهْرِ رَمَضَانَ اِحْتَجَمْنَا بِاللَّيْلِ».

Hadith.1863 - Al-Halabi narrated from Abu Abdullah {a.s}, who said:
"When we wish to perform cupping (hijamah) during the Month of Ramadan, we do it at night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 186 • Wasa'il Al-Shi'a, Vol. 10, p. 79

1864 - قَالَ: وَ سَأَلْتُهُ أَ يَحْتَجِمُ اَلصَّائِمُ فَقَالَ «إِنِّي أَتَخَوَّفُ عَلَيْهِ مَا يَتَخَوَّفُ بِهِ عَلَى نَفْسِهِ» قَالَ قُلْتُ مَا [ذَا] تَتَخَوَّفُ عَلَيْهِ قَالَ «اَلْغَشْيَ أَنْ تَثُورَ بِهِ مِرَّةٌ» قُلْتُ أَ رَأَيْتَ إِنْ قَوِيَ عَلَى ذَلِكَ وَ لَمْ يَخْشَ شَيْئاً قَالَ «نَعَمْ إِنْ شَاءَ.

Hadith.1864 - He said: "I asked him, 'Can a fasting person perform cupping (hijamah)?'
Imam {a.s} replied: 'I fear for him what he might fear for himself.'
I asked: 'What do you fear for him?'
Imam {a.s} said: 'Fainting or the stirring of bile.'
I asked: 'What if he is strong enough and does not fear anything?'
Imam {a.s} said: 'Yes, if he wishes.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 109 • Tahdhib Al-Ahkam, Vol. 4, p. 261 • Al-Istibsar, Part 2, p. 91 • Al-Wafi, Vol. 11, p. 185 • Wasa'il Al-Shi'a, Vol. 10, p. 77

1865 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَكْرَهُ أَنْ يَحْتَجِمَ اَلصَّائِمُ خَشْيَةَ أَنْ يُغْشَى عَلَيْهِ فَيُفْطِرَ.

ولا بأس أن يكتحل الصائم بكحل فيه مسك ولا بأس أن يكتحل بالحضض ولا بأس بأن يستاك بالماء أو بالعود الرطب يجد طعمه، أي النهار شاء.

Hadith.1865 - Amir al-Mu'minin {a.s} disliked that a fasting person perform cupping (hijamah) out of fear that he might faint and thus break his fast.

[AL SADUQ]
There is no harm if the fasting person applies kohl containing musk, applies kohl with colocynth, or uses a tooth-stick (siwak) dipped in water or a moist stick that has a taste, at any time during the day.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 185 • Wasa’il Al-Shi’a, Vol. 10, p. 79

1866 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلْقَلْسِ أَ يُفَطِّرُ اَلصَّائِمَ فَقَالَ «لاَ».

ولا بأس بالمضمضة والاستنشاق للصائم، فإذا تمضمض واستنشق فلا يبلع ريقه حتى يبزق ثلاثا ، وإن تمضمض فدخل الماء حلقه فإن كان ذلك لوضوء الصلاة فلا قضاء عليه.

Hadith.1866 - Al-Ala narrated from Muhammad ibn Muslim, from Abu Ja'far {a.s}, that he was asked about regurgitation (qalas): "Does it invalidate the fast?"
Imam {a.s} said: "No."

[AL SADUQ]
There is no harm for the fasting person in rinsing the mouth or inhaling water into the nostrils. However, if he does so, he should not swallow his saliva until he spits three times. If water enters his throat while rinsing for ablution (wudu) for prayer, then there is no need for him to make up the fast.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1867 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ عَبِثَ بِالْمَاءِ يَتَمَضْمَضُ بِهِ مِنْ عَطَشٍ فَدَخَلَ حَلْقَهُ قَالَ «عَلَيْهِ قَضَاؤُهُ فَإِنْ كَانَ فِي وُضُوءٍ فَلاَ بَأْسَ بِهِ».

Hadith.1867 - Sama'ah ibn Mihran asked Abu Abdullah {a.s} about a man who played with water by rinsing his mouth due to thirst, and it entered his throat.
Imam {a.s} said: "He must make up his fast. However, if it was during ablution (wudu), there is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1868 - قَالَ: وَ سَأَلْتُهُ عَنِ اَلْقَيْءِ فِي شَهْرِ رَمَضَانَ قَالَ «إِنْ كَانَ شَيْءٌ يَذْرَعُهُ فَلاَ بَأْسَ وَ إِنْ كَانَ شَيْءٌ يُكْرِهُ عَلَيْهِ نَفْسَهُ فَقَدْ أَفْطَرَ وَ عَلَيْهِ اَلْقَضَاءُ ».

Hadith.1868 - He said: I asked him about vomiting during the Month of Ramadan.
Imam {a.s} said: "If it happens involuntarily, there is no harm. However, if he forces himself to vomit, then his fast is invalidated, and he must make it up."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1869 - وَ سَأَلَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ اَلْبَزَنْطِيُّ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَحْتَقِنُ تَكُونُ بِهِ اَلْعِلَّةُ فِي شَهْرِ رَمَضَانَ فَقَالَ «اَلصَّائِمُ لاَ يَجُوزُ لَهُ أَنْ يَحْتَقِنَ ».

ولا يجوز للصائم أن يستعط ولا بأس أن يصب الدواء في اذنه ، ولا بأس أن يزق الفرخ ويمضغ الخبز للرضيع من غير أن يبلع شيئا ولا بأس بأن يشم الطيب إلا المسحوق منه فإنه يصعد إلى دماغه ، ولا بأس بأن يذوق الطباخ المرق وهو صائم بلسانه من غير أن يبلعه ليعرف حلوه من حامضه.

Hadith.1869 - Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti asked Abu al-Hasan al-Ridha {a.s} about a man who uses an enema due to illness during the Month of Ramadan.
Imam {a.s} said: "A fasting person is not permitted to use an enema."

[AL SADUQ]
A fasting person is also not allowed to apply medicine through the nostrils. However, there is no harm in pouring medicine into the ear, feeding a bird, or chewing bread for an infant without swallowing anything. There is no harm in smelling perfumes, except powdered ones, as they ascend to the brain. Similarly, there is no harm for a cook to taste broth with his tongue to determine its sweetness or sourness, as long as he does not swallow it.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1870 - وَ رُوِيَ عَنْ مَنْصُورِ بْنِ حَازِمٍ أَنَّهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَجْعَلُ اَلنَّوَاةَ فِي فِيهِ وَ هُوَ صَائِمٌ قَالَ «لاَ» قُلْتُ فَيَجْعَلُ اَلْخَاتَمَ قَالَ «نَعَمْ».

ومن احتلم بالنهار في شهر رمضان فليتم صيامه ولا قضاء عليه.

Hadith.1870 - It was narrated from Mansur ibn Hazim that he said:
"I asked Abu Abdullah {a.s} about a man who places a date seed in his mouth while fasting.
Imam {a.s} said: 'No.'
I then asked: 'What about placing a ring?'
Imam {a.s} said: 'Yes.'"

[AL SADUQ]
If someone has a wet dream during the day in the Month of Ramadan, he should complete his fast, and there is no need for him to make it up.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 202 • Wasa'il Al-Shi'a, Vol. 10, p. 110

1871 - وَ رَوَى عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلصَّائِمِ يَنْزِعُ ضِرْسَهُ قَالَ «لاَ وَ لاَ يُدْمِي فَمَهُ ».

Hadith.1871 - Ammar ibn Musa al-Sabati narrated from Abu Abdullah {a.s} regarding a fasting person who extracts a tooth.
Imam {a.s} said: "No, and his mouth should not bleed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1872 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ رَاشِدٍ أَنَّهُ قَالَ: كَانَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِذَا صَامَ تَطَيَّبَ بِالطِّيبِ وَ يَقُولُ «اَلطِّيبُ تُحْفَةُ اَلصَّائِمِ ».

Hadith.1872 - It was narrated from Hasan ibn Rashid that he said:
"When Abu Abdullah {a.s} fasted, he would apply perfume and say, 'Perfume is a gift for the fasting person.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 113 • Tahdhib Al-Ahkam, Vol. 4, p. 265 • Al-Wafi, Vol. 11, p. 205 • Wasa'il Al-Shi'a, Vol. 10, p. 92 • Bihar Al-Anwar, Vol. 47, p. 54 • A'lam al-Uloom, Vol. 20, p. 148

1873 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَدْخُلُ اَلْحَمَّامَ وَ هُوَ صَائِمٌ فَقَالَ «لاَ بَأْسَ مَا لَمْ يَخْشَ ضَعْفاً».

ولا بأس بالقبلة للصائم للشيخ الكبير، فأما الشاب الشبق فلا، فإنه لا يؤمن أن تسبقه شهوته.

Hadith.1873 - Al-Ala narrated from Muhammad ibn Muslim, from Abu Ja'far {a.s}, that he was asked about a man entering the bathhouse while fasting.
Imam {a.s} said: "There is no harm as long as he does not fear weakness."

[AL SADUQ]
There is no harm in kissing for a fasting elderly man. However, as for a young man with strong desires, it is not allowed because it is not guaranteed that his desire will not overpower him.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 109 • Tahdhib Al-Ahkam, Vol. 4, p. 261 • Al-Wafi, Vol. 11, p. 187 • Wasa'il Al-Shi'a, Vol. 10, p. 81

1874 - وَ قَدْ سُئِلَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : عَنِ اَلرَّجُلِ يُقَبِّلُ اِمْرَأَتَهُ وَ هُوَ صَائِمٌ قَالَ «هَلْ هِيَ إِلاَّ رَيْحَانَةٌ يَشَمُّهَا».

وأفضل ذلك أن يتنزه الصائم عن القبلة.

Hadith.1874 - The Prophet (peace be upon him and his family) was asked about a man kissing his wife while he is fasting.
He {saws} said: "Is she anything but a fragrant flower to smell?"

[AL SADUQ]
However, it is better for the fasting person to avoid kissing altogether.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1875 - فَقَدْ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «أَ مَا يَسْتَحْيِي أَحَدُكُمْ أَنْ لاَ يَصْبِرَ يَوْماً إِلَى اَللَّيْلِ إِنَّهُ كَانَ يُقَالُ إِنَّ بَدْءَ اَلْقِتَالِ اَللِّطَامُ ».

ولو أن رجلا لصق بأهله في شهر رمضان فأدفق كان عليه عتق رقبة.

Hadith.1875 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Does one of you not feel ashamed that they cannot endure (fasting) until the evening? It was said in the past that the beginning of fighting is slapping."

[AL SADUQ]
If a man engages closely with his wife during the Month of Ramadan and ejaculates, he is obligated to free a slave.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 214

1876 - وَ سَأَلَ رِفَاعَةُ بْنُ مُوسَى أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ لاَمَسَ جَارِيَتَهُ فِي شَهْرِ رَمَضَانَ فَأَمْذَى قَالَ «إِنْ كَانَ حَرَاماً فَلْيَسْتَغْفِرِ اَللَّهَ اِسْتِغْفَارَ مَنْ لاَ يَعُودُ أَبَداً وَ يَصُومُ يَوْماً مَكَانَ يَوْمٍ ».

Hadith.1876 - Rifa'ah ibn Musa asked Abu Abdullah {a.s} about a man who touched his female servant during the Month of Ramadan and emitted pre-ejaculatory fluid (madhy).
Imam {a.s} said: "If it was unlawful, then he must seek Allah's {SWT} forgiveness with the repentance of one who will never repeat it, and he must fast one day in place of that day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1877 - وَ سَأَلَهُ سَمَاعَةُ : عَنِ اَلرَّجُلِ يَلْصَقُ بِأَهْلِهِ فِي شَهْرِ رَمَضَانَ فَقَالَ «مَا لَمْ يَخَفْ عَلَى نَفْسِهِ فَلاَ بَأْسَ.

Hadith.1877 - Sama'ah asked Imam {a.s} about a man who closely interacts with his wife during the Month of Ramadan.
Imam {a.s} said: "As long as he does not fear for himself, there is no harm."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1878 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفَيْضِ اَلتَّيْمِيُّ عَنِ اِبْنِ رِئَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : يَنْهَى عَنِ اَلنَّرْجِسِ لِلصَّائِمِ فَقُلْتُ جُعِلْتُ فِدَاكَ وَ لِمَ قَالَ «لِأَنَّهُ رَيْحَانُ اَلْأَعَاجِمِ».

Hadith.1878 - Muhammad ibn al-Faydh al-Taymi narrated from Ibn Ri'ab, who said:
"I heard Abu Abdullah {a.s} forbidding the use of narcissus (nargis) for the fasting person.
I asked: 'May I be your ransom, why?'
Imam {a.s} replied: "Because it is the fragrant herb of the non-Arabs (al-A'jam)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1879 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يَشَمُّ اَلرَّيْحَانَ قَالَ «لاَ» قِيلَ فَالصَّائِمُ قَالَ «لاَ» قِيلَ يَشَمُّ اَلصَّائِمُ اَلْغَالِيَةَ وَ اَلدُّخْنَةَ قَالَ «نَعَمْ» قِيلَ كَيْفَ حَلَّ لَهُ أَنْ يَشَمَّ اَلطِّيبَ وَ لاَ يَشَمَّ اَلرَّيْحَانَ قَالَ «لِأَنَّ اَلطِّيبَ سُنَّةٌ وَ اَلرَّيْحَانَ بِدْعَةٌ لِلصَّائِمِ ».

Hadith.1879 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a person in a state of Ihram smelling basil. Imam {a.s} said: "No."
Imam {a.s} was asked about a fasting person. Imam {a.s} said: "No."
Imam {a.s} was asked if a fasting person may smell perfume or incense. Imam {a.s} said: "Yes."
Imam {a.s} was asked: "How is it permissible for him to smell perfume but not basil?"
Imam {a.s} replied: "Because perfume is a Sunnah, while basil is an innovation for the fasting person."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 208 • Wasa'il Al-Shi'a, Vol. 10, p. 95

1880 - : وَ كَانَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ إِذَا صَامَ لاَ يَشَمُّ اَلرَّيْحَانَ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ «أَكْرَهُ أَنْ أُخَلِّطَ صَوْمِي بِلَذَّةٍ.

Hadith.1880 - Imam Jafar ibn Muhammad Al-Sadiq {a.s}, when fasting, would not smell basil. He was asked about this, and Imam {a.s} said: "I dislike mixing my fast with pleasure."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 208 • Wasa'il Al-Shi'a, Vol. 10, p. 95

1881 - وروي " أن من تطيب بطيب أول النهار وهو صائم لم يكد يفقد عقله ".

Hadith.1881 - It is narrated:
"Whoever applies perfume early in the day while fasting is unlikely to lose his sanity."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1882 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سَأَلَهُ عَنِ اَلرَّجُلِ يَجِدُ اَلْبَرْدَ أَ يَدْخُلُ مَعَ أَهْلِهِ فِي لِحَافٍ وَ هُوَ صَائِمٌ قَالَ «يَجْعَلُ بَيْنَهُمَا ثَوْباً».
وَ قَدْ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : «رُخْصَةً لِلشَّيْخِ فِي اَلْمُبَاشَرَةِ.

Hadith.1882 - Muhammad ibn Muslim narrated from Abu Ja'far {a.s} that he was asked about a man who feels cold. Can he share a blanket with his wife while fasting?
Imam {a.s} said: "He should place a cloth between them."
It is narrated from Abdullah ibn Sinan, from Imam {a.s}:
"[There is] a concession for the elderly in physical closeness." - permitting physical closeness for an elderly person.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 212 • Wasa’il Al-Shi’a, Vol. 10, p. 98

1883 - وَ سَأَلَ حَنَانُ بْنُ سَدِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلصَّائِمِ يَسْتَنْقِعُ فِي اَلْمَاءِ قَالَ «لاَ بَأْسَ وَ لَكِنْ لاَ يَغْمِسْ وَ اَلْمَرْأَةُ لاَ تَسْتَنْقِعُ فِي اَلْمَاءِ لِأَنَّهَا تَحْمِلُ اَلْمَاءَ بِقُبُلِهَا».

Hadith.1883 - Hanan ibn Sadir asked Abu Abdullah {a.s} about a fasting person immersing himself in water.
Imam {a.s} said: "There is no harm, but he should not submerge his head. As for a woman, she should not immerse herself in water because it may carry water into her private part."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 34 - CHAPTER ON WHAT IS OBLIGATORY FOR ONE WHO BREAKS THE FAST OR ENGAGES IN INTERCOURSE IN THE MONTH OF RAMADAN INTENTIONALLY OR FORGETFULLY

بَابُ مَا يَجِبُ عَلَى مَنْ أَفْطَرَ أَوْ جَامَعَ فِي شَهْرِ رَمَضَانَ مُتَعَمِّدًا أَوْ نَاسِيًا

HADITH 1884 – 1902

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

1884 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ مُتَعَمِّداً يَوْماً وَاحِداً مِنْ غَيْرِ عُذْرٍ قَالَ «يُعْتِقُ رَقَبَةً أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مِسْكِيناً فَإِنْ لَمْ يَقْدِرْ تَصَدَّقَ بِمَا يُطِيقُ ».

Hadith.1884 - Al-Hasan ibn Mahbub narrated from Abdullah ibn Sinan, from Abu Abdullah $^{\{a.s\}}$, regarding a man who deliberately broke his fast during the Month of Ramadan for one day without any excuse.
Imam $^{\{a.s\}}$ said: "He must free a slave, or fast for two consecutive months, or feed sixty poor people. If he cannot afford any of these, he should give charity to the extent of his ability."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 101 • Tahdhib Al-Ahkam, Vol. 4, p. 205 • Al-Istibsar, Part 2, p. 95 • Al-Wafi, Vol. 11, p. 271 • Wasa'il Al-Shi'a, Vol. 10, p. 44

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1885 - وَ رَوَى عَبْدُ اَلْمُؤْمِنِ بْنُ اَلْقَاسِمِ اَلْأَنْصَارِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ رَجُلاً أَتَى اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ هَلَكْتُ وَ أَهْلَكْتُ فَقَالَ «وَ مَا أَهْلَكَكَ » قَالَ أَتَيْتُ اِمْرَأَتِي فِي شَهْرِ رَمَضَانَ وَ أَنَا صَائِمٌ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَعْتِقْ رَقَبَةً» قَالَ لاَ أَجِدُ قَالَ «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ» قَالَ لاَ أُطِيقُ قَالَ «تَصَدَّقْ عَلَى سِتِّينَ مِسْكِيناً» قَالَ لاَ أَجِدُ فَأُتِيَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِعِذْقٍ فِي مِكْتَلٍ فِيهِ خَمْسَةَ عَشَرَ صَاعاً مِنْ تَمْرٍ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «خُذْهَا فَتَصَدَّقْ بِهَا» فَقَالَ وَ اَلَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجَ إِلَيْهِ مِنَّا فَقَالَ «خُذْهُ فَكُلْهُ أَنْتَ وَ أَهْلُكَ فَإِنَّهُ كَفَّارَةٌ لَكَ ».

Hadith.1885 - Abd al-Mu'min ibn al-Qasim al-Ansari narrated from Abu Ja'far $^{\{a.s\}}$:
"A man came to the Prophet (peace be upon him and his family) and said: 'I have perished, and I have ruined myself.'
The Prophet (peace be upon him and his family) asked: 'What has ruined you?'
The man replied: 'I had relations with my wife during the day in the Month of Ramadan while I was fasting.'
The Prophet (peace be upon him and his family) said: 'Free a slave.'
The man said: 'I cannot afford it.'

The Prophet (peace be upon him and his family) then said: 'Fast for two consecutive months.'
The man replied: 'I am unable to do that.'
The Prophet (peace be upon him and his family) said: 'Feed sixty poor people.'
The man said: 'I cannot afford that either.'
Then the Prophet (peace be upon him and his family) was given a basket containing fifteen sa' (a unit of measure) of dates. The Prophet (peace be upon him and his family) said: 'Take this and give it in charity.'
The man replied: 'By the One who sent you with the truth as a Prophet, there is no family between these two hills more in need of it than us.'
The Prophet (peace be upon him and his family) said: 'Take it, and eat it with your family, for it will serve as your expiation.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ma‘ani al-Akhbar, Part 1, p. 336 • Al-Wafi, Vol. 11, p. 272 • Wasa’il Al-Shi’a, Vol. 10, p. 46 • Bihar Al-Anwar, Vol. 93, p. 279

1886 - وَ فِي رِوَايَةِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلْمِكْتَلَ اَلَّذِي أُتِيَ بِهِ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ فِيهِ عِشْرُونَ صَاعاً مِنْ تَمْرٍ ».

Hadith.1886 - In the narration of Jamil ibn Darraj from Abu Abdullah {a.s}:
"The basket that was brought to the Prophet (peace be upon him and his family) contained twenty sa' of dates."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 273 • Wasa’il Al-Shi’a, Vol. 10, p. 47

1887 - وَ رَوَى إِدْرِيسُ بْنُ هِلاَلٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ قَالَ «عَلَيْهِ عِشْرُونَ صَاعاً مِنْ تَمْرٍ فَبِذَلِكَ أَمَرَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلرَّجُلَ اَلَّذِي أَتَاهُ فَسَأَلَهُ عَنْ ذَلِكَ.

Hadith.1887 - Idris ibn Hilal narrated from Abu Abdullah {a.s} that he was asked about a man who had relations with his wife during the Month of Ramadan.
Imam {a.s} said: "He must provide twenty sa' of dates. This is what the Prophet (peace be upon him and his family) instructed the man who came to him and asked about this matter."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 273 • Wasa’il Al-Shi’a, Vol. 10, p. 48

1888 - وَ رَوَى مُحَمَّدُ بْنُ اَلنُّعْمَانِ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ فَقَالَ «كَفَّارَتُهُ جَرِيبَانِ مِنْ طَعَامٍ وَ هُوَ عِشْرُونَ صَاعاً ».

Hadith.1888 - Muhammad ibn al-Nu'man narrated from Imam {a.s} that he was asked about a man who broke his fast for one day in the Month of Ramadan.
Imam {a.s} said: "His expiation is two jars (jariban) of food, which is equivalent to twenty sa'."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 322 • Al-Wafi, Vol. 11, p. 274 • Wasa'il Al-Shi'a, Vol. 10, p. 47

1889 - وَ فِي رِوَايَةِ اَلْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَتَى اِمْرَأَتَهُ وَ هُوَ صَائِمٌ وَ هِيَ صَائِمَةٌ فَقَالَ «إِنْ كَانَ اِسْتَكْرَهَهَا فَعَلَيْهِ كَفَّارَتَانِ وَ إِنْ كَانَتْ طَاوَعَتْهُ فَعَلَيْهِ كَفَّارَةٌ وَ عَلَيْهَا كَفَّارَةٌ وَ إِنْ كَانَ أَكْرَهَهَا فَعَلَيْهِ ضَرْبُ خَمْسِينَ سَوْطاً نِصْفِ اَلْحَدِّ وَ إِنْ كَانَتْ طَاوَعَتْهُ ضُرِبَ خَمْسَةً وَ عِشْرِينَ سَوْطاً وَ ضُرِبَتْ خَمْسَةً وَ عِشْرِينَ سَوْطاً ».

قال مصنف هذا الكتاب - رحمه الله -: لم أجد [شيئا في] ذلك في شئ من الأصول وإنما تفرد بروايته علي بن إبراهيم بن هاشم.

Hadith.1889 - In the narration of al-Mufaddal ibn Umar from Abu Abdullah {a.s} regarding a man who had relations with his wife while both were fasting, Imam {a.s} said:
"If he forced her, he must bear two expiations. If she consented, then he must bear one expiation and she must bear one expiation. If he forced her, he is to be lashed fifty times, half the prescribed punishment. If she consented, he is to be lashed twenty-five times, and she is to be lashed twenty-five times as well."

[AL SADUQ]
The compiler of this book—may Allah {SWT} have mercy on him—said: I did not find this narration in any of the primary sources; it is uniquely reported by Ali ibn Ibrahim ibn Hashim.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 103 • Al-Kafi, Vol. 7, p. 242 • Tahdhib Al-Ahkam, Vol. 4, p. 215 • Tahdhib Al-Ahkam, Vol. 10, p. 145 • Al-Wafi, Vol. 11, p. 277 • Wasa'il Al-Shi'a, Vol. 10, p. 56 • Wasa'il Al-Shi'a, Vol. 28, p. 377

1890 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدٍ اَلْعِجْلِيِّ قَالَ: سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ شَهِدَ عَلَيْهِ شُهُودٌ أَنَّهُ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ ثَلاَثَةَ أَيَّامٍ قَالَ «يُسْأَلُ هَلْ عَلَيْكَ فِي إِفْطَارِكَ فِي شَهْرِ رَمَضَانَ إِثْمٌ فَإِنْ قَالَ لاَ فَإِنَّ عَلَى اَلْإِمَامِ أَنْ يَقْتُلَهُ وَ إِنْ قَالَ نَعَمْ فَعَلَى اَلْإِمَامِ أَنْ يَنْهَكَهُ ضَرْباً ».

Hadith.1890 - Al-Hasan ibn Mahbub narrated from Hisham ibn Salim, from Burayd al-Ijli, who said:
Abu Ja'far {a.s} was asked about a man against whom witnesses testified that he broke his fast for three days during the Month of Ramadan.

Imam {a.s} said: "He is asked, 'Do you consider your breaking of the fast during Month of Ramadan to be a sin?' If he says, 'No,' then the Imam must execute him. If he says, 'Yes,' then the Imam must punish him with severe lashing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 103 • Al-Kafi, Vol. 7, p. 259 • Al-Muqni'ah, Part 1, p. 347 • Tahdhib Al-Ahkam, Vol. 4, p. 215 • Tahdhib Al-Ahkam, Vol. 10, p. 141 • Al-Wafi, Vol. 11, p. 277 • Al-Wafi, Vol. 15, p. 507 • Wasa'il Al-Shi'a, Vol. 10, p. 248

1891 - وَ فِي رِوَايَةِ سَمَاعَةٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أُخِذَ فِي شَهْرِ رَمَضَانَ وَ قَدْ أَفْطَرَ ثَلاَثَ مَرَّاتٍ وَ قَدْ رُفِعَ إِلَى اَلْإِمَامِ ثَلاَثَ مَرَّاتٍ قَالَ «فَيُقْتَلُ فِي اَلثَّالِثَةِ ».

Hadith.1891 - In the narration of Sama'ah from Abu Abdullah {a.s}, he said:
"I asked him about a man who was caught breaking his fast during the Month of Ramadan three times and was presented to the Imam three times.
Imam {a.s} said: 'He is executed on the third occasion.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 103 • Tahdhib Al-Ahkam, Vol. 4, p. 207 • Al-Wafi, Vol. 11, p. 278 • Wasa'il Al-Shi'a, Vol. 10, p. 249

1892 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ خَرَجَ رُوحُ اَلْإِيمَانِ مِنْهُ وَ مَنْ أَفْطَرَ فِي شَهْرِ رَمَضَانَ مُتَعَمِّداً فَعَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ وَ قَضَاءُ يَوْمٍ مَكَانَهُ وَ أَنَّى لَهُ بِمِثْلِهِ.

وأما الخبر الذي روي فيمن أفطر يوما من شهر رمضان متعمدا أن عليه ثلاث كفارات فإني أفتي به فيمن أفطر بجماع محرم عليه أو بطعام محرم عليه لوجود ذلك في روايات أبي الحسين الأسدي - رضي الله عنه - فيما ورد عليه من الشيخ أبي جعفر محمد بن عثمان العمري - قدس الله روحه -.

Hadith.1892 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever breaks a fast during the Month of Ramadan, the spirit of faith departs from him. Whoever intentionally breaks a fast in the month of Ramadan must offer one expiation and make up a day in its place. But how can he ever truly replace it?"

[AL SADUQ]
As for the report narrating that a person who intentionally breaks a fast during Month of Ramadan must offer three expiations, I issue a ruling for such a case only when the fast is broken through unlawful intercourse or unlawful food. This is based on the narrations of Abu al-Husayn al-Asadi (may Allah {SWT} be pleased with him) as reported from Sheikh Abu Ja'far Muhammad ibn Uthman al-Umari (may Allah {SWT} sanctify his soul).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 278

1893 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَسِيَ فَأَكَلَ وَ شَرِبَ ثُمَّ ذَكَرَ قَالَ «لاَ يُفْطِرُ إِنَّمَا هُوَ شَيْءٌ رَزَقَهُ اَللَّهُ فَلْيُتِمَّ صَوْمَهُ».

Hadith.1893 - Al-Halabi narrated from Abu Abdullah {a.s} that he was asked about a man who forgot and ate or drank, then remembered.
Imam {a.s} said: "His fast is not broken; it is something that Allah {SWT} has provided for him. Let him complete his fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 101 • Tahdhib Al-Ahkam, Vol. 4, p. 277 • Al-Wafi, Vol. 11, p. 285 • Wasa'il Al-Shi'a, Vol. 10, p. 50

1894 - وَ سَأَلَهُ عَمَّارُ بْنُ مُوسَى : عَنِ اَلرَّجُلِ يَنْسَى وَ هُوَ صَائِمٌ فَجَامَعَ أَهْلَهُ قَالَ «يَغْتَسِلُ وَ لاَ شَيْءَ عَلَيْهِ.

قال مصنف هذا الكتاب - رحمه الله -: وذلك في شهر رمضان وغيره ولا يجب فيه القضاء هكذا روي عن الأئمة عليهم السلام.

Hadith.1894 - Ammar ibn Musa asked Imam {a.s} about a man who forgets while fasting and has relations with his wife.
Imam {a.s} said: "He should perform ghusl (ritual bathing), and there is no penalty upon him."

[AL SADUQ]
The compiler of this book - may Allah {SWT} have mercy on him, said: This ruling applies to the Month of Ramadan and other fasts, and no makeup fast is required, as narrated from Imams {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1895 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُجْنِبُ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ ثُمَّ يَنْسَى أَنْ يَغْتَسِلَ حَتَّى يَمْضِيَ لِذَلِكَ جُمْعَةٌ أَوْ يَخْرُجَ شَهْرُ رَمَضَانَ قَالَ «عَلَيْهِ قَضَاءُ اَلصَّلاَةِ وَ اَلصَّوْمِ ».

Hadith.1895 - Ali ibn Ri'ab narrated from Ibrahim ibn Maymun, who said:
"I asked Abu Abdullah {a.s} about a man who becomes junub (in a state of ritual impurity) at night during the Month of Ramadan, then forgets to perform ghusl (ritual bathing) until a week passes or the Month of Ramadan ends.
Imam {a.s} said: 'He must make up the missed prayers and the fasts.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 106 • Al-Wafi, Vol. 11, p. 261 • Wasa'il Al-Shi'a, Vol. 10, p. 65 • Wasa'il Al-Shi'a, Vol. 10, p. 237

1896 - وَ رُوِيَ فِي خَبَرٍ آخَرَ: «أَنَّ مَنْ جَامَعَ فِي أَوَّلِ شَهْرِ رَمَضَانَ ثُمَّ نَسِيَ اَلْغُسْلَ حَتَّى خَرَجَ شَهْرُ رَمَضَانَ أَنَّ عَلَيْهِ أَنْ يَغْتَسِلَ وَ يَقْضِيَ صَلاَتَهُ وَ صَوْمَهُ إِلاَّ أَنْ يَكُونَ قَدِ اِغْتَسَلَ لِلْجُمُعَةِ فَإِنَّهُ يَقْضِي صَلاَتَهُ وَ صِيَامَهُ إِلَى ذَلِكَ اَلْيَوْمِ وَ لاَ يَقْضِي مَا بَعْدَ ذَلِكَ ».

Hadith.1896 - It is narrated in another report:
"If someone has intercourse at the beginning of the Month of Ramadan and then forgets to perform ghusl (ritual bathing) until the Month of Ramadan ends, he must perform ghusl and make up his prayers and fasts. However, if he performed ghusl for Jumu'ah (Friday prayer), then he only needs to make up his prayers and fasts up to that day and does not need to make up what comes after it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 262 • Wasa’il Al-Shi’a, Vol. 10, p. 238

1897 - وَ فِي رِوَايَةِ اِبْنِ أَبِي نَصْرٍ عَنْ أَبِي سَعِيدٍ اَلْقَمَّاطِ : أَنَّهُ سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَمَّنْ أَجْنَبَ فِي أَوَّلِ اَللَّيْلِ فِي شَهْرِ رَمَضَانَ فَنَامَ حَتَّى أَصْبَحَ قَالَ «لاَ شَيْءَ عَلَيْهِ وَ ذَلِكَ أَنَّ جَنَابَتَهُ كَانَتْ فِي وَقْتٍ حَلاَلٍ.

Hadith.1897 - In the narration of Ibn Abi Nasr from Abu Sa'id al-Qammat:
Abu Abdullah {a.s} was asked about someone who became junub (in a state of ritual impurity) at the beginning of the night in the Month of Ramadan and then slept until morning.
Imam {a.s} said: "There is no penalty upon him, as his state of janabah occurred during a permissible time."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 265 • Wasa’il Al-Shi’a, Vol. 10, p. 57

1898 - وَ رَوَى اِبْنُ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يُجْنِبُ فِي شَهْرِ رَمَضَانَ ثُمَّ يَسْتَيْقِظُ ثُمَّ يَنَامُ ثُمَّ يَسْتَيْقِظُ ثُمَّ يَنَامُ حَتَّى يُصْبِحَ قَالَ «يُتِمُّ صَوْمَهُ وَ يَقْضِي يَوْماً آخَرَ فَإِنْ لَمْ يَسْتَيْقِظْ حَتَّى يُصْبِحَ أَتَمَّ صَوْمَهُ وَ جَازَ لَهُ ».

Hadith.1898 - Ibn Abi Ya'fur narrated from Abu Abdullah {a.s}:
"I asked him about a man who becomes junub (in a state of ritual impurity) during the Month of Ramadan, wakes up, then sleeps again, wakes up, and then sleeps again until morning.
Imam {a.s} said: 'He should complete his fast but must make up another day. However, if he does not wake up until morning, he may complete his fast, and it is valid for him.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1899 - وَ سَأَلَهُ عَبْدُ اَللَّهِ بْنُ سِنَانٍ : عَنِ اَلرَّجُلِ يَقْضِي شَهْرَ رَمَضَانَ فَيُجْنِبُ مِنْ أَوَّلِ اَللَّيْلِ وَ لاَ يَغْتَسِلُ حَتَّى يَجِيءَ آخِرُ اَللَّيْلِ وَ هُوَ يَرَى أَنَّ اَلْفَجْرَ قَدْ طَلَعَ قَالَ «لاَ يَصُومُ ذَلِكَ اَلْيَوْمَ وَ يَصُومُ غَيْرَهُ ».

Hadith.1899 - Abdullah ibn Sinan asked Imam {a.s} about a man who is making up a fast for the Month of Ramadan. He becomes junub (in a state of ritual impurity) at the beginning of the night but does not perform ghusl until the end of the night, thinking that dawn has already broken.
Imam {a.s} said: "He should not fast that day but should fast on another day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 277 • Al-Wafi, Vol. 11, p. 263 • Wasa’il Al-Shi’a, Vol. 10, p. 67 • Bihar Al-Anwar, Vol. 80, p. 130

1900 - وَ سَأَلَهُ اَلْعِيصُ بْنُ اَلْقَاسِمِ : عَنِ اَلرَّجُلِ يَنَامُ فِي شَهْرِ رَمَضَانَ فَيَحْتَلِمُ ثُمَّ يَسْتَيْقِظُ ثُمَّ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ «لاَ بَأْسَ ».

Hadith.1900 - Al-'Is ibn al-Qasim asked Imam {a.s} about a man who sleeps during the Month of Ramadan, has a wet dream, wakes up, and then sleeps again before performing ghusl.
Imam {a.s} said: "There is no harm."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1901 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنْ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَامَ ثُمَّ ظَنَّ أَنَّ اَلشَّمْسَ قَدْ غَابَتْ وَ فِي اَلسَّمَاءِ غَيْمٌ فَأَفْطَرَ ثُمَّ إِنَّ اَلسَّحَابَ اِنْجَلَى فَإِذَا اَلشَّمْسُ لَمْ تَغِبْ قَالَ «قَدْ تَمَّ صَوْمُهُ وَ لاَ يَقْضِيهِ.

Hadith.1901 - Muhammad ibn al-Fudayl narrated from Abu al-Sabbah al-Kinani, who said:
"I asked Abu Abdullah {a.s} about a man who was fasting and thought the sun had set because the sky was cloudy, so he broke his fast. Then the clouds cleared, and it became evident that the sun had not yet set.
Imam {a.s} said: 'His fast is complete, and he does not need to make it up.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 270 • Al-Istibsar, Part 2, p. 115 • Al-Wafi, Vol. 11, p. 291 • Wasa’il Al-Shi’a, Vol. 10, p. 123

1902 - وَ رَوَى حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «وَقْتُ اَلْمَغْرِبِ إِذَا غَابَ اَلْقُرْصُ فَإِنْ رَأَيْتَهُ بَعْدَ ذَلِكَ وَ قَدْ صَلَّيْتَ أَعَدْتَ اَلصَّلاَةَ وَ مَضَى صَوْمُكَ وَ تَكُفُّ عَنِ اَلطَّعَامِ إِنْ كُنْتَ قَدْ أَصَبْتَ مِنْهُ شَيْئاً».

وكذلك روى زيد الشحام عن أبي عبد الله عليه السلام.

وبهذه الاخبار أفتي، ولا أفتي بالخبر الذي أوجب عليه القضاء لأنه رواية سماعة بن مهران وكان واقفيا.

Hadith.1902 - Hammad narrated from Hariz, from Zurara, who said that Abu Ja'far {a.s} said: "The time for Maghrib is when the disk of the sun disappears. If you see it again after that and you have already prayed, you must repeat the prayer, but your fast remains valid. Refrain from eating if you have consumed anything."

[AL SADUQ]
Similarly, Zaid al-Shahham narrated this from Abu Abdullah {a.s}.
Based on these reports, I issue rulings. I do not issue rulings based on the report that obligates making up the fast because it is narrated by Sama'ah ibn Mihran, who was a Waqifi.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 279 • Tahdhib Al-Ahkam, Part 2, p. 261 • Tahdhib Al-Ahkam, Vol. 4, p. 271 • Al-Istibsar, Part 2, p. 115 • Al-Wafi, Vol. 7, p. 260 • Al-Wafi, Vol. 11, p. 291 • Wasa’il Al-Shi’a, Vol. 4, p. 178 • Wasa’il Al-Shi’a, Vol. 10, p. 122

CHAPTER 35 - CHAPTER ON THE AGE AT WHICH CHILDREN ARE REQUIRED TO OBSERVE FASTING

بَابُ الْحَدِّ الَّذِي يُؤْخَذُ فِيهِ الصِّبْيَانُ بِالصَّوْمِ

HADITH 1903 – 1907

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1903 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلصَّبِيُّ يُؤْخَذُ بِالصِّيَامِ إِذَا بَلَغَ تِسْعَ سِنِينَ عَلَى قَدْرِ مَا يُطِيقُهُ فَإِنْ أَطَاقَ إِلَى اَلظُّهْرِ أَوْ بَعْدَهُ صَامَ إِلَى ذَلِكَ اَلْوَقْتِ فَإِذَا غَلَبَ عَلَيْهِ اَلْجُوعُ أَوِ اَلْعَطَشُ أَفْطَرَ».

Hadith.1903 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"A child is to be encouraged to fast when they reach nine years of age, according to their capacity. If they can fast until noon or a little beyond, they should do so. However, if hunger or thirst overwhelms them, they may break their fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 100 • Wasa’il Al-Shi’a, Vol. 10, p. 236

1904 - وَ رَوَى عَنْهُ إِسْمَاعِيلُ بْنُ مُسْلِمٍ أَنَّهُ قَالَ: «إِذَا أَطَاقَ اَلْغُلاَمُ صَوْمَ ثَلاَثَةِ أَيَّامٍ مُتَتَابِعَةٍ فَقَدْ وَجَبَ عَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ».

Hadith.1904 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} through Isma'il ibn Muslim that He said:
"If a boy is able to fast for three consecutive days, fasting the Month of Ramadan becomes obligatory upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 125

1905 - وَ سَأَلَهُ سَمَاعَةُ : عَنِ اَلصَّبِيِّ مَتَى يَصُومُ قَالَ «إِذَا قَوِيَ عَلَى اَلصِّيَامِ.

Hadith.1905 - Sama'ah asked Imam {a.s} about when a child should begin fasting.
Imam {a.s} said: "When he is strong enough to fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 125 • Al-Wafi, Vol. 11, p. 102 • Wasa’il Al-Shi’a, Vol. 10, p. 234 • Wasa’il Al-Shi’a, Vol. 10, p. 236

1906 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي كَمْ يُؤْخَذُ اَلصَّبِيُّ بِالصِّيَامِ قَالَ «مَا بَيْنَهُ وَ بَيْنَ خَمْسَ عَشْرَةَ سَنَةً أَوْ أَرْبَعَ عَشْرَةَ سَنَةً فَإِنْ هُوَ صَامَ قَبْلَ ذَلِكَ فَدَعْهُ وَ لَقَدْ صَامَ اِبْنِي فُلاَنٌ قَبْلَ ذَلِكَ فَتَرَكْتُهُ».

Hadith.1906 - In the narration of Mu'awiyah ibn Wahb, he said:
"I asked Abu Abdullah {a.s} at what age a child should be required to fast.
Imam {a.s} said: 'Between fourteen and fifteen years of age. If he fasts before that, let him be. My son so-and-so fasted before that age, and I left him to it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 125 • Al-Wafi, Vol. 11, p. 100 • Wasa'il Al-Shi'a, Vol. 10, p. 233

1907 - وَ فِي خَبَرٍ آخَرَ: «عَلَى اَلصَّبِيِّ إِذَا اِحْتَلَمَ اَلصِّيَامُ وَ عَلَى اَلْمَرْأَةِ إِذَا حَاضَتِ اَلصِّيَامُ ».

وهذه الأخبار كلها متفقة المعاني، يؤخذ الصبي بالصيام إذا بلغ تسع سنين إلى أربع عشرة سنة أو خمس عشرة سنة وإلى الاحتلام، وكذلك المرأة إلى الحيض، ووجوب الصوم عليهما بعد الاحتلام والحيض، وما قبل ذلك تأديب.

Hadith.1907 - In another report:
"A boy is required to fast when he reaches puberty, and a woman is required to fast when she menstruates."

[AL SADUQ]
These narrations are consistent in meaning. A boy is encouraged to fast from the age of nine until fourteen or fifteen years, or until he reaches puberty. Similarly, a woman is encouraged to fast until menstruation. Fasting becomes obligatory for both after puberty or menstruation, while before that, it is for discipline and training.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 101 • Wasa'il Al-Shi'a, Part 1, p. 45 • Wasa'il Al-Shi'a, Vol. 10, p. 237

CHAPTER 36 - CHAPTER ON FASTING UPON SIGHTING THE MOON AND BREAKING THE FAST UPON SIGHTING THE MOON

بَابُ الصِّوْمِ لِلرُّؤْيَةِ وَالْفِطْرِ لِلرُّؤْيَةِ

HADITH 1908 – 1921

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيم

1908 - رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا رَأَيْتُمُ اَلْهِلاَلَ فَصُومُوا وَ إِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا وَ لَيْسَ بِالرَّأْيِ وَ اَلتَّظَنِّي وَ لَيْسَ اَلرُّؤْيَةُ أَنْ يَقُومَ عَشَرَةُ نَفَرٍ يَنْظُرُونَ فَيَقُولَ وَاحِدٌ مِنْهُمْ هُوَ ذَا هُوَ ذَا وَ يَنْظُرَ تِسْعَةٌ فَلاَ يَرَوْنَهُ وَ لَكِنْ إِذَا رَآهُ وَاحِدٌ رَآهُ أَلْفٌ».

Hadith.1908 - Muhammad ibn Muslim narrated from Abu Ja'far {a.s}, who said:
"When you see the crescent, fast, and when you see it again, break your fast. This is not based on conjecture or speculation. Seeing the crescent does not mean that ten people look for it, and one of them says, 'There it is, there it is,' while the other nine do not see it. Rather, when one person sees it, it is as though a thousand have seen it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 77

1909 - وَ رَوَى اَلْفَضْلُ بْنُ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «لَيْسَ عَلَى أَهْلِ اَلْقِبْلَةِ إِلاَّ اَلرُّؤْيَةُ وَ لَيْسَ عَلَى اَلْمُسْلِمِينَ إِلاَّ اَلرُّؤْيَةُ.

Hadith.1909 - Al-Fadl ibn Uthman narrated from Abu Abdullah {a.s}, who said:
"There is no obligation upon the people of the Qiblah except seeing [the crescent], and there is no obligation upon the Muslims except seeing [the crescent]."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 77 • Answers of the people of Mosul, Part 1, p. 40 • Al-Muqni’ah, Part 1, p. 297 • Tahdhib Al-Ahkam, Vol. 4, p. 158 • Al-Istibsar, Part 2, p. 64 • Al-Wafi, Vol. 11, p. 118 • Wasa’il Al-Shi’a, Vol. 10, p. 255 • Bihar Al-Anwar, Vol. 93, p. 302 • Mustadrak Al-Wasail, Vol. 7, p. 405

1910 - وَ فِي رِوَايَةِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي اَلْعَبَّاسِ اَلْفَضْلِ بْنِ عَبْدِ اَلْمَلِكِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّوْمُ لِلرُّؤْيَةِ وَ اَلْفِطْرُ لِلرُّؤْيَةِ وَ لَيْسَ اَلرُّؤْيَةُ أَنْ يَرَاهُ وَاحِدٌ وَ لاَ اِثْنَانِ وَ لاَ خَمْسُونَ ».

Hadith.1910 - In the narration of al-Qasim ibn Uruwah from Abu al-Abbas al-Fadl ibn Abd al-Malik, from Abu Abdullah {a.s}, he said:
"Fasting is based on sighting [the crescent], and breaking the fast is based on sighting [the crescent]. Sighting is not determined by one person, nor two, nor fifty."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 156 • Al-Istibsar, Part 2, p. 63 • Al-Wafi, Vol. 11, p. 119 • Wasa’il Al-Shi’a, Vol. 10, p. 253 • Wasa’il Al-Shi’a, Vol. 10, p. 290 • Bihar Al-Anwar, Vol. 93, p. 302

1911 - وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا رَأَيْتُمُ اَلْهِلاَلَ فَأَفْطِرُوا أَوْ شَهِدَ عَلَيْهِ عَدْلٌ مِنَ اَلْمُسْلِمِينَ وَ إِنْ لَمْ تَرَوُا اَلْهِلاَلَ إِلاَّ مِنْ وَسَطِ اَلنَّهَارِ أَوْ آخِرِهِ فَ «أَتِمُّوا اَلصِّيَامَ إِلَى اَللَّيْلِ» فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلاَثِينَ لَيْلَةً ثُمَّ أَفْطِرُوا».

Hadith.1911 - In the narration of Muhammad ibn Qays from Abu Ja'far {a.s}, who said that Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, said:
"When you see the crescent, break your fast, or if a trustworthy Muslim testifies to seeing it, then break your fast. If you do not see the crescent except in the middle or the end of the day, then 'complete your fast until night.' If the crescent is obscured from you, count thirty nights and then break your fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Answers of the people of Mosul, Part 1, p. 28 • Tahdhib Al-Ahkam, Vol. 4, p. 158 • Tahdhib Al-Ahkam, Vol. 4, p. 177 • Al-Istibsar, Part 2, p. 64 • Al-Istibsar, Part 2, p. 73 • Al-Wafi, Vol. 11, p. 121 • Wasa’il Al-Shi’a, Vol. 10, p. 278

1912 - وَ فِي رِوَايَةِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ: «لاَ أُجِيزُ فِي رُؤْيَةِ اَلْهِلاَلِ إِلاَّ شَهَادَةَ رَجُلَيْنِ عَدْلَيْنِ.

Hadith.1912 - In the narration of al-Halabi from Abu Abdullah {a.s}, it is reported that Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, used to say:
"I do not accept the sighting of the crescent except with the testimony of two just men."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 180 • Al-Wafi, Vol. 11, p. 125 • Wasa’il Al-Shi’a, Vol. 10, p. 288

1913 - وَ سَأَلَهُ سَمَاعَةُ : عَنِ اَلْيَوْمِ فِي شَهْرِ رَمَضَانَ يُخْتَلَفُ فِيهِ قَالَ «إِذَا اِجْتَمَعَ أَهْلُ اَلْمِصْرِ عَلَى صِيَامِهِ لِلرُّؤْيَةِ فَاقْضِهِ إِذَا كَانَ أَهْلُ اَلْمِصْرِ خَمْسَمِائَةِ إِنْسَانٍ.

Hadith.1913 - Sama'ah asked Imam {a.s} about a day in the Month of Ramadan over which there is a dispute.
Imam {a.s} said: "If the people of the city agree to fast based on sighting [the crescent], then observe it. This applies if the population of the city is five hundred people."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 132

1914 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «لاَ تُقْبَلُ شَهَادَةُ اَلنِّسَاءِ فِي رُؤْيَةِ اَلْهِلاَلِ إِلاَّ شَهَادَةُ رَجُلَيْنِ عَدْلَيْنِ.

Hadith.1914 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, said:
"The testimony of women is not accepted for the sighting of the crescent; only the testimony of two just men is accepted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 180 • Tahdhib Al-Ahkam, Vol. 6, p. 269 • Al-Istibsar, Part 3, p. 30 • Al-Wafi, Vol. 11, p. 126 • Wasa'il Al-Shi'a, Vol. 10, p. 288 • Wasa'il Al-Shi'a, Vol. 27, p. 355 • Al-Fusul al-Muhimmah, Part 2, p. 162

1915 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَرَى اَلْهِلاَلَ فِي شَهْرِ رَمَضَانَ وَحْدَهُ لاَ يُبْصِرُهُ غَيْرُهُ أَ لَهُ أَنْ يَصُومَ قَالَ «إِذَا لَمْ يَشُكَّ فَلْيُفْطِرْ وَ إِلاَّ فَلْيَصُمْهُ مَعَ اَلنَّاسِ.

Hadith.1915 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who sees the crescent for the Month of Ramadan alone, and no one else sees it. Should he fast?
Imam {a.s} said: "If he has no doubt, let him break his fast. Otherwise, let him fast with the people."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1916 - وَ رَوَى مُحَمَّدُ بْنُ مُرَازِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا تَطَوَّقَ اَلْهِلاَلُ فَهُوَ لِلَيْلَتَيْنِ وَ إِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لِثَلاَثِ لَيَالٍ»

Hadith.1916 - Muhammad ibn Murazim narrated from his father, from Abu Abdullah {a.s}, who said:
"If the crescent appears surrounded by a halo, it is for two nights. If you can see the shadow of your head in it, it is for three nights."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 78 • Tahdhib Al-Ahkam, Vol. 4, p. 178 • Al-Istibsar, Part 2, p. 75 • Wasa'il Al-Shi'a, Vol. 10, p. 281

1917 - وَ رَوَى حَمَّادُ بْنُ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ اَلْحُرِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا غَابَ اَلْهِلاَلُ قَبْلَ اَلشَّفَقِ فَهُوَ لِلَيْلَةٍ وَ إِذَا غَابَ بَعْدَ اَلشَّفَقِ فَهُوَ لِلَيْلَتَيْنِ.

Hadith.1917 - Hammad ibn Isa narrated from Isma'il ibn al-Hurr, from Abu Abdullah {a.s}, who said:
"If the crescent sets before twilight, it is for one night. If it sets after twilight, it is for two nights."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 77 • Al-Kafi, Vol. 4, p. 78 • Tahdhib Al-Ahkam, Vol. 4, p. 178 • Al-Istibsar, Part 2, p. 75 • Iqbal Al-A'mal, Part 1, p. 16 • Iqbal Al-A'mal, Part 1, p. 16 • Awaali al-La'aali, Part 3, p. 142 • Al-Wafi, Vol. 11, p. 154 • Wasa'il Al-Shi'a, Vol. 10, p. 282

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1918 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا صَحَّ هِلاَلُ رَجَبٍ فَعُدَّ تِسْعَةً وَ خَمْسِينَ يَوْماً وَ صُمْ يَوْمَ اَلسِّتِّينَ.

Hadith.1918 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If the crescent of Rajab is confirmed, count fifty-nine days and fast on the sixtieth day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 77 • The Virtues of the Three Months, Part 1, p. 94 • Tahdhib Al-Ahkam, Vol. 4, p. 180 • Al-Istibsar, Part 2, p. 77 • Al-Wafi, Vol. 11, p. 153 • Wasa'il Al-Shi'a, Vol. 10, p. 285 • Wasa'il Al-Shi'a, Vol. 10, p. 285 • Wasa'il Al-Shi'a, Vol. 10, p. 298 • Bihar Al-Anwar, Vol. 93, p. 302

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1919 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا صُمْتَ شَهْرَ رَمَضَانَ فِي اَلْعَامِ اَلْمَاضِي فِي يَوْمٍ مَعْلُومٍ فَعُدَّ فِي اَلْعَامِ اَلْمُسْتَقْبَلِ مِنْ ذَلِكَ اَلْيَوْمِ خَمْسَةَ أَيَّامٍ وَ صُمْ يَوْمَ اَلْخَامِسِ ».

Hadith.1919 - Imam {a.s} said:
"If you fasted the Month of Ramadan on a specific day in the previous year, then in the following year count five days from that day and fast on the fifth day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 10, p. 284

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1920 - وَ رَوَى أَبَانُ بْنُ عُثْمَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ أَسَرَتْهُ اَلرُّومُ وَ لَمْ يَصِحْ لَهُ شَهْرُ رَمَضَانَ وَ لَمْ يَدْرِ أَيُّ شَهْرٍ هُوَ قَالَ «يَصُومُ شَهْراً يَتَوَخَّى وَ يَحْسُبُ فَإِنْ كَانَ اَلشَّهْرُ اَلَّذِي صَامَهُ قَبْلَ شَهْرِ رَمَضَانَ لَمْ يُجْزِئْهُ وَ إِنْ كَانَ بَعْدَ شَهْرِ رَمَضَانَ أَجْزَأَهُ ».

Hadith.1920 - Aban ibn Uthman narrated from Abd al-Rahman ibn Abi Abdullah, from Abu Abdullah {a.s}:
I asked him about a man who was captured by the Romans and did not know when the Month of Ramadan occurred.
Imam {a.s} said: "He should fast for a month, making an effort to estimate and calculate. If the month he fasted was before the Month of Ramadan, it does not suffice. However, if it was after the Month of Ramadan, it suffices."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 180 • Tahdhib Al-Ahkam, Vol. 4, p. 310 • Al-Wafi, Vol. 11, p. 159 • Wasa'il Al-Shi'a, Vol. 10, p. 276

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1921 - وَ سَأَلَهُ اَلْعِيصُ بْنُ اَلْقَاسِمِ : عَنِ اَلْهِلاَلِ إِذَا رَآهُ اَلْقَوْمُ جَمِيعاً فَاتَّفَقُوا عَلَى أَنَّهُ لِلَيْلَتَيْنِ أَ يَجُوزُ ذَلِكَ قَالَ «نَعَمْ».

Hadith.1921 - Al-'Is ibn al-Qasim asked Imam {a.s} about a situation where a group of people all see the crescent and agree that it is for two nights.
Imam {a.s} said: "Yes, it is permissible."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 37 - CHAPTER ON FASTING ON THE DAY OF DOUBT

بَابُ صَوْمِ يَوْمِ الشَّكِّ

HADITH 1922 – 1929

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1922 - سُئِلَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْيَوْمِ اَلْمَشْكُوكِ فِيهِ فَقَالَ «لَأَنْ أَصُومَ يَوْماً مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ ».

فيجوز أن يصام على أنه من شعبان فإن كان من شهر رمضان أجزأه، وإن كان من شعبان لم يضره، ومن صامه وهو شاك فيه فعليه قضاؤه وإن كان من شهر رمضان لأنه لا يقبل شئ من الفرائض إلا باليقين، ولا يجوز أن ينوي من يصوم يوم الشك أنه من شهر رمضان.

Hadith.1922 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} was asked about the day of doubt (the day when it is uncertain whether it is the last day of Sha'ban or the first day of Month of Ramadan).
Imam {a.s} said: "Fasting one day from Sha'ban is more beloved to me than breaking my fast for one day in the Month of Ramadan."

[AL SADUQ]
It is permissible to fast on that day with the intention that it is from Sha'ban. If it turns out to be from Month of Ramadan, the fast suffices; if it is from Sha'ban, it does no harm. However, if someone fasts on that day while in doubt and without proper intention, they must make up that day, even if it turns out to be from Month of Ramadan, because no obligatory acts are accepted without certainty. It is not permissible for someone fasting on the day of doubt to intend it as being from Month of Ramadan.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Virtues of the Three Months, Part 1, p. 106 • Wasa’il Al-Shi’a, Vol. 10, p. 28

1923 - لِأَنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَأَنْ أُفْطِرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَصُومَ يَوْماً مِنْ شَعْبَانَ أَزِيدُهُ فِي شَهْرِ رَمَضَانَ ».

Hadith.1923 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, said:
"Breaking my fast on one day in the Month of Ramadan is more beloved to me than fasting one day from Sha'ban and adding it to the Month of Ramadan."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Da’aim al-Islam, Part 1, p. 272 • Al-Wafi, Vol. 11, p. 105 • Al-Wafi, Vol. 11, p. 108 • Wasa’il Al-Shi’a, Vol. 10, p. 28 • Mustadrak Al-Wasail, Vol. 7, p. 320

1924 - وَ سَأَلَ بَشِيرٌ اَلنَّبَّالُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ صَوْمِ يَوْمِ اَلشَّكِّ فَقَالَ «صُمْهُ فَإِنْ كَانَ مِنْ شَعْبَانَ كَانَ تَطَوُّعاً وَ إِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وُفِّقْتَ لَهُ».

Hadith.1924 - Bashir al-Nabbal asked Abu Abdullah {a.s} about fasting on the day of doubt.
Imam {a.s} said: "Fast it. If it turns out to be from Sha'ban, it is a voluntary fast, and if it turns out to be from Month of Ramadan, then it is a day you were fortunate to have fasted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1925 - وَ سَأَلَهُ عَبْدُ اَلْكَرِيمِ بْنُ عَمْرٍو فَقَالَ: إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ أَصُومَ حَتَّى يَقُومَ اَلْقَائِمُ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «لاَ تَصُمْ فِي اَلسَّفَرِ وَ لاَ فِي اَلْعِيدَيْنِ وَ لاَ فِي أَيَّامِ اَلتَّشْرِيقِ وَ لاَ اَلْيَوْمِ اَلَّذِي يُشَكُّ فِيهِ ».

ومن كان في بلد فيه سلطان فالصوم معه والفطر معه لان في خلافه دخولا في نهي الله عز وجل حيث يقول: "﴿ ولا تلقوا بأيديكم إلى التهلكة ﴾".

Hadith.1925 - Abd al-Karim ibn Amr asked Imam {a.s}: "I have made a vow upon myself to fast until the Qa'im {a.s} rises."
Imam {a.s} said: "Do not fast during travel, on the two Eids, on the days of Tashriq, or on the day of doubt."

[AL SADUQ]
For someone living in a place under a ruler, they should fast and break their fast with the community, as opposing this could lead to violating Allah's {SWT} command, as He says:
"And do not throw [yourselves] with your [own] hands into destruction." (Surah Al-Baqarah 2:195)

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1926 - وَ قَدْ رُوِيَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ أَنَّهُ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي اَلْيَوْمِ اَلَّذِي يَشُكُّ فِيهِ اَلنَّاسُ فَقَالَ «يَا غُلاَمُ اِذْهَبْ فَانْظُرْ أَ صَامَ اَلْأَمِيرُ أَمْ لاَ» فَذَهَبَ ثُمَّ عَادَ فَقَالَ لاَ فَدَعَا بِالْغَدَاءِ فَتَغَدَّيْنَا مَعَهُ.

Hadith.1926 - It is narrated from Isa ibn Abi Mansur, who said:
"I was with Abu Abdullah {a.s} on the day when people were uncertain (whether it was the first of Month of Ramadan or not).
Imam {a.s} said: 'O boy, go and see whether the Amir (ruler) has fasted or not.'
The boy went and returned, saying: ''No, he has not fasted.'
Then Imam {a.s} called for lunch, and we ate with him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1927 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَوْ قُلْتُ إِنَّ تَارِكَ اَلتَّقِيَّةِ كَتَارِكِ اَلصَّلاَةِ لَكُنْتُ صَادِقاً».

Hadith.1927 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If I were to say that abandoning taqiyyah (dissimulation) is like abandoning prayer, I would be truthful."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 158 • Wasa’il Al-Shi’a, Vol. 10, p. 131 • Mustadrak Al-Wasail, Vol. 12, p. 254

1928 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «لاَ دِينَ لِمَنْ لاَ تَقِيَّةَ لَهُ ».

Hadith.1928 - Imam {a.s} said:
"There is no religion for the one who has no taqiyyah (dissimulation)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ghurar Al-Hikam, Part 1, p. 784 • Ayoun Al-Hakam, Vol. 1, p. 541 • Jami al-Akhbar, Part 1, p. 95 • Wasa’il Al-Shi’a, Vol. 10, p. 131

1929 - وَ رَوَى عَبْدُ اَلْعَظِيمِ بْنُ عَبْدِ اَللَّهِ اَلْحَسَنِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ سَمِعْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلصَّوْمُ لِلرُّؤْيَةِ وَ اَلْفِطْرُ لِلرُّؤْيَةِ وَ لَيْسَ مِنَّا مَنْ صَامَ قَبْلَ اَلرُّؤْيَةِ لِلرُّؤْيَةِ وَ أَفْطَرَ قَبْلَ اَلرُّؤْيَةِ لِلرُّؤْيَةِ» قَالَ قُلْتُ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ فَمَا تَرَى فِي صَوْمِ يَوْمِ اَلشَّكِّ فَقَالَ «حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ قَالَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ «لَأَنْ أَصُومَ يَوْماً مِنْ شَهْرِ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ ».

قال مصنف هذا الكتاب - رحمه الله -: وهذا حديث غريب لا أعرفه إلا من طريق عبد العظيم بن عبد الله الحسني المدفون بالري في مقابر الشجرة وكان مرضيا - رضي الله عنه -.

Hadith.1929 - Abd al-Azim ibn Abdullah al-Hasani narrated from Sahl ibn Sa'd, who said:
"I heard al-Ridha {a.s} say: 'Fasting is based on the sighting [of the crescent], and breaking the fast is based on the sighting [of the crescent]. Whoever fasts before sighting the crescent for the sake of sighting, or breaks the fast before sighting the crescent for the sake of sighting, is not one of us.'"
I said to him: "O son of the Messenger of Allah {SWT}, what is your view on fasting the day of doubt?" Imam {a.s} said: "My father narrated to me from my grandfather, from his forefathers {a.s}, who said that Amir al-Mu'minin {a.s} said: 'Fasting one day of Sha'ban is more beloved to me than breaking my fast for one day in Month of Ramadan.'"

[AL SADUQ]

The compiler of this book—may Allah {SWT} have mercy on him—said: This is a unique narration that I only know through Abd al-Azim ibn Abdullah al-Hasani, who is buried in Rey in the Cemetery of the Tree and was trustworthy—may Allah {SWT} be pleased with him.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Virtues of the Three Months, Part 1, p. 63 • Al-Wafi, Vol. 11, p. 113 • Wasa'il Al-Shi'a, Vol. 10, p. 28 • Bihar Al-Anwar, Vol. 93, p. 303

CHAPTER 38 - CHAPTER ON A MAN WHO CONVERTS TO ISLAM AFTER PART OF THE MONTH OF RAMADAN HAS PASSED

بَابُ الرِّجُلِ يُسْلِمُ وَقَدْ مَضَى بَعْضُ شَهْرِ رَمَضَانَ

HADITH 1930 – 1931

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

1930 - سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ أَسْلَمَ فِي اَلنِّصْفِ مِنْ شَهْرِ رَمَضَانَ مَا عَلَيْهِ مِنْ صِيَامِهِ فَقَالَ «لَيْسَ عَلَيْهِ أَنْ يَصُومَ إِلاَّ مَا أَسْلَمَ فِيهِ وَ لَيْسَ عَلَيْهِ أَنْ يَقْضِيَ مَا قَدْ مَضَى مِنْهُ ».

Hadith.1930 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ was asked about a man who converted to Islam in the middle of the Month of Ramadan: What is required of him in terms of fasting?
Imam $^{\{a.s\}}$ said: "He is only required to fast the days remaining from when he became Muslim, and he is not obligated to make up the days that have already passed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1931 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْمٍ أَسْلَمُوا فِي شَهْرِ رَمَضَانَ وَ قَدْ مَضَى مِنْهُ أَيَّامٌ هَلْ عَلَيْهِمْ أَنْ يَصُومُوا مَا مَضَى مِنْهُ أَوْ يَوْمَهُمُ اَلَّذِي أَسْلَمُوا فِيهِ فَقَالَ «لَيْسَ عَلَيْهِمْ قَضَاءٌ وَ لاَ يَوْمُهُمُ اَلَّذِي أَسْلَمُوا فِيهِ إِلاَّ أَنْ يَكُونُوا أَسْلَمُوا فِيهِ قَبْلَ طُلُوعِ اَلْفَجْرِ ».

Hadith.1931 - Safwan ibn Yahya narrated from Al-'Is ibn al-Qasim, who said:
"I asked Abu Abdullah $^{\{a.s\}}$ about a group of people who converted to Islam during the Month of Ramadan after some days had passed. Are they required to fast the days that have passed, or the day they embraced Islam?
Imam $^{\{a.s\}}$ said: 'They are not required to make up the missed days or to fast on the day they embraced Islam, unless they embraced Islam before the break of dawn on that day.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 125 • Tahdhib Al-Ahkam, Vol. 4, p. 245 • Al-Istibsar, Part 2, p. 107 • Al-Wafi, Vol. 11, p. 330 • Wasa'il Al-Shi'a, Vol. 10, p. 327 • Bihar Al-Anwar, Vol. 80, p. 132

CHAPTER 39 - CHAPTER ON THE TIME WHEN BREAKING THE FAST BECOMES PERMISSIBLE AND PRAYER BECOMES OBLIGATORY

بَابُ الْوَقْتِ الَّذِي يَحِلُّ فِيهِ الْإِفْطَارُ وَتَجِبُ فِيهِ الصَّلَاةُ

HADITH 1932 – 1933

بِسۡمِ اللَّهِ الرَّحۡمَٰنِ الرَّحِيمِ

1932 - رَوَى عَمْرُو بْنُ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِذَا غَابَ اَلْقُرْصُ أَفْطَرَ اَلصَّائِمُ وَ دَخَلَ وَقْتُ اَلصَّلاَةِ.

وقال أبي - رضي الله عنه - في رسالته إلي: يحل لك الافطار إذا بدت ثلاثة أنجم وهي تطلع مع غروب الشمس.

وهي رواية أبان عن زرارة عن أبي جعفر عليه السلام.

Hadith.1932 - Amru ibn Shimr narrated from Jabir, from Abu Ja'far {a.s}, who said that the Messenger of Allah {SWT} (peace be upon him and his family) said:
"When the disk of the sun disappears, the fasting person may break their fast, and the time for prayer begins."

[AL SADUQ]
My father—may Allah {SWT} be pleased with him—in his letter to me said: It is permissible for you to break your fast when three stars appear, rising with the sunset.
This is also narrated by Aban from Zurara, from Abu Ja'far {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Virtues of the Three Months, Part 1, p. 94 • Al-Wafi, Vol. 11, p. 231 • Wasa'il Al-Shi'a, Vol. 4, p. 179 • Bihar Al-Anwar, Vol. 93, p. 278

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1933 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلْإِفْطَارِ قَبْلَ اَلصَّلاَةِ أَوْ بَعْدَهَا قَالَ «إِنْ كَانَ مَعَهُ قَوْمٌ يَخْشَى أَنْ يَحْبِسَهُمْ عَنْ عَشَائِهِمْ فَلْيُفْطِرْ مَعَهُمْ وَ إِنْ كَانَ غَيْرُ ذَلِكَ فَلْيُصَلِّ ثُمَّ لْيُفْطِرْ.

Hadith.1933 - Al-Halabi narrated from Abu Abdullah {a.s} that he was asked about breaking the fast before or after prayer.
Imam {a.s} said: "If he is with a group and fears delaying their dinner, let him break his fast with them. Otherwise, let him pray first, then break his fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 101 • Tahdhib Al-Ahkam, Vol. 4, p. 185 • Al-Wafi, Vol. 11, p. 245 • Wasa'il Al-Shi'a, Vol. 10, p. 149

CHAPTER 40 - CHAPTER ON THE TIME WHEN EATING AND DRINKING BECOME FORBIDDEN FOR THE FASTING PERSON AND THE MORNING PRAYER BECOMES PERMISSIBLE

بَابُ الْوَقْتِ الَّذِي يَحْرُمُ فِيهِ الْأَكْلُ وَالشُّرْبُ عَلَى الصَّائِمِ وَتَحِلُّ فِيهِ صَلاَةُ الْغَدَاةِ

HADITH 1934 – 1940

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيم

1934 - رَوَى عَاصِمُ بْنُ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ لَيْثٍ اَلْمُرَادِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ مَتَى يَحْرُمُ اَلطَّعَامُ عَلَى اَلصَّائِمِ وَ تَحِلُّ اَلصَّلاَةُ صَلاَةُ اَلْفَجْرِ فَقَالَ لِي «إِذَا اِعْتَرَضَ اَلْفَجْرُ فَكَانَ كَالْقُبْطِيَّةِ اَلْبَيْضَاءِ فَثَمَّ يَحْرُمُ اَلطَّعَامُ عَلَى اَلصَّائِمِ وَ تَحِلُّ اَلصَّلاَةُ صَلاَةُ اَلْفَجْرِ» قُلْتُ أَ فَلَسْنَا فِي وَقْتٍ إِلَى أَنْ يَطْلُعَ شُعَاعُ اَلشَّمْسِ قَالَ «هَيْهَاتَ أَيْنَ تَذْهَبُ بِكَ تِلْكَ صَلاَةُ اَلصِّبْيَانِ.

Hadith.1934 - Asim ibn Humayd narrated from Abu Basir Layth al-Muradi, who said:
"I asked Abu Abdullah {a.s}, 'When does food become forbidden for the fasting person, and when does the time for the Fajr prayer begin?'
Imam {a.s} said to me: 'When the dawn spreads and appears like a white cloth, at that point food becomes forbidden for the fasting person, and the time for the Fajr prayer begins.'
I said: 'Aren't we still within the time until the sun's rays appear?'
Imam {a.s} said: 'Far from it! Where are you going with this? That is the prayer of children!'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 185 • Wasa'il Al-Shi'a, Vol. 4, p. 209

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1935 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ وَ كُلُوا وَ اِشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ اَلْخَيْطُ اَلْأَبْيَضُ مِنَ اَلْخَيْطِ اَلْأَسْوَدِ مِنَ اَلْفَجْرِ ﴾» فَقَالَ «نَزَلَتْ فِي خَوَّاتِ بْنِ جُبَيْرٍ اَلْأَنْصَارِيِّ وَ كَانَ مَعَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْخَنْدَقِ وَ هُوَ صَائِمٌ وَ أَمْسَى عَلَى تِلْكَ اَلْحَالِ وَ كَانُوا قَبْلَ أَنْ تَنْزِلَ هَذِهِ اَلْآيَةُ إِذَا نَامَ أَحَدُهُمْ حَرُمَ عَلَيْهِ اَلطَّعَامُ فَجَاءَ خَوَّاتٌ إِلَى أَهْلِهِ حِينَ أَمْسَى فَقَالَ عِنْدَكُمْ طَعَامٌ فَقَالُوا لاَ تَنَمْ حَتَّى نَصْنَعَ لَكَ طَعَاماً فَاتَّكَى فَنَامَ قَالُوا قَدْ فَعَلْتَ قَالَ نَعَمْ فَبَاتَ عَلَى تِلْكَ اَلْحَالِ وَ أَصْبَحَ ثُمَّ غَدَا إِلَى اَلْخَنْدَقِ فَجَعَلَ يُغْشَى عَلَيْهِ فَمَرَّ بِهِ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمَّا رَأَى اَلَّذِي بِهِ أَخْبَرَهُ كَيْفَ كَانَ أَمْرُهُ فَأَنْزَلَ اَللَّهُ عَزَّ وَ جَلَّ: «وَ كُلُوا وَ اِشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ اَلْخَيْطُ اَلْأَبْيَضُ مِنَ اَلْخَيْطِ اَلْأَسْوَدِ مِنَ اَلْفَجْرِ» ».

Hadith.1935 - Abu Basir narrated from one of the Imams {a.s} regarding the verse of Allah {SWT}, the Exalted:
"And eat and drink until the white thread becomes distinct to you from the black thread of dawn" (Surah Al-Baqarah 2:187).
Imam {a.s} said: "This verse was revealed about Khawwat ibn Jubayr al-Ansari. He was with the Prophet (peace be upon him and his family) during the Battle of the Trench while fasting. Before this verse was revealed, if anyone slept at night, food became forbidden for them. Khawwat came to his family at night and asked: 'Do you have any food?' They said: 'Do not sleep until we prepare food for you.' He reclined and fell asleep. When they told him: 'You have already slept,' he replied, 'Yes, I did.' He remained in that state, fasting until the next day, and went to the trench, where he started to faint.
The Messenger of Allah {SWT} (peace be upon him and his family) passed by him, and when he saw his condition, he asked about his situation. Khawwat then explained what had happened. Then Allah {SWT}, the Exalted, revealed: *'And eat and drink until the white thread becomes distinct to you from the black thread of dawn.'"* (Surah Al-Baqarah 2:187).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 98 • Tahdhib Al-Ahkam, Vol. 4, p. 184 • Al-Wafi, Vol. 11, p. 227 • Tafsir al-Safi, Part 1, p. 225 • Wasa’il Al-Shi’a, Vol. 10, p. 112 • Tafsir al-Burhan, Vol. 1, p. 397 • Bihar Al-Anwar, Vol. 20, p. 267 • Tafsir Nur Al-Thaqalayn, Part 1, p. 172 • Interpretation of the Treasure of Minutes, Part 2, p. 252

1936 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ «◌ اَلْخَيْطُ اَلْأَبْيَضُ مِنَ اَلْخَيْطِ اَلْأَسْوَدِ مِنَ اَلْفَجْرِ ◌» فَقَالَ «بَيَاضُ اَلنَّهَارِ مِنْ سَوَادِ اَللَّيْلِ ».

Hadith.1936 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the verse:
"The white thread becomes distinct from the black thread of dawn" (Surah Al-Baqarah 2:187).
Imam {a.s} said: "It is the whiteness of the day separating from the darkness of the night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 84 • Wasa’il Al-Shi’a, Vol. 10, p. 113 • Tafsir al-Burhan, Vol. 1, p. 401 • Bihar Al-Anwar, Vol. 80, p. 131 • Bihar Al-Anwar, Vol. 93, p. 271 • Tafsir Nur Al-Thaqalayn, Part 1, p. 173 • Tafsir Kanz Al-Daqaiq, Part 2, p. 254 • Mustadrak Al-Wasail, Vol. 7, p. 345

1937 - وَ قَالَ فِي خَبَرٍ آخَرَ: «وَ هُوَ اَلْفَجْرُ اَلَّذِي لاَ شَكَّ فِيهِ.

Hadith.1937 - In another narration, Imam {a.s} said: "It is the dawn about which there is no doubt."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir Nur Al-Thaqalayn, Part 1, p. 173 • Tafsir Kanz Al-Daqaiq, Part 2, p. 254

1938 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ : عَنْ رَجُلَيْنِ قَامَا فَنَظَرَا إِلَى اَلْفَجْرِ فَقَالَ أَحَدُهُمَا هُوَ ذَا وَ قَالَ اَلْآخَرُ مَا أَرَى شَيْئاً قَالَ «فَلْيَأْكُلِ اَلَّذِي لَمْ يَتَبَيَّنْ لَهُ اَلْفَجْرُ وَ لْيَشْرَبْ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «◌ وَ كُلُوا وَ اِشْرَبُوا

حَتَّى يَتَبَيَّنَ لَكُمُ اَلْخَيْطُ اَلْأَبْيَضُ مِنَ اَلْخَيْطِ اَلْأَسْوَدِ مِنَ اَلْفَجْرِ ثُمَّ أَتِمُّوا اَلصِّيَامَ إِلَى اَللَّيْلِ ۝» قَالَ سَمَاعَةُ وَ سَأَلْتُهُ عَنْ رَجُلٍ أَكَلَ وَ شَرِبَ بَعْدَ مَا طَلَعَ اَلْفَجْرُ فِي شَهْرِ رَمَضَانَ فَقَالَ «إِنْ كَانَ قَامَ فَنَظَرَ فَلَمْ يَرَ اَلْفَجْرَ فَأَكَلَ ثُمَّ أَعَادَ اَلنَّظَرَ فَرَأَى اَلْفَجْرَ فَلْيُتِمَّ صَوْمَهُ وَ لاَ إِعَادَةَ عَلَيْهِ وَ إِنْ كَانَ قَامَ فَأَكَلَ وَ شَرِبَ ثُمَّ نَظَرَ إِلَى اَلْفَجْرِ فَرَآهُ قَدْ طَلَعَ فَلْيُتِمَّ صَوْمَهُ ذَلِكَ وَ يَقْضِي يَوْماً آخَرَ لِأَنَّهُ بَدَأَ بِالْأَكْلِ قَبْلَ اَلنَّظَرِ فَعَلَيْهِ اَلْإِعَادَةُ».

Hadith.1938 - Sama'ah ibn Mihran asked Imam {a.s} about two men who rose to check for dawn. One of them said, "There it is," while the other said, "I do not see anything."
Imam {a.s} said: "The one who does not see the dawn clearly may eat and drink because Allah {SWT}, the Exalted, says: *'And eat and drink until the white thread becomes distinct to you from the black thread of dawn; then complete the fast until the night'* (Surah Al-Baqarah 2:187)."
Sama'ah also asked him about a man who ate and drank after dawn had risen in the Month of Ramadan.
Imam {a.s} said: "If he rose, looked, and did not see the dawn, then ate, and afterward checked again and saw the dawn, he should complete his fast, and there is no need for him to make it up. But if he rose, ate and drank without looking, and then saw that the dawn had already risen, he must complete his fast for that day and also make up another day, because he began eating without checking first, so making up the fast is obligatory upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1939 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ خَرَجَ فِي شَهْرِ رَمَضَانَ وَ أَصْحَابُهُ يَتَسَحَّرُونَ فِي بَيْتٍ فَنَظَرَ إِلَى اَلْفَجْرِ فَنَادَاهُمْ أَنَّهُ قَدْ طَلَعَ اَلْفَجْرُ فَكَفَّ بَعْضٌ وَ ظَنَّ بَعْضٌ أَنَّهُ يَسْخَرُ فَأَكَلَ فَقَالَ «يُتِمُّ وَ يَقْضِي ».

Hadith.1939 - Safwan ibn Yahya narrated from Al-'Is ibn al-Qasim, who said:
"I asked Abu Abdullah {a.s} about a man who, during the Month of Ramadan, went out while his companions were taking suhoor (pre-dawn meal) in a house. He saw the dawn and called out to them, saying that the dawn had risen. Some of them stopped eating, while others thought he was joking and continued to eat.
Imam {a.s} said: 'They must complete their fast and make up another day.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 97 • Tahdhib Al-Ahkam, Vol. 4, p. 270 • Al-Wafi, Vol. 11, p. 288 • Wasa'il Al-Shi'a, Vol. 10, p. 118

1940 - وَ رَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ آمُرُ اَلْجَارِيَةَ لِتَنْظُرَ إِلَى اَلْفَجْرِ فَتَقُولُ لَمْ يَطْلُعْ بَعْدُ فَآكُلُ ثُمَّ أَنْظُرُ فَأَجِدُهُ قَدْ كَانَ طَلَعَ حِينَ نَظَرَتْ قَالَ «اِقْضِهِ أَمَا إِنَّكَ لَوْ كُنْتَ أَنْتَ اَلَّذِي نَظَرْتَ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ.

Hadith.1940 - Muhammad ibn Abi Umayr narrated from Mu'awiyah ibn Ammar, who said: "I asked Abu Abdullah {a.s}: 'I instruct a servant girl to check for the dawn, and she tells me that it has not risen yet, so I eat. Then I check and find that it had actually risen when she looked.' Imam {a.s} said: 'Make up that day. However, if you had been the one to check and it happened, there would be nothing upon you.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 118

CHAPTER 41 - CHAPTER ON THE EXTENT OF ILLNESS THAT PERMITS BREAKING THE FAST

بَابُ حَدِّ الْمَرَضِ الَّذِي يُفْطِرُ صَاحِبُهُ

HADITH 1941 – 1946

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1941 - رَوَى اِبْنُ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا حَدُّ اَلْمَرَضِ اَلَّذِي يُفْطِرُ فِيهِ اَلصَّائِمُ وَ يَدَعُ اَلصَّلاَةَ مِنْ قِيَامٍ فَقَالَ « «۝ بَلِ اَلْإِنْسَانُ عَلىٰ نَفْسِهِ بَصِيرَةٌ ۝» وَ هُوَ أَعْلَمُ بِمَا يُطِيقُهُ.

Hadith.1941 - Ibn Bukayr narrated from Zurara, who said:
"I asked Abu Abdullah {a.s} about the extent of illness that permits a fasting person to break their fast and to pray sitting instead of standing.
Imam {a.s} said: *'Indeed, man is a witness over himself'* (Surah Al-Qiyamah 75:14), and he knows best what he can bear."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Shia Methods, Vol. 5, p. 495 • Tafsir Nur Al-Thaqalayn, Part 1, p. 165 • Tafsir Nur Al-Thaqalayn, Part 5, p. 462 • Tafsir Kanz Al-Daqaiq, Part 2, p. 242 • Tafsir Kanz Al-Daqaiq, Part 14, p. 37

1942 - وَ رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنِ اَلْوَلِيدِ بْنِ صَبِيحٍ قَالَ: حُمِمْتُ بِالْمَدِينَةِ يَوْماً فِي شَهْرِ رَمَضَانَ فَبَعَثَ إِلَيَّ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِقَصْعَةٍ فِيهَا خَلٌّ وَ زَيْتٌ وَ قَالَ لِي «أَفْطِرْ وَ صَلِّ وَ أَنْتَ قَاعِدٌ».

Hadith.1942 - Jamil ibn Darraj narrated from Al-Walid ibn Sabih, who said:
"I became feverish one day in Medina during the Month of Ramadan. Abu Abdullah {a.s} sent me a dish containing vinegar and oil and said to me:
'Break your fast and pray while sitting.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 118 • Al-Wafi, Vol. 11, p. 301 • Wasa'il Al-Shi'a, Vol. 5, p. 482 • Wasa'il Al-Shi'a, Vol. 10, p. 217 • Tafsir Nur Al-Thaqalayn, Part 1, p. 165 • Tafsir Kanz Al-Daqaiq, Part 2, p. 242

1943 - وَ رَوَى بَكْرُ بْنُ مُحَمَّدٍ اَلْأَزْدِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ أَبِي وَ أَنَا أَسْمَعُ عَنْ حَدِّ اَلْمَرَضِ اَلَّذِي يَتْرُكُ اَلْإِنْسَانُ فِيهِ اَلصَّوْمَ قَالَ «إِذَا لَمْ يَسْتَطِعْ أَنْ يَتَسَحَّرَ ».

Hadith.1943 - Bakr ibn Muhammad al-Azdi narrated from Abu Abdullah {a.s}:
"My father asked him while I was listening about the extent of illness that permits a person to leave fasting.
Imam {a.s} said: 'When they are unable to take suhoor (the pre-dawn meal).'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 325 • Wasa’il Al-Shi’a, Vol. 10, p. 219

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1944 - وَ رَوَى سُلَيْمَانُ بْنُ عَمْرٍو عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِشْتَكَتْ أُمُّ سَلَمَةَ رَضِيَ اَللَّهُ عَنْهَا عَيْنَهَا فِي شَهْرِ رَمَضَانَ فَأَمَرَهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنْ تُفْطِرَ وَ قَالَ «عَشَاءُ اَللَّيْلِ لِعَيْنَيْكِ رَدِيٌّ».

Hadith.1944 - Sulayman ibn Amr narrated from Abu Abdullah {a.s}, who said:
"Umm Salama (may Allah {SWT} be pleased with her) complained of an issue with her eye during the Month of Ramadan. The Messenger of Allah {SWT} (peace be upon him and his family) instructed her to break her fast and said: 'The nourishment of the night is restorative for your eyes.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 119 • Ilal al-Sharai’, Vol. 2, p. 382 • Al-Wafi, Vol. 11, p. 301 • Wasa’il Al-Shi’a, Vol. 10, p. 218 • Bihar Al-Anwar, Vol. 93, p. 322

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1945 - وَ فِي رِوَايَةِ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّائِمُ إِذَا خَافَ عَلَى عَيْنَيْهِ مِنَ اَلرَّمَدِ أَفْطَرَ.

Hadith.1945 - In the narration of Hariz from Abu Abdullah {a.s}, he said:
"A fasting person, if they fear harm to their eyes due to an eye infection, may break their fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 118 • Al-Wafi, Vol. 11, p. 301 • Tafsir al-Safi, Part 1, p. 219 • Wasa’il Al-Shi’a, Vol. 10, p. 218 • Tafsir Nur Al-Thaqalayn, Part 1, p. 165 • Tafsir Kanz Al-Daqaiq, Part 2, p. 242

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1946 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «كُلُّ مَا أَضَرَّ بِهِ اَلصَّوْمُ فَالْإِفْطَارُ لَهُ وَاجِبٌ».

Hadith.1946 - Imam {a.s} said: "Anything that harms a person due to fasting makes breaking the fast obligatory for them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 301

CHAPTER 42 - WHAT HAS BEEN SAID ABOUT THOSE WHO ARE UNABLE TO FAST, WHETHER THEY ARE AN ELDERLY PERSON, A YOUNG PERSON, A PREGNANT WOMAN, OR A NURSING MOTHER

باب **00** - ما جاء فيمن يضعف عن الصيام من شيخ أو شاب أو حامل أو مرضع

HADITH 1947 – 1951

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1947 - رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلشَّيْخُ اَلْكَبِيرُ وَ اَلَّذِي بِهِ اَلْعُطَاشُ لاَ حَرَجَ عَلَيْهِمَا أَنْ يُفْطِرَا فِي شَهْرِ رَمَضَانَ وَ يَتَصَدَّقَ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ وَ لاَ قَضَاءَ عَلَيْهِمَا فَإِنْ لَمْ يَقْدِرَا فَلاَ شَيْءَ عَلَيْهِمَا ».

Hadith.1947 - Al-'Ala narrated from Muhammad ibn Muslim, who said:
"I heard Abu Ja'far $^{\{a.s\}}$ say:
'An elderly person and one suffering from chronic thirst are not at fault if they break their fast during the Month of Ramadan. Each of them should give a mudd (a specific measure) of food as charity for each day, and there is no obligation to make up the fast. If they cannot afford this, then there is nothing upon them.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 79 • Al-Kafi, Vol. 4, p. 116 • Tahdhib Al-Ahkam, Vol. 4, p. 238 • Al-Istibsar, Part 2, p. 104 • Awaali al-La'aali, Part 3, p. 145 • Al-Wafi, Vol. 11, p. 295 • Wasa'il Al-Shi'a, Vol. 10, p. 209 • Tafsir al-Burhan, Vol. 1, p. 389 • Bihar Al-Anwar, Vol. 93, p. 320

1948 - وَ رَوَى عَمَّارُ بْنُ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصِيبُهُ اَلْعَطَشُ حَتَّى يَخَافَ عَلَى نَفْسِهِ قَالَ «يَشْرَبُ بِقَدْرِ مَا يُمْسِكُ رَمَقَهُ وَ لاَ يَشْرَبُ حَتَّى يَرْوَى.

Hadith.1948 - Ammar ibn Musa narrated from Abu Abdullah $^{\{a.s\}}$ regarding a man who becomes so thirsty that he fears for his life.
Imam $^{\{a.s\}}$ said: "He may drink just enough to sustain himself and prevent collapse, but he should not drink until he is fully satisfied."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 117 • Tahdhib Al-Ahkam, Vol. 4, p. 240 • Awaali al-La'aali, Part 3, p. 145 • Al-Wafi, Vol. 11, p. 296 • Wasa'il Al-Shi'a, Vol. 10, p. 214

1949 - وَ فِي رِوَايَةِ اِبْنِ بُكَيْرٍ : أَنَّهُ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ وَ عَلَى اَلَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ﴾» قَالَ «عَلَى اَلَّذِينَ كَانُوا يُطِيقُونَ اَلصَّوْمَ ثُمَّ أَصَابَهُمْ كِبَرٌ أَوْ عُطَاشٌ أَوْ شِبْهُ ذَلِكَ فَعَلَيْهِمْ لِكُلِّ يَوْمٍ مُدٌّ».

Hadith.1949 - In the narration of Ibn Bukayr, it is reported that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the verse of Allah {SWT}, the Exalted:
"And upon those who can fast with difficulty, there is a ransom: the feeding of a poor person" (Surah Al-Baqarah 2:184).
Imam {a.s} said: "[This applies] to those who were able to fast but then became elderly, suffered from chronic thirst, or similar conditions. They must give a mudd (a specific measure) of food for each day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 116 • Al-Wafi, Vol. 11, p. 296 • Wasa'il Al-Shi'a, Vol. 10, p. 211 • Tafsir al-Burhan, Vol. 1, p. 387 • Tafsir al-Burhan, Vol. 1, p. 388 • Tafsir Nur Al-Thaqalayn, Part 1, p. 166 • Tafsir Kanz Al-Daqaiq, Part 2, p. 242

1950 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «اَلْحَامِلُ اَلْمُقْرِبُ وَ اَلْمُرْضِعُ اَلْقَلِيلَةُ اَللَّبَنِ لاَ حَرَجَ عَلَيْهِمَا أَنْ تُفْطِرَا فِي شَهْرِ رَمَضَانَ لِأَنَّهُمَا لاَ تُطِيقَانِ اَلصَّوْمَ وَ عَلَيْهِمَا أَنْ تَتَصَدَّقَ كُلُّ وَاحِدَةٍ مِنْهُمَا فِي كُلِّ يَوْمٍ تُفْطِرُ فِيهِ بِمُدٍّ مِنْ طَعَامٍ وَ عَلَيْهِمَا قَضَاءُ كُلِّ يَوْمٍ أَفْطَرَا فِيهِ ثُمَّ تَقْضِيَانِهِ بَعْدُ.

Hadith.1950 - Al-'Ala narrated from Muhammad ibn Muslim, from Abu Ja'far {a.s}, who said:
"I heard him say:
'A pregnant woman in her late term and a nursing woman with little milk are not at fault if they break their fast during the Month of Ramadan because they are unable to fast. They must each give a mudd (a specific measure) of food as charity for every day they break their fast, and they must make up each day they missed after Month of Ramadan.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 117 • Tahdhib Al-Ahkam, Vol. 4, p. 239 • Al-Wafi, Vol. 11, p. 297 • Wasa'il Al-Shi'a, Vol. 10, p. 215

1951 - وَ سَأَلَ عَبْدُ اَلْمَلِكِ بْنُ عُتْبَةَ اَلْهَاشِمِيُّ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلشَّيْخِ اَلْكَبِيرِ وَ اَلْعَجُوزِ اَلْكَبِيرَةِ اَلَّتِي تَضْعُفُ عَنِ اَلصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ «يَتَصَدَّقُ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ حِنْطَةٍ».

Hadith.1951 - Abd al-Malik ibn Utbah al-Hashimi asked Abu al-Hasan {a.s} about an elderly man and an elderly woman who are too weak to fast during the Month of Ramadan.
Imam {a.s} said: "They should give a mudd (a specific measure) of wheat as charity for each day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 43 - CHAPTER ON THE REWARD OF ONE WHO PROVIDES IFTAR TO A FASTING PERSON

بَابُ ثَوَابِ مَنْ فَطَّرَ صَائِمًا

HADITH 1952 – 1956

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1952 - رَوَى أَبُو اَلصَّبَّاحِ اَلْكِنَانِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ فَطَّرَ صَائِماً فَلَهُ أَجْرُ مِثْلُهُ».

Hadith.1952 - Abu al-Sabbah al-Kinani narrated from Abu Abdullah {a.s}, who said:
"Whoever provides iftar to a fasting person will have a reward equal to that of the fasting person."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 137 • Iqbal Al-Aamal, Part 1, p. 7

1953 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «دَخَلَ سَدِيرٌ عَلَى أَبِي عَلَيْهِ اَلسَّلاَمُ فِي شَهْرِ رَمَضَانَ فَقَالَ لَهُ «يَا سَدِيرُ هَلْ تَدْرِي أَيُّ لَيَالٍ هَذِهِ» فَقَالَ لَهُ نَعَمْ جُعِلْتُ فِدَاكَ إِنَّ هَذِهِ لَيَالِي شَهْرِ رَمَضَانَ فَمَا ذَاكَ فَقَالَ لَهُ أَبِي «أَ تَقْدِرُ عَلَى أَنْ تُعْتِقَ كُلَّ لَيْلَةٍ مِنْ هَذِهِ اَللَّيَالِي عَشْرَ رِقَابٍ مِنْ وُلْدِ إِسْمَاعِيلَ » فَقَالَ لَهُ سَدِيرٌ بِأَبِي أَنْتَ وَ أُمِّي لاَ يَبْلُغُ مَالِي ذَاكَ فَمَا زَالَ يَنْقُصُ حَتَّى بَلَغَ بِهِ رَقَبَةً وَاحِدَةً فِي كُلِّ ذَلِكَ يَقُولُ لاَ أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ « أَ فَمَا تَقْدِرُ أَنْ تُفَطِّرَ فِي كُلِّ لَيْلَةٍ رَجُلاً مُسْلِماً » فَقَالَ لَهُ بَلَى وَ عَشَرَةً فَقَالَ لَهُ أَبِي عَلَيْهِ اَلسَّلاَمُ «فَذَاكَ اَلَّذِي أَرَدْتُ يَا سَدِيرُ إِنَّ إِفْطَارَكَ أَخَاكَ اَلْمُسْلِمَ يَعْدِلُ عِتْقَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.1953 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Sadir entered upon my father {a.s} during the Month of Ramadan.
My father said to him: 'O Sadir, do you know what nights these are?'
Sadir replied: 'Yes, may I be your ransom; these are the nights of the Month of Ramadan. Why do you ask?'
My father {a.s} said to him: 'Can you free ten slaves from the descendants of Isma'il every night of these nights?'
Sadir replied: 'May I be your ransom, my wealth cannot reach that amount.'
My father {a.s} continued to reduce the number until he said: 'Can you free one slave every night?'
Sadir replied: 'I cannot do that either.'
My father {a.s} then asked: 'Can you provide iftar for one Muslim every night?'
Sadir replied: 'Yes, I can, and even for ten Muslims.'
My father {a.s} said: 'That is what I intended, O Sadir. Providing iftar to your Muslim brother is equal to freeing one slave from the descendants of Isma'il {a.s}.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 68 • Tahdhib Al-Ahkam, Vol. 4, p. 201 • Iqbal Al-Aamal, Part 1, p. 7 • Al-Wafi, Vol. 11, p. 252 • Wasa'il Al-Shi'a, Vol. 10, p. 139

1954 - وَ رَوَى مُوسَى بْنُ بَكْرٍ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «تَفْطِيرُكَ أَخَاكَ اَلصَّائِمَ أَفْضَلُ مِنْ صِيَامِكَ».

Hadith.1954 - Musa ibn Bakr narrated from Abu al-Hasan {a.s} that he said:
"Providing iftar to your fasting brother is more virtuous than your own fasting."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 396 • Al-Kafi, Vol. 4, p. 68 • Tahdhib Al-Ahkam, Vol. 4, p. 201 • Misbah Al-Mutahajjud, Vol. 2, p. 626 • Makarim al-Akhlaq, Part 1, p. 137 • Iqbal Al-Aamal, Part 1, p. 7 • Al-Misbah (by Al-Kafami) Vol. 1, p. 632 • Al-Wafi, Vol. 11, p. 251 • Wasa'il Al-Shi'a, Vol. 10, p. 139

1955 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : إِذَا كَانَ اَلْيَوْمُ اَلَّذِي يَصُومُ فِيهِ أَمَرَ بِشَاةٍ فَتُذْبَحُ وَ تُقْطَعُ أَعْضَاؤُهُ وَ تُطْبَخُ فَإِذَا كَانَ عِنْدَ اَلْمَسَاءِ أَكَبَّ عَلَى اَلْقُدُورِ حَتَّى يَجِدَ رِيحَ اَلْمَرَقِ وَ هُوَ صَائِمٌ ثُمَّ يَقُولُ «هَاتُوا اَلْقِصَاعَ اِغْرِفُوا لِآلِ فُلاَنٍ اِغْرِفُوا لِآلِ فُلاَنٍ» ثُمَّ يُؤْتَى بِخُبْزٍ وَ تَمْرٍ فَيَكُونُ ذَلِكَ عَشَاءَهُ.

Hadith.1955 - Imam Zain al-Abidin Ali ibn al-Hussein {a.s} would, on the day he fasted, order a sheep to be slaughtered, its parts to be cut, and then cooked. When it was evening, he would lean over the pots to smell the aroma of the broth while still fasting.
Then Imam {a.s} would say: "Bring the dishes and serve portions to the family of so-and-so, and to the family of so-and-so."
Afterward, bread and dates would be brought to Imam {a.s}, and that would be his dinner.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 396 • Al-Kafi, Vol. 4, p. 68 • Al-Manaqib, Part 4, p. 155 • Al-Wafi, Vol. 11, p. 224 • Wasa'il Al-Shi'a, Vol. 10, p. 140 • Bihar Al-Anwar, Vol. 46, p. 71 • Bihar Al-Anwar, Vol. 93, p. 317 • A'lam al-Uloom, Vol. 18, p. 132

1956 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ فَطَّرَ فِي هَذَا اَلشَّهْرِ مُؤْمِناً صَائِماً كَانَ لَهُ بِذَلِكَ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِمَا مَضَى مِنْ ذُنُوبِهِ» فَقِيلَ لَهُ يَا رَسُولَ اَللَّهِ لَيْسَ كُلُّنَا نَقْدِرُ عَلَى أَنْ نُفَطِّرَ صَائِماً فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى كَرِيمٌ يُعْطِي هَذَا اَلثَّوَابَ مِنْكُمْ مَنْ لَمْ يَقْدِرْ إِلاَّ عَلَى مَذْقَةٍ مِنْ لَبَنٍ يُفَطِّرُ بِهَا صَائِماً أَوْ شَرْبَةٍ مِنْ مَاءِ عَذْبٍ أَوْ تُمَيْرَاتٍ لاَ يَقْدِرُ عَلَى أَكْثَرَ مِنْ ذَلِكَ.

Hadith.1956 - The Prophet (peace be upon him and his family) said:
"Whoever provides iftar to a believing fasting person during this month will have, for that act, the reward of freeing a slave and forgiveness for their past sins from Allah {SWT}, the Exalted and Glorious."
It was said to Him {saws}: "O Messenger of Allah {SWT}, not all of us are able to provide iftar to a fasting person."

He (peace be upon him and his family) replied: "Indeed, Allah {SWT}, the Blessed and Exalted, is generous. He grants this reward to those among you who can only offer a sip of milk to break the fast of a fasting person, or a drink of pure water, or a few dates if they are unable to offer more than that."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 137 • Iqbal Al-Aamal, Part 1, p. 7 • Al-Misbah (by Al-Kafami) Vol. 1, p. 632 • Al-Wafi, Vol. 11, p. 252

CHAPTER 44 - CHAPTER ON THE REWARD OF SUHOOR

بَابُ ثَوَابِ السَّحُورِ

HADITH 1957 – 1963

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1957 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلسَّحُورُ بَرَكَةٌ» وَ قَالَ عَلَيْهِ اَلسَّلاَمُ «لاَ تَدَعْ أُمَّتِيَ اَلسَّحُورَ وَ لَوْ عَلَى حَشَفَةِ تَمْرٍ».

Hadith.1957 - The Messenger of Allah {SWT} (peace be upon him and his family) said:
"Suhoor (the pre-dawn meal) is a blessing."
He {saws} also said: "My Ummah should not abandon suhoor, even if it is just a single piece of dried date."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1958 - وَ سَأَلَ سَمَاعَةُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلسَّحُورِ لِمَنْ أَرَادَ اَلصَّوْمَ فَقَالَ «أَمَّا فِي شَهْرِ رَمَضَانَ فَإِنَّ اَلْفَضْلَ فِي اَلسَّحُورِ وَ لَوْ بِشَرْبَةٍ مِنْ مَاءٍ وَ أَمَّا فِي اَلتَّطَوُّعِ فَمَنْ أَحَبَّ أَنْ يَتَسَحَّرَ فَلْيَفْعَلْ وَ مَنْ لَمْ يَفْعَلْ فَلاَ بَأْسَ.

Hadith.1958 - Sama'ah asked Abu Abdullah {a.s} about suhoor for someone intending to fast.
Imam {a.s} said: "As for the Month of Ramadan, it is recommended to have suhoor, even if it is just a sip of water. As for voluntary fasting, whoever wishes to have suhoor may do so, and whoever does not, there is no harm."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 94 • Tahdhib Al-Ahkam, Vol. 4, p. 197 • Tahdhib Al-Ahkam, Vol. 4, p. 314 • Misbah Al-Mutahajjud, Vol. 2, p. 626 • Al-Wafi, Vol. 11, p. 241 • Wasa’il Al-Shi’a, Vol. 10, p. 143

1959 - وَ سَأَلَهُ أَبُو بَصِيرٍ : عَنِ اَلسَّحُورِ لِمَنْ أَرَادَ اَلصَّوْمَ أَ وَاجِبٌ هُوَ عَلَيْهِ فَقَالَ «لاَ بَأْسَ بِأَنْ لاَ يَتَسَحَّرَ إِنْ شَاءَ فَأَمَّا فِي شَهْرِ رَمَضَانَ فَإِنَّهُ أَفْضَلُ أَنْ يَتَسَحَّرَ أُحِبُّ أَنْ لاَ يَتْرُكَ فِي شَهْرِ رَمَضَانَ ».

Hadith.1959 - Abu Basir asked Imam {a.s} about suhoor for someone intending to fast, saying, "Is it obligatory?"
Imam {a.s} replied: "There is no harm if one does not have suhoor if they wish. However, in the Month of Ramadan, it is better to have suhoor. I prefer that it not be abandoned in the Month of Ramadan."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 94 • Al-Wafi, Vol. 11, p. 241 • Wasa’il Al-Shi’a, Vol. 10, p. 142

1960 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «تَعَاوَنُوا بِأَكْلِ اَلسَّحُورِ عَلَى صِيَامِ اَلنَّهَارِ وَ بِالنَّوْمِ عِنْدَ اَلْقَيْلُولَةِ عَلَى قِيَامِ اَللَّيْلِ».

Hadith.1960 - The Prophet (peace be upon him and his family) said:
"Strengthen yourselves for the fasting of the day by eating suhoor, and for the night prayer by taking a nap during the midday rest (qaylulah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Muqni'ah, Part 1, p. 316 • Tahdhib Al-Ahkam, Vol. 4, p. 199 • Rawdat Al-Wa'azizin, Vol. 2, p. 341 • Al-Wafi, Vol. 11, p. 243 • Wasa'il Al-Shi'a, Vol. 10, p. 144

1961 - وَ رُوِيَ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى وَ مَلاَئِكَتَهُ يُصَلُّونَ عَلَى اَلْمُسْتَغْفِرِينَ وَ اَلْمُتَسَحِّرِينَ بِالْأَسْحَارِ فَلْيَتَسَحَّرْ أَحَدُكُمْ وَ لَوْ بِشَرْبَةٍ مِنْ مَاءٍ.

وأفضل السحور السويق والتمر ، ومطلق لك الطعام والشراب إلى أن تستيقن طلوع الفجر.

Hadith.1961 - It is narrated from Commander of the Faithful Imam Ali ibn Abi Talib $^{\{a.s\}}$ that the Prophet $^{\{saws\}}$ (peace be upon him and his family) said:
"Indeed, Allah $^{\{SWT\}}$, the Blessed and Exalted, and His angels send blessings upon those who seek forgiveness and those who partake in suhoor during the pre-dawn hours. So let one of you partake in suhoor, even if it is just a sip of water."

[AL SADUQ]
The best suhoor is a mixture of barley flour (sawiq) and dates, and you are permitted to eat and drink until you are certain that dawn has risen.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 243 • Wasa'il Al-Shi'a, Vol. 10, p. 145

1962 - وَ سَأَلَ رَجُلٌ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: آكُلُ وَ أَنَا أَشُكُّ فِي اَلْفَجْرِ فَقَالَ «كُلْ حَتَّى لاَ تَشُكَّ».

Hadith.1962 - A man asked Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$, "I eat while I am unsure if dawn has risen."
Imam $^{\{a.s\}}$ replied: "Eat until you are no longer in doubt."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 10, p. 120

1963 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «لَوْ أَنَّ اَلنَّاسَ تَسَحَّرُوا ثُمَّ لَمْ يُفْطِرُوا إِلاَّ عَلَى اَلْمَاءِ لَقَدَرُوا عَلَى أَنْ يَصُومُوا اَلدَّهْرَ».

Hadith.1963 - Imam {a.s} said: "If people were to partake in suhoor and then break their fast only with water, they would be able to fast continuously throughout the year."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 199 • Al-Wafi, Vol. 11, p. 243 • Wasa’il Al-Shi’a, Vol. 10, p. 145 • Wasa’il Al-Shi’a, Vol. 10, p. 158 • Bihar Al-Anwar, Vol. 93, p. 312 • Mustadrak Al-Wasail, Vol. 7, p. 365

CHAPTER 45 - CHAPTER ON A MAN WHO OBSERVES VOLUNTARY FASTS WHILE HE STILL OWES OBLIGATORY FASTS

بَابُ الرِّجُلِ يَتَطَوَّعُ بِالصِّيَامِ وَعَلَيْهِ شَيْءٌ مِنَ الْفَرْضِ

HADITH -

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وردت الاخبار والآثار عن الأئمة عليهم السلام أنه لا يجوز أن يتطوع الرجل بالصيام وعليه شئ من الفرض، وممن روى ذلك الحلبي وأبو الصباح الكناني عن أبي عبد الله عليه السلام.

[AL SADUQ]

The narrations and traditions from the Imams {a.s} indicate that it is not permissible for a person to engage in voluntary fasting while they have an obligatory fast pending. Among those who narrated this are Al-Halabi and Abu al-Sabbah al-Kinani from Abu Abdullah {a.s}.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 46 - CHAPTER ON PRAYER IN THE MONTH OF RAMADAN

بَابُ الصِّلاَةِ فِي شَهْرِ رَمَضَانَ

HADITH 1964 – 1967

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1964 - سَأَلَ زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ اَلْفُضَيْلُ أَبَا جَعْفَرٍ اَلْبَاقِرَ وَ أَبَا عَبْدِ اَللَّهِ اَلصَّادِقَ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلصَّلاَةِ فِي شَهْرِ رَمَضَانَ نَافِلَةً بِاللَّيْلِ جَمَاعَةً فَقَالاَ « إِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا صَلَّى اَلْعِشَاءَ اَلْآخِرَةَ اِنْصَرَفَ إِلَى مَنْزِلِهِ ثُمَّ يَخْرُجُ مِنْ آخِرِ اَللَّيْلِ إِلَى اَلْمَسْجِدِ فَيَقُومُ فَيُصَلِّي فَخَرَجَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ لِيُصَلِّيَ كَمَا كَانَ يُصَلِّي فَاصْطَفَّ اَلنَّاسُ خَلْفَهُ فَهَرَبَ مِنْهُمْ إِلَى بَيْتِهِ وَ تَرَكَهُمْ فَفَعَلُوا ذَلِكَ ثَلاَثَ لَيَالٍ فَقَامَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْيَوْمِ اَلثَّالِثِ عَلَى مِنْبَرِهِ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ «أَيُّهَا اَلنَّاسُ إِنَّ اَلصَّلاَةَ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ مِنَ اَلنَّافِلَةِ فِي جَمَاعَةٍ بِدْعَةٌ وَ صَلاَةَ اَلضُّحَى بِدْعَةٌ أَلاَ فَلاَ تَجْتَمِعُوا لَيْلاً فِي شَهْرِ رَمَضَانَ لِصَلاَةِ اَللَّيْلِ وَ لاَ تُصَلُّوا صَلاَةَ اَلضُّحَى فَإِنَّ تِلْكَ مَعْصِيَةٌ أَلاَ فَإِنَّ كُلَّ بِدْعَةٍ ضَلاَلَةٌ وَ كُلَّ ضَلاَلَةٍ سَبِيلُهَا إِلَى اَلنَّارِ » ثُمَّ نَزَلَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ يَقُولُ «قَلِيلٌ فِي سُنَّةٍ خَيْرٌ مِنْ كَثِيرٍ فِي بِدْعَةٍ».

Hadith.1964 - Zurara, Muhammad ibn Muslim, and Al-Fudayl asked Abu Ja'far, Imam Muhammad ibn Ali Al-Baqir $^{\{a.s\}}$, and Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ about offering night prayers in congregation during the nights of Month of Ramadan.
They $^{\{a.s\}}$ said: "The Prophet (peace be upon him and his family) used to pray the last night prayer ('Isha) and then return to his home. Later in the night, he would come out to the mosque and pray. On the first night of Month of Ramadan, he came out to pray as he usually did, and the people lined up behind him. He fled from them to his house and left them. This happened for three nights. On the third day, He (peace be upon him and his family) ascended the pulpit, praised Allah $^{\{SWT\}}$, and said:
'O people, praying at night during Ramadan in congregation is an innovation, and so is the Duha prayer (forenoon prayer). Do not gather at night during Month of Ramadan for night prayers, nor offer the Duha prayer, for these are acts of disobedience. Indeed, every innovation leads to misguidance, and every misguidance leads to the fire.'
Then the Prophet (peace be upon him and his family) descended while saying:
'A little in adherence to the Sunnah is better than much in innovation.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Part 3, p. 69 • Al-Istibsar, Part 1, p. 467 • Al-Wafi, Vol. 11, p. 435

1965 - وَ رَوَى اِبْنُ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي شَهْرِ رَمَضَانَ فَقَالَ «ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا اَلْوَتْرُ وَ رَكْعَتَا اَلصُّبْحِ قَبْلَ اَلْفَجْرِ كَذَلِكَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي وَ أَنَا كَذَلِكَ أُصَلِّي وَ لَوْ كَانَ خَيْراً لَمْ يَتْرُكْهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.1965 - Ibn Muskan narrated from Al-Halabi, who said:
"I asked Abu Abdullah {a.s} about the prayer during the Month of Ramadan.
Imam {a.s} said: 'Thirteen rak'ahs, including the witr prayer and the two rak'ahs of Fajr before dawn. This was how the Messenger of Allah {SWT} (peace be upon him and his family) would pray, and this is how I pray. If there were anything better than this, the Messenger of Allah {SWT} (peace be upon him and his family) would not have abandoned it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Part 3, p. 68 • Al-Istibsar, Part 1, p. 466 • Al-Wafi, Vol. 11, p. 436 • Wasa'il Al-Shi'a, Vol. 8, p. 42

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1966 - وَرَوَى عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: "سَأَلْتُهُ عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ، فَقَالَ: ثَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا الْوِتْرُ وَرَكْعَتَانِ قَبْلَ صَلَاةِ الْفَجْرِ، وَلَوْ كَانَ فَضْلًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَعْمَلَ بِهِ وَأَحَقَّ."

وممن روى الزيادة في التطوع في شهر رمضان زرعة عن سماعة وهما واقفيان.

Hadith.1966 - Abdullah ibn al-Mughira narrated from Abdullah ibn Sinan, who said:
"I asked Abu Abdullah {a.s} about the prayer during the Month of Ramadan.
Imam {a.s} said: 'Thirteen rak'ahs, including the witr prayer and two rak'ahs before the Fajr prayer. If there were any additional merit, the Messenger of Allah {SWT} (peace be upon him and his family) would have been more diligent in performing it and more deserving of doing so.'"

[AL SADUQ]
It has also been narrated by Zur'ah from Sama'ah regarding the increase in voluntary prayers during Month of Ramadan, but both are Waqifis.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Part 3, p. 69 • Al-Istibsar, Part 1, p. 467 • Al-Wafi, Vol. 11, p. 436 • Wasa'il Al-Shi'a, Vol. 8, p. 43

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1967 - قَالَ سَأَلْتُهُ: عَنْ شَهْرِ رَمَضَانَ كَمْ يُصَلَّى فِيهِ قَالَ «كَمَا يُصَلَّى فِيهِ» قَالَ «كَمَا يُصَلَّى فِي غَيْرِهِ إِلاَّ أَنَّ لِشَهْرِ رَمَضَانَ عَلَى سَائِرِ اَلشُّهُورِ مِنَ اَلْفَضْلِ مَا يَنْبَغِي لِلْعَبْدِ أَنْ يَزِيدَ فِي تَطَوُّعِهِ فَإِنْ أَحَبَّ وَ قَوِيَ عَلَى ذَلِكَ أَنْ يَزِيدَ فِي أَوَّلِ اَلشَّهْرِ إِلَى عِشْرِينَ لَيْلَةً كُلَّ لَيْلَةٍ عِشْرِينَ رَكْعَةً سِوَى مَا كَانَ يُصَلِّي قَبْلَ ذَلِكَ يُصَلِّي مِنْ هَذِهِ اَلْعِشْرِينَ اِثْنَتَيْ عَشْرَةَ رَكْعَةً بَيْنَ اَلْمَغْرِبِ وَ اَلْعَتَمَةِ وَ ثَمَانَ رَكَعَاتٍ بَعْدَ اَلْعَتَمَةِ ثُمَّ يُصَلِّي صَلاَةَ اَللَّيْلِ اَلَّتِي كَانَ يُصَلِّيهَا قَبْلَ ذَلِكَ ثَمَانَ وَ اَلْوَتْرُ ثَلاَثٌ يُصَلِّي رَكْعَتَيْنِ وَ يُسَلِّمُ فِيهِمَا ثُمَّ يَقُومُ فَيُصَلِّي وَاحِدَةً فَيَقْنُتُ

فِيهَا فَهَذَا اَلْوَتْرُ ثُمَّ يُصَلِّي رَكْعَتَيِ اَلْفَجْرِ حَتَّى يَنْشَقَّ اَلْفَجْرُ فَهَذِهِ ثَلاَثَ عَشْرَةَ رَكْعَةً فَإِذَا بَقِيَ مِنْ شَهْرِ رَمَضَانَ عَشْرُ لَيَالٍ فَلْيُصَلِّ ثَلاَثِينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ سِوَى هَذِهِ اَلثَّلاَثَ عَشْرَةَ يُصَلِّي مِنْهَا بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اِثْنَتَيْنِ وَ عِشْرِينَ رَكْعَةً وَ ثَمَانَ رَكَعَاتٍ بَعْدَ اَلْعَتَمَةِ ثُمَّ يُصَلِّي صَلاَةَ اَللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً كَمَا وَصَفْتُ لَكَ وَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ ثَلاَثٍ وَ عِشْرِينَ يُصَلِّي فِي كُلِّ وَاحِدَةٍ مِنْهُمَا إِذَا قَوِيَ عَلَى ذَلِكَ مِائَةَ رَكْعَةٍ سِوَى هَذِهِ اَلثَّلاَثَ عَشْرَةَ رَكْعَةً وَ لْيَسْهَرْ فِيهِمَا حَتَّى يُصْبِحَ فَإِنَّ ذَلِكَ يُسْتَحَبُّ أَنْ يَكُونَ فِي صَلاَةٍ وَ دُعَاءٍ وَ تَضَرُّعٍ فَإِنَّهُ يُرْجَى أَنْ يَكُونَ لَيْلَةُ اَلْقَدْرِ فِي إِحْدَاهُمَا».

قال مصنف هذا الكتاب - رحمه الله -: إنما أوردت هذا الخبر في هذا الباب مع عدولي عنه وتركي لاستعماله ليعلم الناظر في كتابي هذا كيف يروى ومن رواه وليعلم من اعتقادي فيه أني لا أرى بأسا باستعماله.

Hadith.1967 – Imam {a.s} was asked about the prayer during the Month of Ramadan and said:
"It is prayed as in other months. However, Month of Ramadan holds additional merit over other months, so it is appropriate for a servant to increase their voluntary prayers. If one desires and has the strength, they may add twenty rak'ahs each night during the first twenty nights, in addition to what they usually pray. Of these twenty rak'ahs, twelve are prayed between Maghrib and 'Isha, and eight after 'Isha. Then, the usual night prayer is prayed, consisting of eight rak'ahs, followed by the three rak'ahs of witr: two rak'ahs with a taslim, then a single rak'ah with qunut, completing the witr. Afterward, the two rak'ahs of Fajr are prayed until dawn breaks, making thirteen rak'ahs in total.
When ten nights remain in Month of Ramadan, thirty rak'ahs may be prayed each night, apart from these thirteen rak'ahs. Of these thirty rak'ahs, twenty-two are prayed between Maghrib and 'Isha, and eight after 'Isha. Then, the night prayer of thirteen rak'ahs is prayed as previously described.
On the nights of the 21st and 23rd, if one has the strength, one may pray one hundred rak'ahs in each of these nights, apart from the thirteen rak'ahs. Let them stay awake until morning in prayer, supplication, and humility, as it is hoped that one of these nights will be Laylat al-Qadr."

[AL SADUQ]
The author of this book—may Allah {SWT} have mercy on him—said:
"I included this narration in this section despite my inclination to avoid and not use it, so that the reader of this book may understand how it is narrated and who has narrated it. As for my belief regarding it, I see no harm in its use."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Part 3, p. 63 • Al-Istibsar, Part 1, p. 462 • Al-Wafi, Vol. 11, p. 429 • Wasa’il Al-Shi’a, Vol. 8, p. 30

CHAPTER 47 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING THE DISLIKED NATURE OF TRAVELING IN THE MONTH OF RAMADAN

بَابُ مَا جَاءَ فِي كَرَاهِيَةِ السِّفرِ فِي شَهْرِ رَمَضَانَ

HADITH 1968 – 1972

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1968 - رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْخُرُوجِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَقَالَ «لاَ إِلاَّ فِيمَا أُخْبِرُكَ بِهِ خُرُوجٌ إِلَى مَكَّةَ أَوْ غَزْوٌ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ أَوْ مَالٌ تَخَافُ هَلاَكَهُ أَوْ أَخٌ تَخَافُ هَلاَكَهُ وَ أَنَّهُ لَيْسَ بِأَخٍ مِنَ اَلْأَبِ وَ اَلْأُمِّ».

Hadith.1968 - Ali ibn Abi Hamzah narrated from Abu Basir, who said:
"I asked Abu Abdullah $^{\{a.s\}}$ about traveling once the Month of Ramadan has begun.
Imam $^{\{a.s\}}$ said: 'Do not [travel], except in cases I will inform you of: traveling to Mecca, waging battle in the way of Allah $^{\{SWT\}}$ Almighty, preserving wealth you fear will perish, or saving a brother you fear will face destruction—and he is not a brother from the same father and mother.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 126 • Tahdhib Al-Ahkam, Vol. 4, p. 327 • Al-Wafi, Vol. 11, p. 303 • Wasa'il Al-Shi'a, Vol. 10, p. 181

1969 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَدْخُلُ شَهْرُ رَمَضَانَ وَ هُوَ مُقِيمٌ لاَ يُرِيدُ بَرَاحاً ثُمَّ يَبْدُو لَهُ بَعْدَ مَا يَدْخُلُ شَهْرُ رَمَضَانَ أَنْ يُسَافِرَ فَسَكَتَ فَسَأَلْتُهُ غَيْرَ مَرَّةٍ فَقَالَ «يُقِيمُ أَفْضَلُ إِلاَّ أَنْ يَكُونَ لَهُ حَاجَةٌ لاَ بُدَّ لَهُ مِنَ اَلْخُرُوجِ فِيهَا أَوْ يَتَخَوَّفَ عَلَى مَالِهِ».

قال مصنف هذا الكتاب - أسكنه الله جنته -: فالنهي عن الخروج في السفر في شهر رمضان نهي كراهية لا نهي تحريم، والفضل في المقام لئلا يقصر في الصيام.

Hadith.1969 - Al-Halabi narrated from Abu Abdullah $^{\{a.s\}}$:
"I asked him about a man who begins the Month of Ramadan while residing [at home] without any intention to travel. Then, after the month has started, he decides to travel. Imam $^{\{a.s\}}$ remained silent. I asked him multiple times, and Imam $^{\{a.s\}}$ finally said:
'Staying is better, unless he has a necessary need that compels him to travel or fears for his wealth.'"

[AL SADUQ]
The author of this book—may Allah $^{\{SWT\}}$ grant him residence in His Paradise—commented: "The prohibition against traveling during Month of Ramadan is one of dislike, not prohibition. Remaining at home is better so as not to fall short in fulfilling the fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 126 • Al-Wafi, Vol. 11, p. 303 • Wasa’il Al-Shi’a, Vol. 10, p. 181 • Tafsir Nur Al-Thaqalayn, Part 1, p. 169 • Tafsir Kanz Al-Daqaiq, Part 2, p. 246

1970 - وَ قَدْ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَعْرِضُ لَهُ اَلسَّفَرُ فِي شَهْرِ رَمَضَانَ وَ هُوَ مُقِيمٌ وَ قَدْ مَضَى مِنْهُ أَيَّامٌ فَقَالَ «لاَ بَأْسَ بِأَنْ يُسَافِرَ وَ يُفْطِرَ وَ لاَ يَصُومَ ».

وقد روى ذلك أبان بن عثمان عن الصادق عليه السلام.

Hadith.1970 - Al-Ala' narrated from Muhammad ibn Muslim, from Abu Ja'far {a.s}:
"He was asked about a man who encounters the need to travel during the Month of Ramadan while he is residing, and some days have already passed.
Imam {a.s} said: 'There is no harm if he travels, breaks his fast, and does not fast.'"

[AL SADUQ]
This was also narrated by Aban ibn Uthman from Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 181

1971 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَخْرُجُ يُشَيِّعُ أَخَاهُ مَسِيرَةَ يَوْمَيْنِ أَوْ ثَلاَثَةٍ فَقَالَ «إِنْ كَانَ فِي شَهْرِ رَمَضَانَ فَلْيُفْطِرْ» فَسُئِلَ أَيُّهُمَا أَفْضَلُ يُقِيمُ وَ يَصُومُ أَوْ يُشَيِّعُهُ قَالَ «يُشَيِّعُهُ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ وَضَعَ اَلصَّوْمَ عَنْهُ إِذَا شَيَّعَهُ».

Hadith.1971 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who sets out to accompany his brother on a journey for two or three days.
Imam {a.s} said: "If it is during the Month of Ramadan, let him break his fast."
He was then asked: "Which is better, for him to stay and fast or to accompany his brother?"
Imam {a.s} replied: "To accompany him, for Allah {SWT}, the Almighty, has exempted him from fasting when he accompanies his brother."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1972 - وَ رَوَى اَلْوَشَّاءُ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ مِنْ أَصْحَابِي قَدْ جَاءَنِي خَبَرُهُ مِنَ اَلْأَعْوَصِ وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ أَتَلَقَّاهُ وَ أُفْطِرُ قَالَ «نَعَمْ» قُلْتُ أَتَلَقَّاهُ وَ أُفْطِرُ أَوْ أُقِيمُ وَ أَصُومُ قَالَ «تَلَقَّاهُ وَ أَفْطِرْ.

Hadith.1972 - Al-Washsha’ narrated from Hammad ibn Uthman, who said:

I said to Abu Abdullah {a.s}: "A man from among my companions has sent me news that he is coming from Al-A‘was, and this is during the Month of Ramadan. Should I go to meet him and break my fast?"
Imam {a.s} replied: "Yes."
I asked: "Should I go to meet him and break my fast, or should I stay and continue fasting?"
Imam {a.s} said: "Go to meet him and break your fast."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 129 • Al-Wafi, Vol. 11, p. 306 • Wasa’il Al-Shi’a, Vol. 8, p. 482

CHAPTER 48 - CHAPTER ON THE OBLIGATION OF SHORTENING THE FAST DURING TRAVEL

بَابُ وُجُوبِ التِّقْصِيرِ فِي الصِّوْمِ فِي السِّفَرِ

HADITH 1973 – 1987

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

1973 - رَوَى يَحْيَى بْنُ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّائِمُ فِي شَهْرِ رَمَضَانَ فِي اَلسَّفَرِ كَالْمُفْطِرِ فِيهِ فِي اَلْحَضَرِ» ثُمَّ قَالَ «إِنَّ رَجُلاً أَتَى رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ يَا رَسُولَ اَللَّهِ أَصُومُ شَهْرَ رَمَضَانَ فِي اَلسَّفَرِ فَقَالَ «لاَ» فَقَالَ يَا رَسُولَ اَللَّهِ إِنَّهُ عَلَيَّ يَسِيرٌ فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالْإِفْطَارِ فِي شَهْرِ رَمَضَانَ أَ يُحِبُّ أَحَدُكُمْ إِذَا تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ».

Hadith.1973 - Yahya ibn Abi Al-Ala narrated from Abu Abdullah {a.s}, who said:
"A fasting person in the Month of Ramadan while traveling is like one who breaks his fast in the Month of Ramadan while at home."
Imam {a.s} then added: "A man came to the Messenger of Allah {SWT} (peace be upon him and his family) and said, 'O Messenger of Allah {SWT}, should I fast during the Month of Ramadan while traveling?'
The Prophet (peace be upon him and his family) replied: 'No.'
The man then said: 'O Messenger of Allah {SWT}, it is easy for me.'
The Prophet (peace be upon him and his family) said: 'Indeed, Allah {SWT}, the Blessed and Exalted, has given a concession to the sick and the travelers of my nation to break their fast in the Month of Ramadan. Would one of you like it if a charity he gave were returned to him?'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 127 • Ilal al-Sharai', Vol. 2, p. 382 • Tahdhib Al-Ahkam, Vol. 4, p. 217 • Al-Wafi, Vol. 11, p. 92 • Wasa'il Al-Shi'a, Vol. 10, p. 175 • Bihar Al-Anwar, Vol. 93, p. 323

1974 - وَ سَأَلَ عُبَيْدُ بْنُ زُرَارَةَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ فَمَنْ شَهِدَ مِنْكُمُ اَلشَّهْرَ فَلْيَصُمْهُ ﴾» قَالَ «مَا أَبْيَنَهَا مَنْ شَهِدَ فَلْيَصُمْهُ وَ مَنْ سَافَرَ فَلاَ يَصُمْهُ».

Hadith.1974 - Ubayd ibn Zurara asked Abu Abdullah {a.s} about the verse of Allah {SWT}, the Exalted: *"So whoever among you witnesses the month, let him fast it."* (Surah Al-Baqarah 2:185)
Imam {a.s} replied: "How clear it is! Whoever is present (not traveling) should fast it, and whoever is traveling should not fast it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

1975 - وَ رَوَى مُحَمَّدُ بْنُ حَكِيمٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لَوْ أَنَّ رَجُلاً مَاتَ صَائِماً فِي اَلسَّفَرِ لَمَا صَلَّيْتُ عَلَيْهِ».

Hadith.1975 - Muhammad ibn Hakim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:
"If a man were to die while fasting during travel, I would not perform the funeral prayer for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 128 • Tahdhib Al-Ahkam, Vol. 4, p. 217 • Al-Wafi, Vol. 11, p. 94 • Wasa’il Al-Shi’a, Vol. 10, p. 177

1976 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «سَمَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَوْماً صَامُوا حِينَ أَفْطَرَ وَ قَصَّرَ اَلْعُصَاةَ» قَالَ «وَ هُمُ اَلْعُصَاةُ إِلَى يَوْمِ اَلْقِيَامَةِ وَ إِنَّا لَنَعْرِفُ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ إِلَى يَوْمِنَا هَذَا».

Hadith.1976 - Hariz narrated from Zurara, from Abu Ja'far {a.s}, who said:
"The Messenger of Allah {SWT} (peace be upon him and his family) called a group of people who fasted when he broke his fast and shortened his prayer as 'disobedient.'
He {saws} said: 'They are disobedient until the Day of Judgment, and we recognize their children and the children of their children up to this day of ours.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 127 • Tahdhib Al-Ahkam, Vol. 4, p. 217 • Al-Wafi, Vol. 11, p. 93 • Tafsir al-Safi, Part 1, p. 219 • Wasa’il Al-Shi’a, Vol. 8, p. 518 • Wasa’il Al-Shi’a, Vol. 10, p. 174

1977 - وَ رَوَى اَلْعِيصُ بْنُ اَلْقَاسِمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا خَرَجَ اَلرَّجُلُ فِي شَهْرِ رَمَضَانَ مُسَافِراً أَفْطَرَ» وَ قَالَ «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ خَرَجَ مِنَ اَلْمَدِينَةِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ وَ مَعَهُ اَلنَّاسُ وَ فِيهِمُ اَلْمُشَاةُ فَلَمَّا اِنْتَهَى إِلَى كُرَاعِ اَلْغَمِيمِ دَعَا بِقَدَحٍ مِنْ مَاءٍ فِيمَا بَيْنَ اَلظُّهْرِ وَ اَلْعَصْرِ فَشَرِبَ وَ أَفْطَرَ وَ أَفْطَرَ اَلنَّاسُ مَعَهُ وَ تَمَّ أُنَاسٌ عَلَى صَوْمِهِمْ فَسَمَّاهُمُ «اَلْعُصَاةَ» وَ إِنَّمَا يُؤْخَذُ بِأَمْرِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.1977 - Al-'Iys ibn Al-Qasim narrated from Abu Abdullah {a.s}, who said:
"When a man travels during the Month of Ramadan, he breaks his fast."
Imam {a.s} continued: "The Messenger of Allah {SWT} (peace be upon him and his family) departed from Medina to Mecca during Month of Ramadan, accompanied by people among whom were pedestrians. When he reached Kurāʿ al-Ghamīm, between noon and afternoon, He called for a cup of water, drank, and broke his fast. The people with him also broke their fast, but some

persisted in their fasting. He {saws} called them 'the disobedient,' as one is obligated to follow the command of the Messenger of Allah {SWT} (peace be upon him and his family)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 127 • Al-Wafi, Vol. 11, p. 93 • Wasa'il Al-Shi'a, Vol. 10, p. 176 • Al-Fusul al-Muhimmah, Part 1, p. 691

1978 - وَ رَوَى أَبَانُ بْنُ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «خِيَارُ أُمَّتِيَ اَلَّذِينَ إِذَا سَافَرُوا أَفْطَرُوا وَ قَصَّرُوا وَ إِذَا أَحْسَنُوا اِسْتَبْشَرُوا وَ إِذَا أَسَاءُوا اِسْتَغْفَرُوا وَ شِرَارُ أُمَّتِيَ اَلَّذِينَ وُلِدُوا فِي اَلنَّعِيمِ وَ غُذُّوا بِهِ يَأْكُلُونَ طَيِّبَ اَلطَّعَامِ وَ يَلْبَسُونَ لَيِّنَ اَلثِّيَابِ وَ إِذَا تَكَلَّمُوا لَمْ يَصْدُقُوا.

Hadith.1978 - Aban ibn Taghlib narrated from Abu Ja'far {a.s}, who said:
The Messenger of Allah {SWT} (peace be upon him and his family) said:
"The best among my nation are those who break their fast and shorten their prayers when traveling, rejoice when they do good, and seek forgiveness when they commit wrongs. The worst among my nation are those who are born into luxury, nurtured in it, eat the finest food, wear the softest clothes, and do not speak truthfully when they speak."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 127 • Al-Wafi, Vol. 11, p. 92 • Wasa'il Al-Shi'a, Vol. 10, p. 175

1979 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «مَنْ سَافَرَ قَصَّرَ وَ أَفْطَرَ إِلاَّ أَنْ يَكُونَ رَجُلاً سَفَرُهُ إِلَى صَيْدٍ أَوْ فِي مَعْصِيَةِ اَللَّهِ عَزَّ وَ جَلَّ أَوْ رَسُولاً لِمَنْ يَعْصِي اَللَّهَ عَزَّ وَ جَلَّ أَوْ طَلَبِ عَدُوٍّ أَوْ شَحْنَاءَ أَوْ سِعَايَةٍ أَوْ ضَرَرٍ عَلَى قَوْمٍ مِنَ اَلْمُسْلِمِينَ ».

Hadith.1979 - Ibn Mahbub narrated from Abu Ayyub, from Ammar ibn Marwan, from Abu Abdullah {a.s}, who said:
"I heard Imam {a.s} say:
Whoever travels must shorten their prayers and break their fast, except in the case of a person whose travel is for hunting, committing a sin against Allah {SWT} the Almighty, acting as a messenger for someone disobedient to Allah {SWT}, pursuing an enemy, fostering enmity, engaging in slander, or causing harm to a group of Muslims."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 129 • Tahdhib Al-Ahkam, Vol. 4, p. 219 • Al-Wafi, Vol. 7, p. 173 • Wasa'il Al-Shi'a, Vol. 8, p. 476 • Al-Fusul al-Muhimmah, Part 2, p. 124

1980 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «لاَ يُفْطِرُ اَلرَّجُلُ فِي شَهْرِ رَمَضَانَ إِلاَّ بِسَبِيلِ حَقٍّ ».

قال مصنف هذا الكتاب - رحمه الله -: قد أخرجت تقصير المسافر في جملة أبواب الصلاة في هذا الكتاب، والحد الذي يجب فيه التقصير، والذين يجب عليهم التمام.

Hadith.1980 - Imam {a.s} said:
"A man should not break his fast in the Month of Ramadan except for a rightful cause."

[AL SADUQ]
The compiler of this book—may Allah {SWT} have mercy on him—commented:
"I have discussed the shortening of prayers for travelers in the chapters on prayer within this book, including the distance at which shortening becomes obligatory and those for whom offering full prayers remains mandatory."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 128 • Al-Wafi, Vol. 7, p. 173 • Al-Wafi, Vol. 11, p. 308 • Wasa'il Al-Shi'a, Vol. 8, p. 476

[فأما صوم التطوع في السفر]

1981 - فَقَدْ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَيْسَ مِنَ اَلْبِرِّ اَلصَّوْمُ فِي اَلسَّفَرِ».

[Regarding fasting voluntarily while traveling]
Hadith.1981 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Fasting while traveling is not an act of righteousness."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 10, p. 204

1982 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَخْرُجُ مِنْ بَيْتِهِ وَ هُوَ يُرِيدُ اَلسَّفَرَ وَ هُوَ صَائِمٌ فَقَالَ «إِنْ خَرَجَ قَبْلَ أَنْ يَنْتَصِفَ اَلنَّهَارُ فَلْيُفْطِرْ وَ لْيَقْضِ ذَلِكَ اَلْيَوْمَ وَ إِنْ خَرَجَ بَعْدَ اَلزَّوَالِ فَلْيُتِمَّ يَوْمَهُ ».

Hadith.1982 - Al-Halabi narrated from Imam Abu Abdullah {a.s}:
He was asked about a man who leaves his house intending to travel while fasting.
The Imam {a.s} replied: "If he departs before the middle of the day, let him break his fast and make up that day. But if he departs after midday, let him complete his day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 131 • Tahdhib Al-Ahkam, Vol. 4, p. 228 • Al-Istibsar, Part 2, p. 99 • Al-Wafi, Vol. 11, p. 309 • Wasa'il Al-Shi'a, Vol. 10, p. 185 • Bihar Al-Anwar, Vol. 80, p. 135

1983 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا سَافَرَ اَلرَّجُلُ فِي شَهْرِ رَمَضَانَ فَخَرَجَ بَعْدَ نِصْفِ اَلنَّهَارِ فَعَلَيْهِ صِيَامُ ذَلِكَ اَلْيَوْمِ وَ يَعْتَدُّ بِهِ مِنْ شَهْرِ رَمَضَانَ وَ إِذَا دَخَلَ أَرْضاً قَبْلَ طُلُوعِ اَلْفَجْرِ وَ هُوَ يُرِيدُ اَلْإِقَامَةَ بِهَا فَعَلَيْهِ صَوْمُ ذَلِكَ اَلْيَوْمِ وَ إِنْ دَخَلَ بَعْدَ طُلُوعِ اَلْفَجْرِ فَلاَ صِيَامَ عَلَيْهِ وَ إِنْ شَاءَ صَامَ ».

Hadith.1983 - Al-‘Ala’ narrated from Muhammad ibn Muslim, from Imam Abu Abdullah {a.s}:
"If a man travels during the Month of Ramadan and departs after midday, he must fast that day, and it will be counted as part of his Month of Ramadan fast. However, if he enters a place before dawn with the intention of staying there, he is obligated to fast that day. But if he enters after dawn, fasting is not obligatory for him, although he may fast if he wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 131 • Tahdhib Al-Ahkam, Vol. 4, p. 229 • Al-Istibsar, Part 2, p. 99 • Al-Wafi, Vol. 11, p. 310

1984 - وَ فِي رِوَايَةِ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يُقْبِلُ فِي شَهْرِ رَمَضَانَ مِنْ سَفَرٍ حَتَّى يَرَى أَنَّهُ سَيَدْخُلُ أَهْلَهُ ضَحْوَةً أَوِ اِرْتِفَاعَ اَلنَّهَارِ قَالَ «إِذَا طَلَعَ اَلْفَجْرُ وَ هُوَ خَارِجٌ لَمْ يَدْخُلْ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ.

Hadith.1984 - Rifa‘ah ibn Musa narrated from Imam Abu Abdullah {a.s}:
"I asked him about a man who returns from a journey during Month of Ramadan, expecting to reach his family by mid-morning or later in the day.
Imam {a.s} said: 'If dawn rises while he is still outside (and has not yet entered his hometown), he has the option: if he wishes, he may fast, and if he wishes, he may break his fast.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 132 • Tahdhib Al-Ahkam, Vol. 4, p. 255 • Al-Wafi, Vol. 11, p. 310 • Wasa’il Al-Shi’a, Vol. 10, p. 189

1985 - وَ رَوَى يُونُسُ بْنُ عَبْدِ اَلرَّحْمَنِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: فِي اَلْمُسَافِرِ يَدْخُلُ أَهْلَهُ وَ هُوَ جُنُبٌ قَبْلَ اَلزَّوَالِ وَ لَمْ يَكُنْ أَكَلَ فَعَلَيْهِ أَنْ يُتِمَّ صَوْمَهُ وَ لاَ قَضَاءَ عَلَيْهِ قَالَ «يَعْنِي إِذَا كَانَتْ جَنَابَتُهُ مِنِ اِحْتِلاَمٍ.

Hadith.1985 - Yunus ibn Abdul-Rahman narrated from Imam Imam Musa ibn Jafar Al-Kadhim {a.s} that he said regarding a traveler who reaches his home while in a state of ritual impurity (janabah) before noon and has not yet eaten:
"He must complete his fast, and there is no requirement to make it up."
The Imam {a.s} clarified: "This applies if his janabah resulted from a nocturnal emission (ihtilam)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 190

1986 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَأْتِي جَارِيَتَهُ فِي شَهْرِ رَمَضَانَ بِالنَّهَارِ فِي اَلسَّفَرِ فَقَالَ «مَا عَرَفَ هَذَا حَقَّ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اَللَّيْلِ سَبْحاً طَوِيلاً » قَالَ قُلْتُ لَهُ أَ لَيْسَ

لَهُ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ يُقَصِّرَ قَالَ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ رَخَّصَ لِلْمُسَافِرِ فِي اَلْإِفْطَارِ وَ اَلتَّقْصِيرِ رَحْمَةً وَ تَخْفِيفاً لِمَوْضِعِ اَلتَّعَبِ وَ اَلنَّصَبِ وَ وَعْثِ اَلسَّفَرِ وَ لَمْ يُرَخِّصْ لَهُ فِي مُجَامَعَةِ اَلنِّسَاءِ فِي اَلسَّفَرِ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ وَ أَوْجَبَ عَلَيْهِ قَضَاءَ اَلصِّيَامِ وَ لَمْ يُوجِبْ عَلَيْهِ قَضَاءَ تَمَامِ اَلصَّلاَةِ إِذَا آبَ مِنْ سَفَرِهِ» ثُمَّ قَالَ «وَ اَلسُّنَّةُ لاَ تُقَاسُ وَ إِنِّي إِذَا سَافَرْتُ فِي شَهْرِ رَمَضَانَ مَا آكُلُ كُلَّ اَلْقُوتِ وَ مَا أَشْرَبُ كُلَّ اَلرِّيِّ».

والنهي عن الجماع للمقصر في السفر إنما هو نهي كراهة لا نهي تحريم.

Hadith.1986 - Abdullah ibn Sinan asked Imam Abu Abdullah {a.s} about a man who engages with his concubine during the day in the Month of Ramadan while traveling.
The Imam {a.s} responded: "This person has not recognized the sanctity of the Month of Ramadan, for he has a long stretch of permissible time at night."
The questioner asked: "Is it not permissible for him to eat, drink, and shorten his prayer while traveling?"
The Imam {a.s} replied: "Allah {SWT}, the Almighty and Glorious, granted the traveler the concession to break the fast and shorten the prayer out of mercy and ease, considering the hardship, exhaustion, and difficulties of travel. However, He did not permit engaging in sexual relations during the day while traveling in the Month of Ramadan. For this, He has mandated the fast's make-up (qada) but has not required the make-up of full prayers when the traveler returns home."
The Imam then added: "Religious practices are not subject to analogy. When I travel during the Month of Ramadan, I do not consume all food or drink in full measure."

[AL SADUQ]

The prohibition on sexual relations for someone shortening their obligations while traveling is a matter of disapproval (karahah), not outright prohibition (tahrim).

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

1987 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ صَامَ فِي اَلسَّفَرِ فَقَالَ «إِنْ كَانَ بَلَغَهُ أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نَهَى عَنْ ذَلِكَ فَعَلَيْهِ اَلْقَضَاءُ وَ إِنْ لَمْ يَكُنْ بَلَغَهُ فَلاَ شَيْءَ عَلَيْهِ».

Hadith.1987 - Al-Halabi narrated from Abu Abdullah {a.s} that he said:
I asked him about a man who fasted while traveling.
The Imam {a.s} replied: "If he was informed that the Messenger of Allah {SWT} (peace be upon him and his family) prohibited fasting in such a situation, then he must make up for it (qada). However, if he was not aware of this prohibition, then there is no obligation upon him."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 128 • Tahdhib Al-Ahkam, Vol. 4, p. 220 • Tahdhib Al-Ahkam, Vol. 4, p. 221 • Al-Wafi, Vol. 11, p. 96 • Wasa'il Al-Shi'a, Vol. 10, p. 179 • Tafsir Nur Al-Thaqalayn, Part 1, p. 165 • Tafsir Kanz Al-Daqaiq, Part 2, p. 241

CHAPTER 49 - CHAPTER ON FASTING FOR MENSTRUATING AND POST-MENSTRUAL WOMEN

بَابُ صَوْمِ الْحَائِضِ وَالْمُسْتَحَاضَةِ

❁ HADITH 1988 – 1994 ❁

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

1988 - رَوَى أَبُو اَلصَّبَّاحِ اَلْكِنَانِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اِمْرَأَةٍ أَصْبَحَتْ صَائِمَةً فَلَمَّا اِرْتَفَعَ اَلنَّهَارُ أَوْ كَانَ اَلْعِشَاءُ حَاضَتْ أَ تُفْطِرُ قَالَ «نَعَمْ وَ إِنْ كَانَ قَبْلَ اَلْمَغْرِبِ فَلْتُفْطِرْ» وَ عَنِ اِمْرَأَةٍ تَرَى اَلطُّهْرَ فِي أَوَّلِ اَلنَّهَارِ فِي شَهْرِ رَمَضَانَ وَ لَمْ تَغْتَسِلْ وَ لَمْ تَطْعَمْ كَيْفَ تَصْنَعُ بِذَلِكَ اَلْيَوْمِ قَالَ «إِنَّمَا فِطْرُهَا مِنَ اَلدَّمِ.

Hadith.1988 - Abu al-Sabbah al-Kinani narrated from Abu Abdullah {a.s}:
Regarding a woman who begins her day fasting and then menstruates during the day, whether it is midday or evening.
Imam {a.s} said: "Yes, she must break her fast, and if it is before sunset, she should break her fast."
As for a woman who becomes pure from menstruation early in the day during the Month of Ramadan but does not perform ghusl or eat anything.
Imam {a.s} said: "Her breaking of the fast is only due to the presence of blood (menstruation)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 136 • Al-Wafi, Vol. 11, p. 321

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1989 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: كَتَبْتُ إِلَيْهِ عَلَيْهِ اَلسَّلاَمُ اِمْرَأَةٌ طَهُرَتْ مِنْ حَيْضِهَا أَوْ دَمِ نِفَاسِهَا فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ ثُمَّ اِسْتَحَاضَتْ فَصَلَّتْ وَ صَامَتْ شَهْرَ رَمَضَانَ كُلَّهُ مِنْ غَيْرِ أَنْ تَعْمَلَ مَا تَعْمَلُهُ اَلْمُسْتَحَاضَةُ مِنَ اَلْغُسْلِ لِكُلِّ صَلاَتَيْنِ هَلْ يَجُوزُ صَوْمُهَا وَ صَلاَتُهَا أَمْ لاَ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «تَقْضِي صَوْمَهَا وَ لاَ تَقْضِي صَلاَتَهَا لِأَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَأْمُرُ اَلْمُؤْمِنَاتِ مِنْ نِسَائِهِ بِذَلِكَ ».

Hadith.1989 - Ali ibn Mahziyar narrated:
"I wrote to Imam {a.s} about a woman who became pure from her menstruation or postpartum bleeding at the beginning of the day in the Month of Ramadan, but then experienced istihadha (irregular bleeding). She prayed and fasted the entire Month of Ramadan without performing the required ghusl for every two prayers as is prescribed for a woman in istihadha. Is her fasting and prayer valid or not?"
Imam {a.s} wrote in reply: "She must make up her fasts, but she does not need to make up her prayers, because the Messenger of Allah {SWT} (peace be upon him and his family) used to command the believing women among his wives to follow this ruling."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 136 • Ilal al-Sharai’, Vol. 1, p. 293 • Tahdhib Al-Ahkam, Vol. 4, p. 310 • Al-Wafi, Vol. 11, p. 326 • Wasa’il Al-Shi’a, Part 2, p. 349 • Wasa’il Al-Shi’a, Vol. 10, p. 66 • Bihar Al-Anwar, Vol. 78, p. 112 • A’lam al-Uloom, Vol. 23, p. 374

1990 - وَ رُوِيَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمُسْتَحَاضَةِ قَالَ «تَصُومُ شَهْرَ رَمَضَانَ إِلاَّ اَلْأَيَّامَ اَلَّتِي كَانَتْ تَحِيضُ فِيهِنَّ ثُمَّ تَقْضِيهَا مِنْ بَعْدِهِ».

Hadith.1990 - It was narrated from Sama'ah:
"I asked Abu Abdullah $^{\{a.s\}}$ about the woman experiencing istihadha (irregular bleeding).
Imam $^{\{a.s\}}$ said: 'She fasts during the Month of Ramadan, except for the days on which she would normally have her menstrual period. She must then make up those days afterward.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 135 • Tahdhib Al-Ahkam, Part 1, p. 401 • Tahdhib Al-Ahkam, Vol. 4, p. 282 • Tahdhib Al-Ahkam, Vol. 4, p. 310 • Al-Wafi, Vol. 6, p. 474 • Al-Wafi, Vol. 11, p. 326 • Wasa’il Al-Shi’a, Part 2, p. 344 • Wasa’il Al-Shi’a, Part 2, p. 378 • Wasa’il Al-Shi’a, Vol. 10, p. 230

1991 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمَرْأَةِ تَلِدُ بَعْدَ اَلْعَصْرِ أَ تُتِمُّ ذَلِكَ اَلْيَوْمَ أَمْ تُفْطِرُ فَقَالَ «تُفْطِرُ ثُمَّ تَقْضِي ذَلِكَ اَلْيَوْمَ».

Hadith.1991 - It was narrated from Abdul Rahman bin Al-Hajjaj:
"I asked Abu Al-Hasan $^{\{a.s\}}$ about a woman who gives birth after Asr (afternoon prayer). Should she complete her fast for that day, or should she break it?
Imam $^{\{a.s\}}$ said: 'She should break her fast and then make up for that day later.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1992 - وَ رَوَى اَلْعِيصُ بْنُ اَلْقَاسِمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تَطْمَثُ فِي شَهْرِ رَمَضَانَ قَبْلَ أَنْ تَغِيبَ اَلشَّمْسُ قَالَ «تُفْطِرُ حِينَ تَطْمَثُ».

Hadith.1992 - It was narrated from Al-Ays bin Al-Qasim:
"I asked Abu Abdullah $^{\{a.s\}}$ about a woman who begins menstruating during Month of Ramadan before sunset.
Imam $^{\{a.s\}}$ said: 'She should break her fast as soon as she begins menstruating.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1993 - وَ رَوَى عَلِيُّ بْنُ اَلْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اِمْرَأَةٍ مَرِضَتْ فِي شَهْرِ رَمَضَانَ أَوْ طَمِثَتْ أَوْ سَافَرَتْ فَمَاتَتْ قَبْلَ أَنْ يَخْرُجَ شَهْرُ رَمَضَانَ هَلْ يُقْضَى عَنْهَا قَالَ «أَمَّا اَلطَّمْثُ وَ اَلْمَرَضُ فَلاَ وَ أَمَّا اَلسَّفَرُ فَنَعَمْ ».

Hadith.1993 - It was narrated by Ali ibn Al-Hakam from Abu Hamza:
"I asked Abu Ja'far $^{\{a.s\}}$ about a woman who was sick, menstruated, or traveled during Month of Ramadan and then passed away before the end of the month. Should fasting be made up on her behalf?
Imam $^{\{a.s\}}$ said: 'As for menstruation and illness, no. But as for travel, yes.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 137 • Al-Wafi, Vol. 11, p. 351 • Wasa’il Al-Shi’a, Vol. 10, p. 330

1994 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ إِنَّ اِمْرَأَتِي جَعَلَتْ عَلَى نَفْسِهَا صَوْمَ شَهْرَيْنِ فَوَضَعَتْ وَلَدَهَا وَ أَدْرَكَهَا اَلْحَبَلُ فَلَمْ تَقْدِرْ عَلَى اَلصَّوْمِ قَالَ «فَلْتَصَدَّقْ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ عَلَى مِسْكِينٍ ».

Hadith.1994 - It was narrated by Ibn Muskan from Muhammad ibn Ja'far:
"I said to Abu al-Hasan $^{\{a.s\}}$: 'My wife took upon herself to fast for two months, but she gave birth and then became pregnant again, so she was unable to fast.'
Imam $^{\{a.s\}}$ said: 'She should give in charity for each day a mudd (measure) to a poor person.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 137 • Al-Wafi, Vol. 11, p. 520 • Wasa’il Al-Shi’a, Vol. 10, p. 216 • Wasa’il Al-Shi’a, Vol. 10, p. 390

CHAPTER 50 - CHAPTER ON MAKING UP FASTS OF THE MONTH OF RAMADAN

بَابُ قَضَاءِ صَوْمِ شَهْرِ رَمَضَانَ

HADITH 1995 – 2008

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِيمِ

1995 - رَوَى عُقْبَةُ بْنُ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ مَرِضَ فِي شَهْرِ رَمَضَانَ فَلَمَّا بَرَأَ أَرَادَ اَلْحَجَّ كَيْفَ يَصْنَعُ بِقَضَاءِ اَلصَّوْمِ قَالَ «إِذَا رَجَعَ فَلْيَصُمْهُ».

Hadith.1995 - It was narrated by Uqbah ibn Khalid from Abu Abdullah $^{\{a.s\}}$:
"Regarding a man who became ill during the Month of Ramadan and, after recovering, intended to perform Hajj, how should he deal with making up the missed fasts?
Imam $^{\{a.s\}}$ said: 'When he returns, he should fast them.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 121 • Wasa’il Al-Shi’a, Vol. 10, p. 194

1996 - وَ سَأَلَهُ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ : عَنْ قَضَاءِ شَهْرِ رَمَضَانَ فِي ذِي اَلْحِجَّةِ وَ قَطْعِهِ قَالَ «اِقْضِهِ فِي ذِي اَلْحِجَّةِ وَ اِقْطَعْهُ إِنْ شِئْتَ ».

Hadith.1996 - It was narrated that Abdul Rahman ibn Abi Abdullah asked:
"About making up the missed fasts of the Month of Ramadan during Dhul-Hijjah and interrupting it (for any reason).
Imam $^{\{a.s\}}$ said: 'Make it up in Dhul-Hijjah and interrupt it if you wish.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

1997 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كَانَ عَلَى اَلرَّجُلِ شَيْءٌ مِنْ صَوْمِ شَهْرِ رَمَضَانَ فَلْيَقْضِهِ فِي أَيِّ شَهْرٍ شَاءَ أَيَّاماً مُتَتَابِعَةً فَإِنْ لَمْ يَسْتَطِعْ فَلْيَقْضِهِ كَيْفَ شَاءَ وَ لْيُحْصِ اَلْأَيَّامَ فَإِنْ فَرَّقَ فَحَسَنٌ وَ إِنْ تَابَعَ فَحَسَنٌ».

Hadith.1997 - Al-Halabi narrated from Abu Abdullah $^{\{a.s\}}$:
"If a man has missed fasts from the Month of Ramadan, he may make them up in any month he wishes, in consecutive days. If he is unable to do so, he may make them up as he is able, counting the days. Whether he separates the days or fasts them consecutively, both are acceptable."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 120 • Wasa’il Al-Shi’a, Vol. 10, p. 341 • Al-Fusul al-Muhimmah, Part 2, p. 163

1998 - وَ سَأَلَ سُلَيْمَانُ بْنُ جَعْفَرٍ اَلْجَعْفَرِيُّ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ أَ يَقْضِيهَا مُتَفَرِّقَةً قَالَ «لاَ بَأْسَ بِتَفْرِقَةِ قَضَاءِ شَهْرِ رَمَضَانَ إِنَّمَا اَلصِّيَامُ اَلَّذِي لاَ يُفَرَّقُ صَوْمُ كَفَّارَةِ اَلظِّهَارِ وَ كَفَّارَةِ اَلدَّمِ وَ كَفَّارَةِ اَلْيَمِينِ ».

Hadith.1998 - Sulaiman ibn Ja'far Al-Ja'fari asked Abu Al-Hasan Al-Ridha {a.s} about a man who has missed days from the Month of Ramadan. Can he make them up non-consecutively?
Imam {a.s} replied: "There is no harm in making up the fasts of the Month of Ramadan separately. The fasting that must not be separated is the fast of expiation for zhihar, expiation for shedding blood, and expiation for breaking an oath."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 342

1999 - وَ رَوَى جَمِيلٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَمْرَضُ فَيُدْرِكُهُ شَهْرُ رَمَضَانَ وَ يَخْرُجُ عَنْهُ وَ هُوَ مَرِيضٌ فَلاَ يَصِحُّ حَتَّى يُدْرِكَهُ شَهْرُ رَمَضَانٍ آخَرُ قَالَ «يَتَصَدَّقُ عَنِ اَلْأَوَّلِ وَ يَصُومُ اَلثَّانِيَ وَ إِنْ كَانَ صَحَّ فِيمَا بَيْنَهُمَا وَ لَمْ يَصُمْ حَتَّى أَدْرَكَهُ شَهْرُ رَمَضَانٍ آخَرُ صَامَهُمَا جَمِيعاً وَ تَصَدَّقَ عَنِ اَلْأَوَّلِ.

ومن فاته شهر رمضان حتى يدخل الشهر الثالث من مرض فعليه أن يصوم هذا الذي دخله وتصدق عن الأول لكل يوم بمد من طعام ويقضي الثاني.

Hadith.1999 - Jameel narrated from Zurara from Abu Ja'far {a.s} regarding a man who becomes ill and the Month of Ramadan arrives while he is still sick. If he recovers after Month of Ramadan but does not make up the fasts before another Month of Ramadan arrives, what is his duty?
Imam {a.s} replied: "He should give charity for the first missed Month of Ramadan (a mudd of food for each day) and fast the second Month of Ramadan. However, if he recovered in between the two Month of Ramadans and did not fast until the next Month of Ramadan came, then he must fast both Month of Ramadans and also give charity for the first."

[AL SADUQ]
If the illness extends into a third Month of Ramadan, the duty is to fast the current Month of Ramadan, give a mudd of food for each day of the first missed Month of Ramadan, and then make up the fasts of the second missed Month of Ramadan.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 119 • Tahdhib Al-Ahkam, Vol. 4, p. 250 • Al-Istibsar, Part 2, p. 111 • Wasa’il Al-Shi’a, Vol. 10, p. 335

2000 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنِ اَلْحَارِثِ بْنِ مُحَمَّدٍ عَنْ بُرَيْدٍ اَلْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَتَى أَهْلَهُ فِي يَوْمٍ يَقْضِيهِ مِنْ شَهْرِ رَمَضَانَ قَالَ «إِنْ كَانَ أَتَى أَهْلَهُ قَبْلَ اَلزَّوَالِ فَلاَ شَيْءَ عَلَيْهِ إِلاَّ يَوْماً مَكَانَ يَوْمٍ وَ إِنْ أَتَى أَهْلَهُ بَعْدَ زَوَالِ اَلشَّمْسِ فَإِنَّ عَلَيْهِ أَنْ يَتَصَدَّقَ عَلَى عَشَرَةِ مَسَاكِينَ لِكُلِّ مِسْكِينٍ مُدٌّ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ صَامَ يَوْماً مَكَانَ يَوْمٍ وَ صَامَ ثَلاَثَةَ أَيَّامٍ كَفَّارَةً لِمَا صَنَعَ ».

وَ قَدْ رُوِيَ: «أَنَّهُ إِنْ أَفْطَرَ قَبْلَ اَلزَّوَالِ فَلاَ شَيْءَ عَلَيْهِ وَ إِنْ أَفْطَرَ بَعْدَ اَلزَّوَالِ فَعَلَيْهِ اَلْكَفَّارَةُ مِثْلُ مَا عَلَى مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ ».

Hadith.2000 - Ibn Mahboub narrated from Al-Harith ibn Muhammad from Buraid Al-Ijli from Abu Ja'far {a.s} regarding a man who engaged with his wife during a day when he was making up a missed fast from Month of Ramadan.

Abu Ja'far {a.s} said: "If he engaged with her before midday, there is nothing upon him except to fast another day in place of that day. However, if he engaged with her after the sun had passed its zenith, then he must feed ten needy people, giving each a mudd of food. If he cannot afford this, he should fast one day in place of the missed day and add three additional days as expiation for what he did."

It has also been narrated: "If he broke his fast before midday, there is no penalty upon him. But if he broke his fast after midday, then he must offer expiation similar to that required for breaking a fast during Month of Ramadan."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 122 • Tahdhib Al-Ahkam, Vol. 4, p. 278 • Al-Wafi, Vol. 11, p. 337 • Wasa'il Al-Shi'a, Vol. 10, p. 15 • Wasa'il Al-Shi'a, Vol. 10, p. 347

2001 - وَ رَوَى سَمَاعَةُ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ تَقْضِي شَهْرَ رَمَضَانَ فَيُكْرِهُهَا زَوْجُهَا عَلَى اَلْإِفْطَارِ فَقَالَ «لاَ يَنْبَغِي أَنْ يُكْرِهَهَا بَعْدَ زَوَالِ اَلشَّمْسِ».

Hadith.2001 - Sama'ah narrated from Abu Basir, who said: I asked Abu 'Abd Allah {a.s} about a woman making up missed fasts from Month of Ramadan, and her husband compels her to break her fast.

Imam {a.s} said: "It is not appropriate for him to compel her to break her fast after the sun has passed its zenith."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 122 • Tahdhib Al-Ahkam, Vol. 4, p. 278 • Al-Istibsar, Part 2, p. 120 • Al-Wafi, Vol. 11, p. 236 • Wasa'il Al-Shi'a, Vol. 10, p. 16

2002 - وَ سَأَلَهُ سَمَاعَةُ : عَنْ قَوْلِهِ اَلصَّائِمُ بِالْخِيَارِ إِلَى زَوَالِ اَلشَّمْسِ قَالَ «إِنَّ ذَلِكَ فِي اَلْفَرِيضَةِ فَأَمَّا فِي اَلنَّافِلَةِ فَلَهُ أَنْ يُفْطِرَ أَيَّ سَاعَةٍ شَاءَ إِلَى غُرُوبِ اَلشَّمْسِ».

Hadith.2002 - Sama‘ah asked Abu ‘Abd Allah $^{\{a.s\}}$ about the statement: "The fasting person has the option until the sun passes its zenith."
Imam $^{\{a.s\}}$ replied: "That applies to obligatory fasts. As for voluntary fasts, one may break the fast at any time they wish until sunset."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 122 • Tahdhib Al-Ahkam, Vol. 4, p. 278 • Al-Wafi, Vol. 11, p. 234

2003 - وَ رَوَى اِبْنُ فَضَّالٍ عَنْ صَالِحِ بْنِ عَبْدِ اَللَّهِ اَلْخَثْعَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَنْوِي اَلصَّوْمَ فَيَلْقَاهُ أَخُوهُ اَلَّذِي هُوَ عَلَى أَمْرِهِ فَيَسْأَلُهُ أَنْ يُفْطِرَ أَ يُفْطِرُ قَالَ «إِنْ كَانَ تَطَوُّعاً أَجْزَأَهُ وَ حُسِبَ لَهُ وَ إِنْ كَانَ قَضَاءَ فَرِيضَةٍ قَضَاهُ ».

وإذا أصبح الرجل وليس من نيته أن يصوم ثم بدا له فله أن يصوم.

Hadith.2003 - Ibn Faddal narrated from Salih ibn Abd Allah al-Khath’ami, who said: I asked Abu ‘Abd Allah $^{\{a.s\}}$ about a man who intends to fast and then meets his brother, who shares his faith, and his brother requests him to break his fast. Should he break his fast?
Imam $^{\{a.s\}}$ replied: "If it is a voluntary fast, it will suffice, and it will be counted for him. However, if it is a fast making up for an obligatory one, then he must make it up again."

[AL SADUQ]
Additionally, if a person begins the day without the intention of fasting but later decides to fast, they may do so.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 122 • Wasa’il Al-Shi’a, Vol. 10, p. 16 • Wasa’il Al-Shi’a, Vol. 10, p. 152

2004 - وَسُئِلَ عَلَيْهِ السَّلَامُ: "عَنِ الصَّائِمِ الْمُتَطَوِّعِ، تُعْرَضُ لَهُ الْحَاجَةُ، فَقَالَ: هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَبَيْنَ الْعَصْرِ، وَإِنْ مَكَثَ حَتَّى الْعَصْرِ ثُمَّ بَدَا لَهُ أَنْ يَصُومَ وَلَمْ يَكُنْ نَوَى ذَلِكَ، فَلَهُ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ إِنْ شَاءَ."

وإذا طهرت المرأة من حيضها وقد بقي عليها بقية يوم صامت ذلك المقدار تأديبا وعليها قضاء ذلك اليوم، وإن حاضت وقد بقي عليها بقية يوم أفطرت وعليها القضاء.

Hadith.2004 – Imam $^{\{a.s\}}$ was asked about a voluntary fasting person who encounters a necessity.
Imam $^{\{a.s\}}$ said: "He is at liberty to decide until the time of ‘Asr (afternoon). If he delays until ‘Asr and then decides to fast, having not initially intended to, he may fast that day if he wishes."

[AL SADUQ]
Furthermore, if a woman becomes pure from her menstruation during the day and part of the day remains, she should fast the remaining time as a form of discipline, and she is obligated to make up that day. Similarly, if she begins menstruating during the day and part of the day remains, she should break her fast, and it is obligatory for her to make it up.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2005 - وَ رَوَى مُوسَى بْنُ بَكْرٍ عَنِ اَلْفُضَيْلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي رَجُلٍ عَلَيْهِ صَوْمُ شَهْرٍ فَصَامَ مِنْهُ خَمْسَةَ عَشَرَ يَوْماً ثُمَّ عَرَضَ لَهُ أَمْرٌ فَقَالَ «إِنْ كَانَ صَامَ خَمْسَةَ عَشَرَ يَوْماً فَلَهُ أَنْ يَقْضِيَ مَا بَقِيَ وَ إِنْ كَانَ صَامَ أَقَلَّ مِنْ خَمْسَةَ عَشَرَ يَوْماً لَمْ يُجْزِئْهُ حَتَّى يَصُومَ شَهْراً تَامّاً ».

Hadith.2005 - Musa ibn Bakr narrated from Al-Fudayl, from Abu Abdullah {a.s}, regarding a man obligated to fast for a month who completed fifteen days of fasting and then was interrupted by some matter.
Imam {a.s} said: "If he has fasted fifteen days, he may make up the remaining days. However, if he has fasted less than fifteen days, it will not suffice him, and he must start anew and fast a complete month."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 139 • Tahdhib Al-Ahkam, Vol. 4, p. 285 • Al-Wafi, Vol. 11, p. 282 • Wasa’il Al-Shi’a, Vol. 10, p. 376

2006 - وَ رَوَى مَنْصُورُ بْنُ حَازِمٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: فِي رَجُلٍ صَامَ فِي ظِهَارٍ شَعْبَانَ ثُمَّ أَدْرَكَهُ شَهْرُ رَمَضَانَ قَالَ «يَصُومُ شَهْرَ رَمَضَانَ ثُمَّ يَسْتَأْنِفُ اَلصَّوْمَ وَ إِنْ هُوَ صَامَ فِي اَلظِّهَارِ فَزَادَ فِي اَلنِّصْفِ يَوْماً قَضَى بَقِيَّتَهُ».

Hadith.2006 - Mansur ibn Hazim narrated from Abu Abdullah {a.s} regarding a man who was fasting as expiation (for zihar) during Sha’ban and then Month of Ramadan began.
Imam {a.s} said: "He should fast the Month of Ramadan and then resume the expiation fast. However, if he was fasting for expiation and completed half a day more than the midpoint (of the fast), he can simply complete the remaining days."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 139 • Tahdhib Al-Ahkam, Vol. 4, p. 283 • Al-Wafi, Vol. 22, p. 940 • Wasa’il Al-Shi’a, Vol. 10, p. 375

2007 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ كَانَ عَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي ظِهَارٍ فَصَامَ ذَا اَلْقَعْدَةِ وَ دَخَلَ عَلَيْهِ ذُو اَلْحِجَّةِ قَالَ «يَصُومُ ذَا اَلْحِجَّةِ كُلَّهُ إِلاَّ أَيَّامَ اَلتَّشْرِيقِ ثُمَّ يَقْضِيهَا فِي أَوَّلِ يَوْمٍ مِنَ اَلْمُحَرَّمِ حَتَّى يُتِمَّ ثَلاَثَةَ أَيَّامٍ فَيَكُونَ قَدْ صَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ» قَالَ «وَ لاَ يَنْبَغِي لَهُ أَنْ يَقْرَبَ أَهْلَهُ حَتَّى يَقْضِيَ ثَلاَثَةَ أَيَّامِ اَلتَّشْرِيقِ اَلَّتِي لَمْ يَصُمْهَا وَ لاَ بَأْسَ إِنْ صَامَ شَهْراً ثُمَّ صَامَ مِنَ اَلشَّهْرِ اَلَّذِي يَلِيهِ أَيَّاماً ثُمَّ عَرَضَتْ لَهُ عِلَّةٌ أَنْ يَقْطَعَهَا ثُمَّ يَقْضِيَ بَعْدُ تَمَامَ اَلشَّهْرَيْنِ».

Hadith.2007 - Ibn Mahbub narrated from Abu Ayyub from Abu Abdullah {a.s} regarding a man who had to fast for two consecutive months as expiation for zihar. He fasted the month of Dhu al-Qa'dah, and then the month of Dhu al-Hijjah began.

Imam {a.s} said: "He should fast the entirety of Dhu al-Hijjah, except for the Days of Tashreeq, and then make up for those three days at the beginning of Muharram to complete the two consecutive months of fasting. He should not approach his wife until he has completed fasting the three Days of Tashreeq that he missed.

There is no issue if he fasts one month and then a few days of the following month, but if illness or another impediment arises, he may interrupt the fast and then complete the two consecutive months afterward."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 138 • Tahdhib Al-Ahkam, Vol. 4, p. 329 • Al-Wafi, Vol. 22, p. 939 • Wasa'il Al-Shi'a, Vol. 10, p. 373

CHAPTER 51 - CHAPTER ON MAKING UP FASTS ON BEHALF OF THE DECEASED

بَابُ قَضَاءِ الصِّوْمِ عَنِ الْمَيِّتِ

HADITH 2008 – 2010

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2008 - رَوَى أَبَانُ بْنُ عُثْمَانَ عَنْ أَبِي مَرْيَمَ اَلْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَامَ اَلرَّجُلُ شَيْئاً مِنْ شَهْرِ رَمَضَانَ ثُمَّ لَمْ يَزَلْ مَرِيضاً حَتَّى مَاتَ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَ إِنْ صَحَّ ثُمَّ مَرِضَ ثُمَّ مَاتَ وَ كَانَ لَهُ مَالٌ تُصُدِّقَ عَنْهُ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ صَامَ عَنْهُ وَلِيُّهُ ».

وإذا مات رجل وعليه صوم شهر رمضان فعلى وليه أن يقضي عنه، وكذلك من فاته في السفر والمرض إلا أن يكون مات في مرضه من قبل أن يصح بمقدار ما يقضي به صومه فلا قضاء عليه إذا كان كذلك وإن كان للميت وليان فعلى أكبرهما من الرجال أن يقضي عنه. فإن لم يكن له ولي من الرجال قضى عنه وليه من النساء.

Hadith.2008 - Aban ibn Uthman narrated from Abu Maryam Al-Ansari, who narrated from Abu Abdullah {a.s}, who said:
"If a man fasted part of the Month of Ramadan but then remained ill until he died, there is no obligation to make up the missed fasts. However, if he recovered and then fell ill again before passing away, and he had wealth, charity should be given on his behalf for each day missed in the amount of a mudd. If he did not have wealth, his guardian should fast on his behalf."

[AL SADUQ]
If a person dies and has missed fasting during the Month of Ramadan, it is incumbent upon their guardian to make up the missed fasts on their behalf. This applies to fasts missed due to travel or illness unless the deceased remained ill until death, without a recovery period sufficient to make up the fasts. In such cases, no compensation is required. If the deceased has multiple male guardians, the responsibility primarily falls on the eldest among them. If no male guardian is present, the obligation falls on the female guardian.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 123 • Al-Wafi, Vol. 11, p. 349 • Wasa’il Al-Shi’a, Vol. 10, p. 331

2009 - وَ قَدْ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا مَاتَ اَلرَّجُلُ وَ عَلَيْهِ صَوْمُ شَهْرِ رَمَضَانَ فَلْيَقْضِ عَنْهُ مَنْ شَاءَ مِنْ أَهْلِهِ.

Hadith.2009 - It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:
"If a man dies and has unfulfilled fasting from the Month of Ramadan, anyone from his family who wishes may make up the fasts on his behalf."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 348 • Wasa’il Al-Shi’a, Vol. 10, p. 329

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2010 - وَ كَتَبَ مُحَمَّدُ بْنُ اَلْحَسَنِ اَلصَّفَّارُ رَضِيَ اَللَّهُ عَنْهُ إِلَى أَبِي مُحَمَّدٍ اَلْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ مَاتَ وَ عَلَيْهِ قَضَاءٌ مِنْ شَهْرِ رَمَضَانَ عَشَرَةُ أَيَّامٍ وَ لَهُ وَلِيَّانِ هَلْ يَجُوزُ لَهُمَا أَنْ يَقْضِيَا عَنْهُ جَمِيعاً خَمْسَةَ أَيَّامٍ أَحَدُ اَلْوَلِيَّيْنِ وَ خَمْسَةَ أَيَّامٍ اَلْآخَرُ فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ «يَقْضِي عَنْهُ أَكْبَرُ وَلِيَّيْهِ عَشَرَةَ أَيَّامٍ وِلاَءً إِنْ شَاءَ اَللَّهُ ».

قال مصنف هذا الكتاب - رحمه الله -: وهذا التوقيع عندي مع توقيعاته إلى محمد بن الحسن الصفار بخطه عليه السلام.

Hadith.2010 - Muhammad ibn al-Hasan al-Saffar, may Allah {SWT} be pleased with him, wrote to Imam Abu Muhammad al-Hasan ibn Ali {a.s}:
Regarding a man who passed away and had ten days of fasting left from the Month of Ramadan, and he had two heirs. Is it permissible for both heirs to divide the days, with each fasting five days on his behalf?
The Imam {a.s} replied in writing: "The eldest of the two heirs should fast all ten days consecutively, if Allah {SWT} wills."

[AL SADUQ]
The compiler of this book (may Allah {SWT} have mercy on him) stated:
"This signature is preserved with me among the signatures addressed to Muhammad ibn al-Hasan al-Saffar, written in the handwriting of the Imam {a.s}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 124 • Tahdhib Al-Ahkam, Vol. 4, p. 247 • Al-Istibsar, Part 2, p. 108 • Al-Wafi, Vol. 11, p. 347 • Wasa’il Al-Shi’a, Vol. 10, p. 330

CHAPTER 52 - CHAPTER ON THE EXPIATION FOR BREAKING A VOWED FAST

بَابُ فِدْيَةِ صَوْمِ النِّذْرِ

HADITH 2011 – 2012

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

2011 - رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ اَلْبَزَنْطِيُّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَذَرَ عَلَى نَفْسِهِ إِنْ هُوَ سَلِمَ مِنْ مَرَضٍ أَوْ تَخَلَّصَ مِنْ حَبْسٍ أَنْ يَصُومَ كُلَّ يَوْمِ أَرْبِعَاءَ وَ هُوَ اَلْيَوْمُ اَلَّذِي تَخَلَّصَ فِيهِ فَعَجَزَ عَنْ ذَلِكَ لِعِلَّةٍ أَصَابَتْهُ أَوْ غَيْرِ ذَلِكَ فَمَدَّ اَللَّهُ عَزَّ وَ جَلَّ لِلرَّجُلِ فِي عُمُرِهِ وَ اِجْتَمَعَ عَلَيْهِ صَوْمٌ كَثِيرٌ مَا كَفَّارَةُ ذَلِكَ قَالَ «تَصَدَّقَ لِكُلِّ يَوْمٍ مُدّاً مِنْ حِنْطَةٍ أَوْ بِمُدٍّ تَمْرٍ.

Hadith.2011 - Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti narrated from Imam Abu al-Hasan al-Ridha {a.s} regarding:
A man who vowed upon himself that if he were to recover from an illness or be released from imprisonment, he would fast every Wednesday—the same day he was released. However, due to an ailment or another reason, he was unable to fulfill this vow. Over time, many missed fasts accumulated. The man sought guidance on what expiation would be required for this.
The Imam {a.s} replied: "He should give charity for each missed day, either with a mud (a measure) of wheat or a mud of dates."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2012 - وَ فِي رِوَايَةِ إِدْرِيسَ بْنِ زَيْدٍ وَ عَلِيِّ بْنِ إِدْرِيسَ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «تَصَدَّقَ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ حِنْطَةٍ أَوْ شَعِيرٍ ».

Hadith.2012 - In a narration from Idris ibn Zayd and Ali ibn Idris, it is reported from Imam Ali ibn Musa Ar-Ridha {a.s} that:
"He should give charity for each day with a mud (a measure) of wheat or barley."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 390 • Zad al-Ma'ad, Part 1, p. 14

CHAPTER 53 - CHAPTER ON FASTING WITH AUTHORIZATION

بَابُ صَوْمِ الْإِذْنِ

HADITH 2013 – 2014

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2013 - رَوَى اَلْفُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِذَا دَخَلَ رَجُلٌ بَلْدَةً فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا مِنْ أَهْلِ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَ لاَ يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلاَّ بِإِذْنِهِمْ لِئَلاَّ يَعْمَلُوا شَيْئاً فَيَفْسُدَ وَ لاَ يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلاَّ بِإِذْنِ اَلضَّيْفِ لِئَلاَّ يَحْتَشِمَهُمْ وَ يَشْتَهِي فَيَتْرُكُهُ لَهُمْ.

Hadith.2013 - It is narrated by al-Fudhayl ibn Yasar from Abu Ja'far {a.s} that the Messenger of Allah {SWT} (peace be upon him and his family) said:

"When a man enters a town, he is a guest of those among its people who share his faith until he departs. It is not appropriate for the guest to fast without their permission so that they do not prepare something and it goes to waste. Nor is it appropriate for them to fast without the guest's permission so that he does not feel constrained and refrain from what he desires for their sake."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 151 • Ilal al-Sharai', Vol. 2, p. 384 • Ilal al-Sharai', Vol. 2, p. 384 • Al-Wafi, Vol. 11, p. 88 • Wasa'il Al-Shi'a, Vol. 10, p. 528 • Bihar Al-Anwar, Vol. 72, p. 462 • Bihar Al-Anwar, Vol. 93, p. 264

2014 - وَ رَوَى نَشِيطُ بْنُ صَالِحٍ عَنْ هِشَامِ بْنِ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مِنْ فِقْهِ اَلضَّيْفِ أَنْ لاَ يَصُومَ تَطَوُّعاً إِلاَّ بِإِذْنِ صَاحِبِهِ وَ مِنْ طَاعَةِ اَلْمَرْأَةِ لِزَوْجِهَا أَنْ لاَ تَصُومَ تَطَوُّعاً إِلاَّ بِإِذْنِهِ وَ أَمْرِهِ وَ مِنْ صَلاَحِ اَلْعَبْدِ وَ طَاعَتِهِ وَ نَصِيحَتِهِ لِمَوْلاَهُ أَنْ لاَ يَصُومَ تَطَوُّعاً إِلاَّ بِإِذْنِ مَوْلاَهُ وَ مِنْ بِرِّ اَلْوَلَدِ بِأَبَوَيْهِ أَنْ لاَ يَصُومَ تَطَوُّعاً إِلاَّ بِإِذْنِ أَبَوَيْهِ وَ أَمْرِهِمَا وَ إِلاَّ كَانَ اَلضَّيْفُ جَاهِلاً وَ كَانَتِ اَلْمَرْأَةُ عَاصِيَةً وَ كَانَ اَلْعَبْدُ فَاسِداً عَاصِياً وَ كَانَ اَلْوَلَدُ عَاقّاً ».

Hadith.2014 - Nashit ibn Salih narrated from Hisham ibn al-Hakam from Abu Abdullah {a.s} that the Messenger of Allah {SWT} (peace be upon him and his family) said:

"Among the etiquettes of a guest is that he does not fast voluntarily except with the host's permission. Among the obedience of a wife to her husband is that she does not fast voluntarily except with his permission and instruction. Among the righteousness and obedience of a servant to his master is that he does not fast voluntarily except with his master's permission. Among the dutifulness of a child to their parents is that they do not fast voluntarily except with their parents' permission and command. Otherwise, the guest would be ignorant, the wife disobedient, the servant corrupt and sinful, and the child undutiful."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 151 • Al-Wafi, Vol. 11, p. 88 • Wasa'il Al-Shi'a, Vol. 10, p. 530

CHAPTER 54 - CHAPTER ON GHUSL (RITUAL PURIFICATION) ON SPECIFIC NIGHTS IN THE MONTH OF RAMADAN, AND WHAT HAS BEEN NARRATED ABOUT THE LAST TEN NIGHTS AND THE NIGHT OF QADR

بَابُ الْغُسْلِ فِي اللَّيَالِي الْمَخْصُوصَةِ فِي شَهْرِ رَمَضَانَ وَمَا جَاءَ فِي الْعَشْرِ الْأَوَاخِرِ وَفِي لَيْلَةِ الْقَدْرِ

HADITH 2015 – 2031

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2015 - رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: «يُغْتَسَلُ فِي ثَلاَثِ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ فِي تِسْعَ عَشْرَةَ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلاَثٍ وَ عِشْرِينَ وَ أُصِيبَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فِي تِسْعَ عَشْرَةَ وَ قُبِضَ عَلَيْهِ اَلسَّلاَمُ فِي إِحْدَى وَ عِشْرِينَ » قَالَ «وَ اَلْغُسْلُ فِي أَوَّلِ اَللَّيْلِ وَ هُوَ يُجْزِي إِلَى آخِرِهِ ».

Hadith.2015 - Al-'Ala narrated from Muhammad ibn Muslim from one of the Imams {a.s} that he said:
"One should perform the ritual bath (ghusl) on three nights in the Month of Ramadan: the nineteenth, the twenty-first, and the twenty-third. The Commander of the Faithful {a.s} was struck on the nineteenth and passed away on the twenty-first."
Imam {a.s} added: "The ghusl should be performed at the beginning of the night, and it suffices until its end."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 154 • Al-Wafi, Vol. 11, p. 390 • Wasa'il Al-Shi'a, Part 3, p. 310

2016 - وَ قَدْ رُوِيَ أَنَّهُ: «يُغْتَسَلُ فِي لَيْلَةِ سَبْعَ عَشْرَةَ ».

Hadith.2016 - It has also been narrated that:
"One should perform the ritual bath (ghusl) on the night of the seventeenth."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Part 3, p. 327

2017 - وَ رَوَى زُرَارَةُ وَ فُضَيْلٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْغُسْلُ فِي شَهْرِ رَمَضَانَ عِنْدَ وُجُوبِ اَلشَّمْسِ قُبَيْلَهُ، ثُمَّ يُصَلِّي وَ يُفْطِرُ ».

Hadith.2017 - Zurara and Fudayl narrated from Abu Ja'far {a.s} who said:
"Bathing (ghusl) during the Month of Ramadan should be performed near sunset, just before it, then one should pray and break the fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 153 • Al-Wafi, Vol. 11, p. 391 • Wasa'il Al-Shi'a, Part 3, p. 324

2018 - وَ رَوَى سَمَاعَةُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا دَخَلَ اَلْعَشْرُ اَلْأَوَاخِرُ شَدَّ اَلْمِئْزَرَ وَ اِجْتَنَبَ اَلنِّسَاءَ وَ أَحْيَا اَللَّيْلَ وَ تَفَرَّغَ لِلْعِبَادَةِ».

Hadith.2018 - Sama'ah narrated from Abu Basir, from Abu Abdullah {a.s} who said:
"The Messenger of Allah {SWT}, peace be upon him and his family, when the last ten nights (of Month of Ramadan) arrived, would tighten his waistbelt, avoid women, revive the nights (with worship), and dedicate himself fully to worship."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 155 • Al-Wafi, Vol. 11, p. 484 • Wasa'il Al-Shi'a, Vol. 10, p. 311 • Wasa'il Al-Shi'a, Vol. 10, p. 352 • Bihar Al-Anwar, Vol. 16, p. 273

2019 - وَ رَوَى سُلَيْمَانُ اَلْجَعْفَرِيُّ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «صَلِّ لَيْلَةَ إِحْدَى وَ عِشْرِينَ وَ ثَلاَثٍ وَ عِشْرِينَ مِائَةَ رَكْعَةٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ اَلْحَمْدَ مَرَّةً وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» عَشْرَ مَرَّاتٍ.

Hadith.2019 - Sulayman Al-Ja'fari narrated from Abu Al-Hasan {a.s} that he said:
"Pray on the nights of the 21st and 23rd (of Month of Ramadan) 100 units (rak'ahs), reciting Al-Hamd (Surah Al-Fatihah) once and Qul Huwa Allahu Ahad (Surah Al-Ikhlas) ten times in each unit."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 155 • Al-Khasal, Part 2, p. 519 • Tahdhib Al-Ahkam, Part 3, p. 61 • Al-Istibsar, Part 1, p. 461 • Al-Wafi, Vol. 11, p. 424 • Wasa'il Al-Shi'a, Vol. 8, p. 17 • Bihar Al-Anwar, Vol. 94, p. 16

2020 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «فِي لَيْلَةِ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ اَلتَّقْدِيرُ وَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ اَلْقَضَاءُ وَ فِي لَيْلَةِ ثَلاَثٍ وَ عِشْرِينَ إِبْرَامُ مَا يَكُونُ فِي اَلسَّنَةِ إِلَى مِثْلِهَا وَ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يَفْعَلَ مَا يَشَاءُ فِي خَلْقِهِ».

Hadith.2020 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"On the night of the 19th of Month of Ramadan is the decree, on the night of the 21st is the judgment, and on the night of the 23rd is the confirmation of what will occur in the year until its similar time. And Allah {SWT}, the Mighty and Majestic, has the authority to do as He wills with His creation."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 160 • Iqbal Al-A'mal, Part 1, p. 64 • Al-Wafi, Vol. 11, p. 385 • Wasa'il Al-Shi'a, Vol. 10, p. 357 • Tafsir al-Burhan, Vol. 5, p. 712 • Tafsir Nur Al-Thaqalayn, Part 5, p. 627

2021 - وَ رَوَى رِفَاعَةُ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: « لَيْلَةُ اَلْقَدْرِ هِيَ أَوَّلُ اَلسَّنَةِ وَ هِيَ آخِرُهَا ».

Hadith.2021 - Rifāʿa narrated from Imam {a.s} that Imam {a.s} said:
"The Night of Qadr is the beginning of the year and it is its end."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 160 • Al-Khasal, Part 2, p. 519 • Rawdat Al-Wa'ezin, Vol. 2, p. 348 • Iqbal Al-Aamal, Part 1, p. 5 • Al-Wafi, Vol. 11, p. 381 • Wasa'il Al-Shi'a, Vol. 10, p. 353 • Tafsir al-Burhan, Vol. 5, p. 712 • Bihar Al-Anwar, Vol. 55, p. 378 • Bihar Al-Anwar, Vol. 94, p. 16

2022 - وَ أُرِيَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي مَنَامِهِ، بَنِي أُمَيَّةَ يَصْعَدُونَ مِنْبَرَهُ مِنْ بَعْدِهِ يُضِلُّونَ اَلنَّاسَ عَنِ اَلصِّرَاطِ اَلْقَهْقَرَى فَأَصْبَحَ كَئِيباً حَزِيناً فَهَبَطَ عَلَيْهِ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ فَقَالَ يَا رَسُولَ اَللَّهِ مَا لِي أَرَاكَ كَئِيباً حَزِيناً قَالَ «يَا جَبْرَئِيلُ إِنِّي رَأَيْتُ بَنِي أُمَيَّةَ فِي لَيْلَتِي هَذِهِ يَصْعَدُونَ مِنْبَرِي مِنْ بَعْدِي يُضِلُّونَ اَلنَّاسَ عَنِ اَلصِّرَاطِ اَلْقَهْقَرَى» فَقَالَ وَ اَلَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً إِنَّ هَذَا لَشَيْءٌ مَا اِطَّلَعْتُ عَلَيْهِ ثُمَّ عَرَجَ إِلَى اَلسَّمَاءِ فَلَمْ يَلْبَثْ أَنْ نَزَلَ عَلَيْهِ بِآيٍ مِنَ اَلْقُرْآنِ يُؤْنِسُهُ بِهَا:
«۝ أَ فَرَأَيْتَ إِنْ مَتَّعْنٰاهُمْ سِنِينَ. `ثُمَّ جٰاءَهُمْ مٰا كٰانُوا يُوعَدُونَ. `مٰا أَغْنىٰ عَنْهُمْ مٰا كٰانُوا يُمَتَّعُونَ ۝»
وَ أَنْزَلَ عَلَيْهِ «۝ إِنّٰا أَنْزَلْنٰاهُ فِي لَيْلَةِ اَلْقَدْرِ. `وَ مٰا أَدْرٰاكَ مٰا لَيْلَةُ اَلْقَدْرِ. `لَيْلَةُ اَلْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝»
جَعَلَ لَيْلَةَ اَلْقَدْرِ لِنَبِيِّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ خَيْراً مِنْ أَلْفِ شَهْرٍ مِنْ مُلْكِ بَنِي أُمَيَّةَ ».

Hadith.2022 - It is narrated that the Messenger of Allah {SWT}, peace and blessings be upon him and his family, was shown in his dream that the sons of Umayyah would ascend his pulpit after him, leading people astray and turning them away from the straight path. When he awoke, he was sorrowful and grieved.
Archangel Jibril {a.s} descended to him and asked: "O Messenger of Allah {SWT}, why do I see you sorrowful and grieved?"
The Prophet replied: "O Jibril, I saw in my dream the sons of Umayyah ascending my pulpit after me, leading people astray and turning them away from the straight path."
Archangel Jibril {a.s} said: "By the One who sent you with the truth as a Prophet, I was not aware of this matter." He then ascended to the heavens and shortly returned with verses of the Quran to console the Prophet {saws}:
"*Have you considered if We let them enjoy themselves for years, then there comes to them that which they were promised, it will not avail them that which they used to enjoy.*" (Surah Ash-Shu'ara 26:205–207)
And He revealed to Him {saws}:

"*Indeed, We sent it down during the Night of Qadr. And what will make you know what the Night of Qadr is? The Night of Qadr is better than a thousand months.*" (Surah Al-Qadr 97:1–3)
Allah {SWT} made the Night of Qadr for His Prophet, peace and blessings be upon him and his family, better than a thousand months of the rule of the sons of Umayyah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 159 • Tahdhib Al-Ahkam, Part 3, p. 59 • Al-Amali (by Al-Tusi) Vol. 1, p. 688 • Al-Wafi, Vol. 11, p. 378 • Tafsir al-Safi, Part 4, p. 52 • Tafsir al-Safi, Vol. 5, p. 351 • Ithbat al-Hudat, Part 1, p. 249 • Tafsir al-Burhan, Vol. 4, p. 184 • Tafsir al-Burhan, Vol. 5, p. 712

2023 - وَ سَأَلَ رَجُلٌ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: أَخْبِرْنِي عَنْ لَيْلَةِ اَلْقَدْرِ كَانَتْ أَوْ تَكُونُ فِي كُلِّ عَامٍ فَقَالَ «لَوْ رُفِعَتْ لَيْلَةُ اَلْقَدْرِ لَرُفِعَ اَلْقُرْآنُ ».

Hadith.2023 - A man asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "Inform me about Laylatul Qadr; was it [only in the past], or does it occur every year?"
Imam {a.s} replied: "If Laylatul Qadr were removed, the Quran would be removed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2024 - وَ سَأَلَ حُمْرَانُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ « ◌ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبٰارَكَةٍ ◌» قَالَ «هِيَ لَيْلَةُ اَلْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي اَلْعَشْرِ اَلْأَوَاخِرِ وَ لَمْ يُنْزَلِ اَلْقُرْآنُ إِلاَّ فِي لَيْلَةِ اَلْقَدْرِ قَالَ اَللَّهُ عَزَّ وَ جَلَّ: « ◌ فِيهٰا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ◌» » قَالَ «يُقَدَّرُ فِي لَيْلَةِ اَلْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ اَلسَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ مِنْ خَيْرٍ أَوْ شَرٍّ أَوْ طَاعَةٍ أَوْ مَعْصِيَةٍ أَوْ مَوْلُودٍ أَوْ أَجَلٍ أَوْ رِزْقٍ فَمَا قُدِّرَ فِي تِلْكَ اَللَّيْلَةِ وَ قُضِيَ فَهُوَ اَلْمَحْتُومُ وَ لِلَّهِ عَزَّ وَ جَلَّ فِيهِ اَلْمَشِيئَةُ» قَالَ قُلْتُ لَهُ « لَيْلَةُ اَلْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ» أَيَّ شَيْءٍ عَنَى بِذَلِكَ فَقَالَ «اَلْعَمَلَ اَلصَّالِحَ فِي لَيْلَةِ اَلْقَدْرِ وَ لَوْ لاَ مَا يُضَاعِفُ اَللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمُؤْمِنِينَ مَا بَلَغُوا وَ لَكِنَّ اَللَّهَ عَزَّ وَ جَلَّ يُضَاعِفُ لَهُمُ اَلْحَسَنَاتِ.

Hadith.2024 - Humran asked Abu Ja'far {a.s} about the saying of Allah {SWT}, the Almighty and Majestic: "*Indeed, We sent it down on a blessed night*" (Surah Ad-Dukhan 44:3).
Imam {a.s} replied: "It is Laylatul Qadr, and it occurs every year in the Month of Ramadan, during its last ten nights. The Quran was revealed only on Laylatul Qadr.
Allah {SWT}, the Almighty and Majestic, says: '*Therein every wise matter is made distinct*' (Surah Ad-Dukhan 44:4)."
Imam {a.s} continued: "On Laylatul Qadr, everything that will occur in that year, up to its equivalent time in the following year, is decreed — whether good or evil, obedience or disobedience, life or death, or sustenance. Whatever is decreed and decided on that night is inevitable. Yet, Allah {SWT}, the Almighty and Majestic, has the will (to alter decrees as He pleases)."
Humran then asked: "Laylatul Qadr is better than a thousand months — what does this mean?"
Imam {a.s} replied: "Righteous deeds on Laylatul Qadr are better than those performed over a

thousand months. Were it not for Allah {SWT}, Blessed and Exalted, multiplying the rewards for believers, they would not reach this merit. However, Allah {SWT}, the Almighty and Majestic, multiplies good deeds for them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 157 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 67 • Al-Wafi, Vol. 11, p. 379 • Wasa'il Al-Shi'a, Vol. 10, p. 351 • Tafsir al-Burhan, Vol. 5, p. 11 • Tafsir al-Burhan, Vol. 5, p. 711 • Bihar Al-Anwar, Vol. 94, p. 19

2025 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : كَيْفَ تَكُونُ لَيْلَةُ اَلْقَدْرِ خَيْراً «مِنْ أَلْفِ شَهْرٍ» قَالَ «اَلْعَمَلُ اَلصَّالِحُ فِيهَا خَيْرٌ مِنَ اَلْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ اَلْقَدْرِ».

Hadith.2025 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked, "How is Laylatul Qadr better than a thousand months?"
Imam {a.s} replied: "Righteous deeds performed on it are better than deeds performed in a thousand months that do not contain Laylatul Qadr."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2026 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «نَزَلَتِ اَلتَّوْرَاةُ فِي سِتٍّ مَضَيْنَ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ اَلْإِنْجِيلُ فِي اِثْنَتَيْ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ اَلزَّبُورُ فِي لَيْلَةِ ثَمَانَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ اَلْقُرْآنُ [اَلْفُرْقَانُ] فِي لَيْلَةِ اَلْقَدْرِ».

Hadith.2026 - Ali ibn Abi Hamzah narrated from Abu Basir, who narrated from Abu Abdullah {a.s}, who said: "The Torah was revealed on the sixth of Month of Ramadan, the Injil (Gospel) was revealed on the twelfth of Month of Ramadan, the Zabur (Psalms) was revealed on the eighteenth of Month of Ramadan, and the Quran [Al-Furqan] was revealed on Laylatul Qadr."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 157 • Al-Muqni'ah, Part 1, p. 309 • Tahdhib Al-Ahkam, Vol. 4, p. 193 • Al-Wafi, Vol. 11, p. 377 • Tafsir al-Safi, Part 1, p. 64 • Wasa'il Al-Shi'a, Vol. 10, p. 311 • Tafsir al-Burhan, Vol. 1, p. 390 • Tafsir al-Burhan, Vol. 5, p. 710 • Bihar Al-Anwar, Vol. 11, p. 59

2027 - وَ رُوِيَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ عَلاَمَةِ لَيْلَةِ اَلْقَدْرِ فَقَالَ «عَلاَمَتُهَا أَنْ تَطِيبَ رِيحُهَا وَ إِنْ كَانَتْ فِي بَرْدٍ دَفِئَتْ وَ إِنْ كَانَتْ فِي حَرٍّ بَرَدَتْ وَ طَابَتْ».

Hadith.2027 - It is narrated from Al-Ala from Muhammad ibn Muslim, who narrated from one of the two (Imam Al-Baqir {a.s} or Imam Al-Sadiq {a.s}, peace be upon them), who said: "I asked him about the sign of Laylatul Qadr, and Imam {a.s} replied:
'Its sign is that its breeze is pleasant; if it is in cold weather, it becomes warm, and if it is in hot weather, it becomes cool and pleasant.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A’mal, Part 1, p. 65 • Tafsir Nur Al-Thaqalayn, Part 5, p. 623

2028 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ لَيْلَةِ اَلْقَدْرِ فَقَالَ «تَنَزَّلُ فِيهَا اَلْمَلاَئِكَةُ وَ اَلْكَتَبَةُ إِلَى اَلسَّمَاءِ اَلدُّنْيَا فَيَكْتُبُونَ مَا يَكُونُ فِي أَمْرِ اَلسَّنَةِ وَ مَا يُصِيبُ اَلْعِبَادَ وَ أَمْرٌ عِنْدَهُ عَزَّ وَ جَلَّ مَوْقُوفٌ لَهُ فِيهِ اَلْمَشِيئَةُ فَيُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يَمْحُو وَ «○ يُثْبِتُ وَ عِنْدَهُ أُمُّ اَلْكِتٰابِ ○» ».

Hadith.2028 - Imam $^{\{a.s\}}$ was asked about Laylatul Qadr, and Imam $^{\{a.s\}}$ said:
"On it, the angels and the scribes descend to the lowest heaven, where they record what will occur during the year, including what will befall the servants. However, there is an affair with Allah $^{\{SWT\}}$, the Almighty and Majestic, that remains subject to His will: He advances from it what He wills, delays from it what He wills, erases, and establishes. *'And with Him is the Mother of the Book'* (Surah Ar-Ra'd 13:39)."

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2029 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ اَللَّيْلَةُ اَلَّتِي يُرْجَى فِيهَا مَا يُرْجَى أَيُّ لَيْلَةٍ هِيَ فَقَالَ «فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ أَوْ ثَلاَثٍ وَ عِشْرِينَ » قَالَ فَإِنْ لَمْ أَقْوَ عَلَى كِلْتَيْهِمَا فَقَالَ «مَا أَيْسَرَ لَيْلَتَيْنِ فِيمَا تَطْلُبُ» قَالَ فَقُلْتُ رُبَّمَا رَأَيْنَا اَلْهِلاَلَ عِنْدَنَا وَ جَاءَنَا مَنْ يُخْبِرُنَا بِخِلاَفِ ذَلِكَ فِي أَرْضٍ أُخْرَى فَقَالَ «مَا أَيْسَرَ أَرْبَعَ لَيَالٍ فِيمَا تَطْلُبُ فِيهَا» قُلْتُ جُعِلْتُ فِدَاكَ لَيْلَةُ ثَلاَثٍ وَ عِشْرِينَ لَيْلَةُ اَلْجُهَنِيِّ قَالَ «إِنَّ ذَلِكَ لَيُقَالُ» قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ سُلَيْمَانَ بْنَ خَالِدٍ رَوَى أَنَّ فِي تِسْعَ عَشْرَةَ يُكْتَبُ وَفْدُ اَلْحَاجِّ فَقَالَ «يَا أَبَا مُحَمَّدٍ وَفْدُ اَلْحَاجِّ يُكْتَبُ فِي لَيْلَةِ اَلْقَدْرِ وَ اَلْمَنَايَا وَ اَلْبَلاَيَا وَ اَلْأَرْزَاقُ وَ مَا يَكُونُ إِلَى مِثْلِهَا فِي قَابِلٍ فَاطْلُبْهَا فِي إِحْدَى وَ عِشْرِينَ وَ ثَلاَثٍ وَ عِشْرِينَ وَ صَلِّ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا مِائَةَ رَكْعَةٍ وَ أَحْيِهِمَا إِنِ اِسْتَطَعْتَ إِلَى اَلنُّورِ وَ اِغْتَسِلْ فِيهِمَا» قَالَ قُلْتُ فَإِنْ لَمْ أَقْدِرْ عَلَى ذَلِكَ وَ أَنَا قَائِمٌ قَالَ «فَصَلِّ وَ أَنْتَ جَالِسٌ» قُلْتُ فَإِنْ لَمْ أَسْتَطِعْ قَالَ «فَعَلَى فِرَاشِكَ» قُلْتُ فَإِنْ لَمْ أَسْتَطِعْ فَقَالَ «لاَ عَلَيْكَ أَنْ تَكْتَحِلَ أَوَّلَ اَللَّيْلِ بِشَيْءٍ مِنَ اَلنَّوْمِ إِنَّ أَبْوَابَ اَلسَّمَاءِ تُفَتَّحُ فِي شَهْرِ رَمَضَانَ وَ تُصَفَّدُ اَلشَّيَاطِينُ وَ تُقْبَلُ اَلْأَعْمَالُ أَعْمَالُ اَلْمُؤْمِنِينَ نِعْمَ اَلشَّهْرُ شَهْرُ رَمَضَانَ كَانَ يُسَمَّى عَلَى عَهْدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَرْزُوقَ ».

Hadith.2029 - It is narrated from Ali ibn Abi Hamzah who said: I was with Abu Abdullah $^{\{a.s\}}$ when Abu Basir said to him, "May I be your ransom! Which night is the one in which one can hope for what is hoped for?"
Imam $^{\{a.s\}}$ replied: "It is on the night of the 21st or the 23rd."

Abu Basir asked: "What if I cannot perform worship on both nights?"
Imam $^{\{a.s\}}$ said: "How easy are two nights for what you seek!"
Abu Basir then said: "Sometimes we see the crescent moon in our area, but we receive news that it was seen differently in another place."
Imam $^{\{a.s\}}$ said: "How easy are four nights for what you seek in them!"
Abu Basir asked: "May I be your ransom! Is the 23rd night the night of Al-Juhani?"
Imam $^{\{a.s\}}$ replied: "That is said."
Abu Basir further asked: "May I be your ransom! Sulayman ibn Khalid narrated that on the 19th night, the pilgrims' delegation is recorded."
Imam $^{\{a.s\}}$ said: "O Abu Muhammad! The pilgrims' delegation is written on Laylatul Qadr, along with deaths, trials, provisions, and what will occur until the same time in the following year. So seek it on the 21st and 23rd nights. Pray 100 units (rak'ah) on each of these nights and spend them in worship until dawn, if you are able, and perform ghusl (ritual purification) on these nights."
Abu Basir asked: "What if I cannot stand for prayer?"
Imam $^{\{a.s\}}$ said: "Then pray while sitting."
Abu Basir said: "What if I cannot do even that?"
Imam $^{\{a.s\}}$ said: "Then pray while lying on your bed."
Abu Basir asked: "What if I cannot do that either?"
Imam $^{\{a.s\}}$ replied: "It is fine for you to take a brief nap at the beginning of the night. The gates of the heavens are opened in the Month of Ramadan, the devils are chained, and the deeds of the believers are accepted. What a blessed Month of Ramadan is! In the time of the Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family), it was called 'the month of sustenance.'"

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2030 - وَ رَوَى مُحَمَّدُ بْنُ حُمْرَانَ عَنْ سُفْيَانَ بْنِ اَلسِّمْطِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَللَّيَالِي اَلَّتِي يُرْجَى فِيهَا مِنْ شَهْرِ رَمَضَانَ فَقَالَ « تِسْعَ عَشْرَةَ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلاَثٌ وَ عِشْرِينَ » قُلْتُ فَإِنْ أَخَذَتْ إِنْسَاناً اَلْفَتْرَةُ أَوْ عِلَّةٌ مَا اَلْمُعْتَمَدُ عَلَيْهِ مِنْ ذَلِكَ فَقَالَ « ثَلاَثٌ وَ عِشْرِينَ ».

Hadith.2030 - It is narrated from Muhammad ibn Humran, from Sufyan ibn Al-Simt, who said: I asked Abu Abdullah $^{\{a.s\}}$ about the nights in the Month of Ramadan that are hoped to be special.
Imam $^{\{a.s\}}$ replied: "The 19th, 21st, and 23rd."
I asked: "What if a person is overtaken by weakness or illness? Which night should be relied upon from these?"
Imam $^{\{a.s\}}$ replied: "The 23rd."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 385 • Wasa’il Al-Shi’a, Vol. 10, p. 357 • Tafsir Nur Al-Thaqalayn, Part 5, p. 627

2031 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَللَّيَالِي اَلَّتِي يُسْتَحَبُّ فِيهَا اَلْغُسْلُ فِي شَهْرِ رَمَضَانَ فَقَالَ « لَيْلَةُ تِسْعَ عَشْرَةَ وَ لَيْلَةُ إِحْدَى وَ عِشْرِينَ وَ لَيْلَةُ ثَلاَثٍ وَ عِشْرِينَ » وَ قَالَ « لَيْلَةُ ثَلاَثٍ وَ عِشْرِينَ هِيَ لَيْلَةُ اَلْجُهَنِيِّ وَ حَدِيثُهُ أَنَّهُ قَالَ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِنَّ مَنْزِلِي نَاءٍ عَنِ اَلْمَدِينَةِ فَمُرْنِي بِلَيْلَةٍ أَدْخُلُ فِيهَا فَأَمَرَهُ بِلَيْلَةِ ثَلاَثٍ وَ عِشْرِينَ ».

قال مصنف هذا الكتاب (ره): واسم الجهني عبد الله بن أنيس الأنصاري.

Hadith.2031 - In a narration from Abdullah ibn Bukayr, from Zurara, from one of the two (Imam Al-Baqir $^{\{a.s\}}$ or Imam Al-Sadiq $^{\{a.s\}}$, peace be upon them), he said: I asked him about the nights in the Month of Ramadan in which it is recommended to perform ghusl (ritual purification).
Imam $^{\{a.s\}}$ replied: "The 19th night, the 21st night, and the 23rd night."
Imam continued: "The 23rd night is the night of Al-Juhani. His story is that he said to the Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family), 'My home is far from Medina. Command me to dedicate a specific night to enter [for worship].' So the Prophet (peace and blessings be upon him and his family) instructed him to dedicate the 23rd night."

[AL SADUQ]

The compiler of this book (may Allah $^{\{SWT\}}$ have mercy on him) adds: "The name of Al-Juhani is Abdullah ibn Anis Al-Ansari."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir Nur Al-Thaqalayn, Part 5, p. 627

CHAPTER 55 - CHAPTER ON SUPPLICATIONS FOR EACH NIGHT OF THE LAST TEN NIGHTS OF THE MONTH OF RAMADAN

بَابُ الدُّعَاءِ فِي كُلِّ لَيْلَةٍ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ

HADITH 2032

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

2032 - فِي نَوَادِرِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَقُولُ فِي اَلْعَشْرِ اَلْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ كُلَّ لَيْلَةٍ: أَعُوذُ بِجَلاَلِ وَجْهِكَ اَلْكَرِيمِ أَنْ يَنْقَضِيَ عَنِّي شَهْرُ رَمَضَانَ أَوْ يَطْلُعَ اَلْفَجْرُ مِنْ لَيْلَتِي هَذِهِ وَ لَكَ قِبَلِي تَبِعَةٌ أَوْ ذَنْبٌ تُعَذِّبُنِي عَلَيْهِ يَا رَحْمَانُ يَا رَحِيمُ » اَلدُّعَاءُ فِي اَللَّيْلَةِ اَلْأُولَى وَ هِيَ لَيْلَةُ إِحْدَى وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ « يَا مُولِجَ اَللَّيْلِ فِي اَلنَّهَارِ وَ مُولِجَ اَلنَّهَارِ فِي اَللَّيْلِ وَ مُخْرِجَ اَلْحَيِّ مِنَ اَلْمَيِّتِ وَ مُخْرِجَ اَلْمَيِّتِ مِنَ اَلْحَيِّ يَا رَازِقَ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ يَا اَللَّهُ يَا رَحْمَانُ يَا اَللَّهُ يَا رَحِيمُ يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اِسْمِي فِي هَذِهِ اَللَّيْلَةِ فِي اَلسُّعَدَاءِ وَ رُوحِي مَعَ اَلشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يَذْهَبُ بِهِ اَلشَّكُّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنِي «فِي اَلدُّنْيا حَسَنَةً وَ فِي اَلْآخِرَةِ حَسَنَةً» وَ قِنِي عَذَابَ اَلنَّارِ وَ اُرْزُقْنِي فِيهَا شُكْرَكَ وَ ذِكْرَكَ وَ اَلرَّغْبَةَ إِلَيْكَ وَ اَلْإِنَابَةَ وَ اَلتَّوْبَةَ وَ اَلتَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَهُ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ »

اَللَّيْلَةَ اَلثَّانِيَةَ « يَا سَالِخَ اَلنَّهَارِ مِنَ اَللَّيْلِ فَإِذَا نَحْنُ مُظْلِمُونَ وَ مُجْرِيَ اَلشَّمْسِ لِمُسْتَقَرِّهَا بِتَقْدِيرِكَ يَا عَزِيزُ يَا عَلِيمُ وَ مُقَدِّرَ اَلْقَمَرِ «مَنٰازِلَ حَتّٰى عٰادَ كَالْعُرْجُونِ اَلْقَدِيمِ» يَا نُورَ كُلِّ نُورٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ وَ وَلِيَّ كُلِّ نِعْمَةٍ يَا اَللَّهُ يَا رَحْمَانُ يَا قُدُّوسُ يَا أَحَدُ يَا وَاحِدُ يَا فَرْدُ يَا صَمَدُ يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اِسْمِي فِي هَذِهِ اَللَّيْلَةِ فِي اَلسُّعَدَاءِ » حَتَّى تَنْتَهِيَ إِلَى آخِرِ اَلدُّعَاءِ فِي أَوَّلِ لَيْلَةٍ ، اَللَّيْلَةَ اَلثَّالِثَةَ وَ هِيَ لَيْلَةُ اَلْقَدْرِ « يَا رَبَّ لَيْلَةِ اَلْقَدْرِ وَ جَاعِلَهَا خَيْراً «مِنْ أَلْفِ شَهْرٍ»

وَ رَبَّ اَللَّيْلِ وَ اَلنَّهَارِ وَ رَبَّ اَلْجِبَالِ وَ اَلْبِحَارِ وَ اَلظُّلَمِ وَ اَلْأَنْوَارِ وَ اَلْأَرْضِ وَ اَلسَّمَاءِ يَا بَارِئُ يَا مُصَوِّرُ يَا حَنَّانُ يَا مَنَّانُ يَا اَللَّهُ يَا رَحْمَانُ يَا اَللَّهُ يَا قَيُّومُ يَا اَللَّهُ يَا بَدِيعُ يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اِسْمِي فِي هَذِهِ اَللَّيْلَةِ فِي اَلسُّعَدَاءِ » إِلَى آخِرِهِ وَ تَقُولُ فِيهَا، « اَللَّهُمَّ اِجْعَلْ فِيمَا تَقْضِي وَ فِيمَا تُقَدِّرُ مِنَ اَلْأَمْرِ اَلْمَحْتُومِ وَ فِيمَا تَفْرُقُ مِنَ اَلْأَمْرِ اَلْحَكِيمِ فِي لَيْلَةِ اَلْقَدْرِ وَ فِي اَلْقَضَاءِ اَلَّذِي لاَ يُرَدُّ وَ لاَ يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ اَلْحَرَامِ اَلْمَبْرُورِ حَجُّهُمْ اَلْمَشْكُورِ سَعْيُهُمْ اَلْمَغْفُورِ ذُنُوبُهُمْ اَلْمُكَفَّرِ عَنْهُمْ سَيِّئَاتُهُمْ وَ اِجْعَلْ فِيمَا تَقْضِي وَ تُقَدِّرُ أَنْ تَمُدَّ

لِي فِي عُمُرِي وَ أَنْ تُوَسِّعَ لِي فِي رِزْقِي وَ أَنْ تَفُكَّ رَقَبَتِي مِنَ اَلنَّارِ يَا أَرْحَمَ اَلرَّاحِمِينَ » وَ تَقُولُ فِيهَا « يَا مُدَبِّرَ اَلْأُمُورِ يَا بَاعِثَ «مَنْ فِي اَلْقُبُورِ» يَا مُجْرِيَ اَلْبُحُورِ يَا مُلَيِّنَ اَلْحَدِيدِ لِدَاوُدَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِفْعَلْ بِي كَذَا وَ كَذَا اَللَّيْلَةَ اَللَّيْلَةَ اَلسَّاعَةَ اَلسَّاعَةَ - وَ اِرْفَعْ يَدَيْكَ إِلَى اَلسَّمَاءِ وَ قُلْهُ وَ أَنْتَ سَاجِدٌ وَ رَاكِعٌ وَ قَائِمٌ وَ جَالِسٌ وَ رَدِّدْهُ وَ قُلْهُ فِي آخِرِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ »

اَللَّيْلَةَ اَلرَّابِعَةَ « يَا فَالِقَ اَلْإِصْبَاحِ وَ يَا جَاعِلَ اَللَّيْلِ سَكَناً وَ اَلشَّمْسِ وَ اَلْقَمَرِ حُسْبَاناً يَا عَزِيزُ يَا عَلِيمُ يَا ذَا اَلْمَنِّ وَ اَلطَّوْلِ وَ اَلْقُوَّةِ وَ اَلْحَوْلِ وَ اَلْفَضْلِ وَ اَلْإِنْعَامِ يَا ذَا اَلْجَلاَلِ وَ اَلْإِكْرَامِ يَا اَللَّهُ يَا رَحْمَانُ يَا اَللَّهُ يَا فَرْدُ يَا اَللَّهُ يَا وَتْرُ يَا اَللَّهُ يَا ظَاهِرُ يَا بَاطِنُ يَا حَيُّ لاَ إِلَهَ إِلاَّ أَنْتَ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » ثُمَّ تُتِمُّهُ بِأَوَّلِ اَلدُّعَاءِ ، اَللَّيْلَةَ اَلْخَامِسَةَ « يَا جَاعِلَ اَللَّيْلِ لِبَاساً وَ اَلنَّهَارِ مَعَاشاً وَ اَلْأَرْضِ مِهَاداً وَ اَلْجِبَالِ أَوْتَاداً يَا اَللَّهُ يَا قَاهِرُ يَا جَبَّارُ يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » ثُمَّ تُتِمُّهُ إِلَى آخِرِهِ، اَللَّيْلَةَ اَلسَّادِسَةَ « يَا جَاعِلَ اَللَّيْلِ وَ اَلنَّهَارِ آيَتَيْنِ يَا مَنْ مَحَا آيَةَ اَللَّيْلِ وَ جَعَلَ «آيَةَ اَلنَّهٰارِ مُبْصِرَةً» لِنَبْتَغِيَ فَضْلاً مِنْ رَبِّنَا وَ رِضْوَاناً يَا مُفَصِّلَ كُلِّ شَيْءٍ تَفْصِيلاً يَا اَللَّهُ يَا مَاجِدُ يَا اَللَّهُ يَا وَهَّابُ يَا اَللَّهُ يَا جَوَادُ يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اِسْمِي فِي اَلسُّعَدَاءِ »

ثُمَّ تُتِمُّهُ إِلَى آخِرِهِ اَللَّيْلَةَ اَلسَّابِعَةَ « يَا مَادَّ اَلظِّلِّ وَ لَوْ شِئْتَ لَجَعَلْتَهُ سَاكِناً وَ جَعَلْتَ اَلشَّمْسَ عَلَيْهِ دَلِيلاً ثُمَّ قَبَضْتَهُ إِلَيْكَ قَبْضاً يَسِيراً يَا ذَا اَلْجُودِ وَ اَلطَّوْلِ وَ اَلْكِبْرِيَاءِ وَ اَلْآلاَءِ لاَ إِلَهَ إِلاَّ أَنْتَ يَا قُدُّوسُ يَا سَلاَمُ يَا مُؤْمِنُ يَا مُهَيْمِنُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » ثُمَّ تُتِمُّهُ إِلَى آخِرِهِ اَللَّيْلَةَ اَلثَّامِنَةَ « يَا خَازِنَ اَللَّيْلِ فِي اَلْهَوَاءِ وَ خَازِنَ اَلنُّورِ فِي اَلسَّمَاءِ وَ مَانِعَ اَلسَّمَاءِ أَنْ تَقَعَ عَلَى اَلْأَرْضِ إِلاَّ بِإِذْنِكَ وَ حَابِسَهُمَا أَنْ تَزُولاَ يَا عَظِيمُ يَا غَفُورُ يَا دَائِمُ يَا اَللَّهُ يَا دَائِمُ يَا وَارِثُ يَا بَاعِثَ «مَنْ فِي اَلْقُبُورِ» يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » ثُمَّ تُتِمُّهُ، اَللَّيْلَةَ اَلتَّاسِعَةَ

« يَا مُكَوِّرَ اَللَّيْلِ عَلَى اَلنَّهَارِ وَ يَا مُكَوِّرَ اَلنَّهَارِ عَلَى اَللَّيْلِ يَا عَلِيمُ يَا حَلِيمُ يَا حَكِيمُ يَا اَللَّهُ يَا رَبَّ اَلْأَرْبَابِ وَ سَيِّدَ اَلسَّادَاتِ لاَ إِلَهَ إِلاَّ أَنْتَ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ «مِنْ حَبْلِ اَلْوَرِيدِ» يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » ثُمَّ تُتِمُّهُ بِأَوَّلِ اَلدُّعَاءِ، اَللَّيْلَةَ اَلْعَاشِرَةَ وَ هِيَ لَيْلَةُ اَلْوَدَاعِ، « اَلْحَمْدُ لِلَّهِ اَلَّذِي لاَ شَرِيكَ لَهُ اَلْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلاَلِهِ وَ كَمَا هُوَ أَهْلُهُ يَا نُورُ يَا قُدُّوسُ يَا نُورُ يَا قُدُّوسُ يَا سُبُّوحُ يَا مُنْتَهَى اَلتَّسْبِيحِ يَا رَحْمَانُ يَا فَاعِلَ اَلرَّحْمَةِ يَا

اَللَّهُ يَا عَلِيمُ يَا اَللَّهُ يَا لَطِيفُ يَا اَللَّهُ يَا جَلِيلُ يَا اَللَّهُ لَكَ اَلْأَسْمَاءُ اَلْحُسْنَى وَ اَلْأَمْثَالُ اَلْعُلْيَا وَ اَلْكِبْرِيَاءُ وَ اَلْآلاَءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » ثُمَّ تُتِمُّهُ بِأَوَّلِ اَلدُّعَاءِ.

Hadith.2032 - In the rare narrations of Muhammad ibn Abi Umayr, it is reported that Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"In the last ten nights of the Month of Ramadan, recite every night:
'I seek refuge in the majesty of Your noble face from the Month of Ramadan ending for me or the dawn rising on this night of mine while there remains upon me any responsibility or sin for which You would punish me. O Most Merciful! O Most Compassionate!'
For the first night:
The supplication for the first night, which is the 21st night of Month of Ramadan, is as follows:
'O You who cause the night to enter the day and the day to enter the night! O You who bring forth the living from the dead and the dead from the living! O Provider for whomsoever He wills without measure! O Allah {SWT}! O Most Merciful! O Allah {SWT}! O Most Compassionate! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and his family and to write my name this night among the fortunate, my soul with the martyrs, my good deeds in Illiyyin (the highest station), and my sins forgiven. Grant me a certainty that fills my heart, faith that removes doubt from me, and satisfaction with what You have apportioned to me. Grant me "good in this world and good in the Hereafter" and protect me from the torment of the fire. Provide me in this night with gratitude, remembrance, yearning for You, turning to You in repentance, and success in achieving what You have granted Muhammad and his family. Blessings upon them all!'
For the second night:
"O You who strip the day from the night, leaving us in darkness! O You who set the sun on its course by Your decree, O Mighty, O All-Knowing! O You who measure the moon in phases until it returns like an old date stalk! O Light of all light, ultimate end of all desires, and patron of every blessing! O Allah {SWT}! O Most Merciful! O Most Holy! O One! O Unique! O Peerless! O Self-Sufficient! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad and to write my name this night among the fortunate."
Continue with the rest of the supplication as recited on the first night.
For the third night, which is Laylatul Qadr:
"O Lord {AZJ} of Laylatul Qadr and its Creator, making it better than a thousand months!"
(Continue with the supplication as concluded on the previous nights.)
"O Lord {AZJ} of the night and the day, and the Lord {AZJ} of the mountains and the seas, and the darkness and the light, and the earth and the skies! O Creator! O Shaper! O Most Compassionate! O Bestower of blessings! O Allah {SWT}! O Most Merciful! O Allah {SWT}! O Self-Sustaining! O Allah {SWT}! O Originator! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad and to write my name this night among the fortunate."
(Continue to the end of the supplication.)
And say during it:
"O Allah {SWT}! In what You decree and determine among the fixed matters and what You distinguish of wise decrees during Laylatul Qadr, in the judgment that is not repelled or changed,

write me among the pilgrims of Your Sacred House whose Hajj is accepted, their efforts appreciated, their sins forgiven, and their evil deeds erased. And in what You decree and determine, prolong my life, expand my sustenance, and free my neck from the fire, O Most Merciful of the merciful."

And say during it:

"O Disposer of affairs! O Resurrector of those in the graves! O Controller of the seas! O Softener of iron for Dawud! Send blessings upon Muhammad and the family of Muhammad, and grant me this and that this night, this night, this hour, this hour."

Raise your hands to the sky and say it while prostrating, bowing, standing, or sitting. Repeat it often, and say it on the last night of the Month of Ramadan.

For the fourth night:

"O Splitter of the morning and Creator of the night as a time of rest, and the sun and the moon for reckoning! O Mighty! O All-Knowing! O Possessor of grace, power, strength, capability, favor, and generosity! O Possessor of majesty and honor! O Allah {SWT}! O Most Merciful! O Allah {SWT}! O Singular! O Allah {SWT}! O Unique! O Allah {SWT}! O Apparent! O Hidden! O Ever-Living! There is no god but You. Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad."

Complete the rest of the supplication as in the previous nights.

For the fifth night:

"O Creator of the night as a covering, the day as a livelihood, the earth as a resting place, and the mountains as pegs! O Allah {SWT}! O Subduer! O Compeller! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad."

Complete the rest of the supplication to its conclusion.

For the sixth night:

"O Creator of the night and the day as two signs! O You who erased the sign of the night and made 'the sign of the day visible' so that we may seek bounty from our Lord {AZJ} and His pleasure! O You who clarifies everything in detail! O Allah {SWT}! O Glorious! O Allah {SWT}! O Bestower! O Allah {SWT}! O Generous! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad and to write my name among the fortunate."

For the seventh night:

"O Extender of the shade, and if You had willed, You could have made it stationary, and You made the sun its guide. Then You gradually drew it back to Yourself in an easy withdrawal. O Possessor of generosity, abundance, greatness, and bounties! There is no god but You. O Most Holy! O Source of Peace! O Giver of Security! O Watcher! O Mighty! O Compeller! O Supreme! O Creator! O Originator! O Shaper! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad."

Complete the supplication to its end.

For the eighth night:

"O Keeper of the night in the air and Keeper of the light in the sky! O Preventer of the heavens from falling upon the earth except by Your permission, and Sustainer of them that they do not cease! O Great! O Forgiving! O Eternal! O Allah {SWT}! O Everlasting! O Inheritor! O Resurrector of those in the graves! O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad."

Complete the supplication as in the previous nights.

For the ninth night:

"O You who wraps the night over the day and wraps the day over the night! O All-Knowing! O Forbearing! O Wise! O Allah {SWT}, Lord {AZJ} of the Lord {AZJ}s and Master of the masters! There is no god but You. O One who is closer to me than 'my jugular vein!' O Allah {SWT}! O Allah {SWT}! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad."

Complete the supplication with the opening part as recited on the previous nights.

For the tenth night, the Night of Farewell:

"All praise is due to Allah {SWT}, who has no partner. All praise is due to Allah {SWT} as befits the generosity of His face and the majesty of His glory and as He deserves. O Light! O Most Holy! O Light! O Most Holy! O Most Glorified! O Ultimate in glorification! O Most Merciful! O Performer of mercy! O Allah {SWT}! O All-Knowing! O Allah {SWT}! O Most Gentle! O Allah {SWT}! O Majestic! O Allah {SWT}! Yours are the most beautiful names, the highest examples, the greatness, and the bounties. I ask You to send blessings upon Muhammad and the family of Muhammad."

Complete the supplication with the opening part as recited on the previous nights.

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Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 56 - CHAPTER ON BIDDING FAREWELL TO THE MONTH OF RAMADAN

بَابُ وَدَاعِ شَهْرِ رَمَضَانَ

HADITH 2033

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2033 - رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَقُولُ فِي وَدَاعِ شَهْرِ رَمَضَانَ اَللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ اَلْمُنْزَلِ عَلَى نَبِيِّكَ اَلْمُرْسَلِ وَ قَوْلُكَ اَلْحَقُّ «﴿ شَهْرُ رَمَضٰانَ اَلَّذِي أُنْزِلَ فِيهِ اَلْقُرْآنُ هُدىً لِلنّٰاسِ وَ بَيِّنٰاتٍ مِنَ اَلْهُدىٰ وَ اَلْفُرْقٰانِ ﴾»

وَ هَذَا شَهْرُ رَمَضَانَ قَدِ اِنْصَرَمَ فَأَسْأَلُكَ بِوَجْهِكَ اَلْكَرِيمِ وَ كَلِمَاتِكَ اَلتَّامَّاتِ إِنْ كَانَ بَقِيَ عَلَيَّ ذَنْبٌ لَمْ تَغْفِرْهُ لِي وَ تُرِيدُ أَنْ تُحَاسِبَنِي بِهِ أَوْ تُعَذِّبَنِي عَلَيْهِ أَوْ تُقَايِسَنِي بِهِ أَنْ يَطْلُعَ فَجْرُ هَذِهِ اَللَّيْلَةِ أَوْ يَنْصَرِمَ هَذَا اَلشَّهْرُ إِلاَّ وَ قَدْ غَفَرْتَهُ لِي يَا أَرْحَمَ اَلرَّاحِمِينَ

اَللَّهُمَّ لَكَ اَلْحَمْدُ بِمَحَامِدِكَ كُلِّهَا عَلَى نَعْمَائِكَ كُلِّهَا أَوَّلِهَا وَ آخِرِهَا مَا قُلْتَ لِنَفْسِكَ مِنْهَا وَ مَا قَالَهُ اَلْخَلاَئِقُ اَلْحَامِدُونَ اَلْمُجْتَهِدُونَ فِي ذِكْرِكَ وَ اَلشُّكْرِ لَكَ اَلَّذِينَ أَعَنْتَهُمْ عَلَى أَدَاءِ حَقِّكَ مِنْ أَصْنَافِ خَلْقِكَ مِنَ اَلْمَلاَئِكَةِ اَلْمُقَرَّبِينَ وَ اَلنَّبِيِّينَ وَ اَلْمُرْسَلِينَ وَ أَصْنَافِ اَلنَّاطِقِينَ وَ اَلْمُسَبِّحِينَ لَكَ مِنْ جَمِيعِ اَلْعَالَمِينَ عَلَى أَنَّكَ بَلَّغْتَنَا شَهْرَ رَمَضَانَ وَ عَلَيْنَا مِنْ نِعَمِكَ وَ عِنْدَنَا مِنْ قَسْمِكَ وَ إِحْسَانِكَ وَ تَظَاهُرِ اِمْتِنَانِكَ مَا لاَ نُحْصِيهِ

فَلَكَ اَلْحَمْدُ اَلْخَالِدُ اَلدَّائِمُ اَلزَّائِدُ اَلْمُخَلَّدُ اَلسَّرْمَدُ اَلَّذِي لاَ يَنْفَدُ طُولَ اَلْأَبَدِ جَلَّ ثَنَاؤُكَ أَعَنْتَنَا عَلَيْهِ حَتَّى قَضَيْتَ عَنَّا صِيَامَهُ وَ قِيَامَهُ مِنْ صَلاَةٍ فَمَا كَانَ مِنَّا فِيهِ مِنْ بِرٍّ أَوْ شُكْرٍ أَوْ ذِكْرٍ

اَللَّهُمَّ فَتَقَبَّلْهُ مِنَّا بِأَحْسَنِ قَبُولِكَ وَ تَجَاوُزِكَ وَ عَفْوِكَ وَ صَفْحِكَ وَ غُفْرَانِكَ وَ حَقِيقَةِ رِضْوَانِكَ حَتَّى تُظْفِرَنَا فِيهِ بِكُلِّ خَيْرٍ مَطْلُوبٍ وَ جَزِيلِ عَطَاءٍ مَوْهُوبٍ تُؤْمِنُنَا فِيهِ مِنْ كُلِّ مَرْهُوبٍ أَوْ بَلاَءٍ مَجْلُوبٍ أَوْ ذَنْبٍ مَكْسُوبٍ

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَظِيمِ مَا سَأَلَكَ بِهِ أَحَدٌ مِنْ خَلْقِكَ مِنْ كَرِيمِ أَسْمَائِكَ وَ جَمِيلِ ثَنَائِكَ وَ خَاصَّةِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ شَهْرَنَا هَذَا أَعْظَمَ شَهْرِ رَمَضَانَ مَرَّ عَلَيْنَا مُنْذُ أَنْزَلْتَنَا إِلَى اَلدُّنْيَا بَرَكَةً فِي عِصْمَةِ دِينِي وَ خَلاَصِ نَفْسِي وَ قَضَاءِ حَاجَتِي وَ تَشْفِيعِي فِي مَسَائِلِي وَ تَمَامِ اَلنِّعْمَةِ عَلَيَّ وَ صَرْفِ اَلسُّوءِ عَنِّي وَ لِبَاسِ اَلْعَافِيَةِ لِي وَ أَنْ تَجْعَلَنِي بِرَحْمَتِكَ مِمَّنِ اِدَّخَرْتَ لَهُ لَيْلَةَ اَلْقَدْرِ وَ جَعَلْتَهَا لَهُ خَيْراً «مِنْ أَلْفِ شَهْرٍ» فِي أَعْظَمِ اَلْأَجْرِ وَ أَكْرَمِ اَلذُّخْرِ وَ أَحْسَنِ اَلشُّكْرِ وَ أَطْوَلِ اَلْعُمُرِ وَ أَدْوَمِ اَلْيُسْرِ

اَللَّهُمَّ وَ أَسْأَلُكَ بِرَحْمَتِكَ وَ عِزَّتِكَ وَ طَوْلِكَ وَ عَفْوِكَ وَ نَعْمَائِكَ وَ جَلاَلِكَ وَ قَدِيمِ إِحْسَانِكَ وَ اِمْتِنَانِكَ أَنْ لاَ تَجْعَلَهُ آخِرَ اَلْعَهْدِ مِنَّا، لِشَهْرِ رَمَضَانَ حَتَّى تُبَلِّغَنَاهُ مِنْ قَابِلٍ عَلَى أَحْسَنِ حَالٍ وَ تُعَرِّفَنَا هِلاَلَهُ مَعَ اَلنَّاظِرِينَ إِلَيْهِ وَ اَلْمُتَعَرِّفِينَ لَهُ فِي أَعْفَى عَافِيَتِكَ وَ أَتَمِّ نِعْمَتِكَ وَ أَوْسَعِ رَحْمَتِكَ وَ أَجْزَلِ قِسْمِكَ

اَللَّهُمَّ يَا رَبِّيَ اَلَّذِي لَيْسَ لِي رَبٌّ غَيْرُهُ لاَ تَجْعَلْ هَذَا اَلْوَدَاعَ مِنِّي لَهُ وَدَاعَ فَنَاءٍ وَ لاَ آخِرَ اَلْعَهْدِ مِنِّي لِلِّقَاءِ حَتَّى تُرِيَنِيهِ مِنْ قَابِلٍ فِي أَسْبَغِ اَلنِّعَمِ وَ أَفْضَلِ اَلرَّجَاءِ وَ أَنَا لَكَ عَلَى أَحْسَنِ اَلْوَفَاءِ

«إِنَّكَ سَمِيعُ اَلدُّعٰاءِ» اَللَّهُمَّ اِسْمَعْ دُعَائِي وَ اِرْحَمْ تَضَرُّعِي وَ تَذَلُّلِي لَكَ وَ اِسْتِكَانَتِي وَ تَوَكُّلِي عَلَيْكَ فَأَنَا لَكَ مُسْلِمٌ لاَ أَرْجُو نَجَاحاً وَ لاَ مُعَافَاةً إِلاَّ بِكَ وَ مِنْكَ فَامْنُنْ عَلَيَّ جَلَّ ثَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ بَلِّغْنِي شَهْرَ رَمَضَانَ وَ أَنَا مُعَافًى مِنْ كُلِّ مَكْرُوهٍ وَ مَحْذُورٍ وَ جَنِّبْنِي مِنْ جَمِيعِ اَلْبَوَائِقِ

اَلْحَمْدُ لِلَّهِ اَلَّذِي أَعَانَنَا عَلَى صِيَامِ هَذَا اَلشَّهْرِ حَتَّى بَلَغْنَا آخِرَ لَيْلَةٍ مِنْهُ »

Hadith.2033 - It is narrated from Abu Basir, from Abu Abdullah {a.s}, who said:
"In bidding farewell to the Month of Ramadan, say:
'O Allah {SWT}! You have said in Your revealed Book sent to Your Prophet, the Messenger, and Your word is the truth:
"*The Month of Ramadan in which the Quran was revealed as guidance for mankind and as clear proofs of guidance and criterion*." (Surah Al-Baqarah 2:185)
And now this Month of Ramadan has ended. I ask You by Your noble face and by Your perfect words: if there remains upon me any sin which You have not forgiven me and which You intend to hold me accountable for, punish me for, or reckon against me — that the dawn of this night does not break, nor this month ends, except that You have forgiven it for me. O Most Merciful of the merciful!'"
"O Allah {SWT}, all praise belongs to You with all of Your praises, for all of Your blessings, the first and the last of them—what You have praised Yourself with and what the praisers among Your creation have said. Those who strive in Your remembrance and in showing gratitude to You, whom You have helped to fulfill Your rights among the categories of Your creation, from the close angels, the Prophets, and the messengers, and from the various beings who glorify You among all the worlds.
All praise is due to You for granting us to reach the Month of Ramadan, and for the blessings You bestowed upon us, the provisions You decreed for us, and the kindness You have shown us, which we cannot count.
So all praise belongs to You, eternal, lasting, increasing, and everlasting—praise that never ceases for all eternity. Glorious is Your praise! You helped us complete fasting and prayers during this month, including what was performed by us in righteousness, gratitude, or remembrance."
"O Allah {SWT}, accept this from us with the best of Your acceptance, through Your forgiveness, pardon, forbearance, and genuine satisfaction, so that You may grant us in this month every sought-after good and an abundant, gifted bounty. Secure us from every feared calamity, harm brought near, or sin committed.
O Allah {SWT}, I ask You by the greatest of what any of Your creation has asked of You—by Your noble names, beautiful praises, and specific invocations—to send blessings upon Muhammad and the family of Muhammad, and to make this month of ours the greatest Month of Ramadan we have experienced since You placed us in this world.
Grant blessings in the safeguarding of my religion, the salvation of my soul, the fulfillment of my needs, intercession for my requests, the completion of blessings upon me, protection from harm, and the clothing of well-being for me. Include me in Your mercy among those for whom

You have reserved Laylatul Qadr and made it better 'than a thousand months' in the greatest reward, the most honorable treasure, the finest gratitude, the longest life, and the most enduring ease."

"O Allah {SWT}, I ask You by Your mercy, Your might, Your abundance, Your pardon, Your blessings, Your majesty, Your ancient benevolence, and Your favors, that You do not make this the last time for us with the Month of Ramadan, and that You grant us to reach it again in the coming year in the best of conditions. Let us witness its crescent along with those who witness it and recognize it, while we are under the most complete protection, the most perfect blessing, the widest mercy, and the greatest share of Your provision.

O Allah {SWT}, my Lord {AZJ}, who has no Lord {AZJ} besides You, do not let this farewell to Month of Ramadan be a farewell of annihilation, nor the last covenant with it. Allow me to see it again in the coming year with the most abundant blessings and the best hope, while I am in a state of utmost faithfulness to You.

'Indeed, You are the Hearer of prayers.' O Allah {SWT}, hear my supplication, have mercy on my pleading and humility before You, my submissiveness and reliance upon You. I surrender to You, hoping for no success or relief except through You and from You. Bestow Your favor upon me—glorified is Your praise, sanctified are Your names—and allow me to reach the Month of Ramadan again, while I am protected from all that is disliked and feared. Shield me from all calamities.

All praise is due to Allah {SWT}, who helped us fast during this month and allowed us to reach its last night."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 165 • Al-Wafi, Vol. 11, p. 475 • Mustadrak Al-Wasail, Vol. 7, p. 477

CHAPTER 57 - CHAPTER ON THE TAKBIR ON THE NIGHT AND DAY OF EID AL-FITR AND WHAT IS SAID IN THE PROSTRATION OF GRATITUDE AFTER MAGHRIB

بَابُ التِّكْبِيرِ لَيْلَةَ الْفِطْرِ وَيَوْمَهُ وَمَا يُقَالُ فِي سَجْدَةِ الشُّكْرِ بَعْدَ الْمَغْرِبِ

HADITH 2034 – 2036

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيم

2034 - رَوَى سَعِيدٌ اَلنَّقَّاشُ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَمَا إِنَّ فِي اَلْفِطْرِ تَكْبِيراً وَ لَكِنَّهُ مَسْنُونٌ» قَالَ قُلْتُ فَأَيْنَ هُوَ قَالَ «فِي لَيْلَةِ اَلْفِطْرِ فِي اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ وَ فِي صَلاَةِ اَلْفَجْرِ وَ فِي صَلاَةِ اَلْعِيدِ» وَ فِي غَيْرِ رِوَايَةِ سَعِيدٍ «وَ فِي اَلظُّهْرِ وَ اَلْعَصْرِ ثُمَّ تَقْطَعُ» قَالَ قُلْتُ كَيْفَ أَقُولُ قَالَ «تَقُولُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ وَ لِلَّهِ اَلْحَمْدُ اَللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ اَلْحَمْدُ لِلَّهِ عَلَى مَا أَبْلاَنَا وَ هُوَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «﴿وَ لِتُكْمِلُوا اَلْعِدَّةَ» يَعْنِي اَلصِّيَامَ: وَ لِتُكَبِّرُوا اَللّٰهَ عَلىٰ مٰا هَدٰاكُمْ﴾».

Hadith.2034 - It is narrated by Sa'id al-Naqqash, who said: Abu Abdullah {a.s} said to me:
"Indeed, there is Takbir (declaration of Allah’s {SWT} greatness) associated with Eid al-Fitr, but it is a recommended Sunnah."
Sa'id said: "I asked: Where is it to be performed?"
Imam {a.s} replied: "On the night of Eid al-Fitr during the Maghrib (sunset prayer) and the Isha (night prayer), during the Fajr (dawn prayer), and during the Eid prayer."
In another narration (not from Sa'id), it is also reported: "And during the Zuhr (noon prayer) and Asr (afternoon prayer), and then it ends."
Sa'id said: "I asked: How should I say it?"
Imam {a.s} replied: "Say: Allahu Akbar, Allahu Akbar, La ilaha illa Allah, wa Allahu Akbar, Allahu Akbar wa lillahi al-hamd. Allahu Akbar for what He has guided us to, and al-hamdulillah for what He has bestowed upon us."
This is the statement of Allah {SWT}, the Almighty and Majestic:
“*And complete the prescribed period (of fasting), and glorify Allah for having guided you.*” (Surah Al-Baqarah, 2:185).

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 166 • Tahdhib Al-Ahkam, Part 3, p. 138 • Al-Wafi, Vol. 9, p. 1341 • Tafsir al-Safi, Part 1, p. 222 • Wasa’il Al-Shi’a, Vol. 7, p. 455 • Tafsir al-Burhan, Vol. 1, p. 394 • Tafsir Nur Al-Thaqalayn, Part 1, p. 170 • Tafsir Kanz Al-Daqaiq, Part 2, p. 248

2035 - وَ رُوِيَ: «أَنَّهُ لاَ يُقَالُ فِيهِ وَ رَزَقَنَا مِنْ بَهِيمَةِ اَلْأَنْعَامِ فَإِنَّ ذَلِكَ فِي أَيَّامِ اَلتَّشْرِيقِ ».

Hadith.2035 - It is narrated:

"It is not said in it (the Takbir for Eid al-Fitr), 'and He provided us with the livestock of cattle,' as that phrase pertains to the days of Tashreeq (the days following Eid al-Adha)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 7, p. 456

2036 - وَ رَوَى اَلْقَاسِمُ بْنُ يَحْيَى عَنْ جَدِّهِ اَلْحَسَنِ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ اَلنَّاسَ يَقُولُونَ إِنَّ اَلْمَغْفِرَةَ تَنْزِلُ عَلَى مَنْ صَامَ، شَهْرَ رَمَضَانَ لَيْلَةَ اَلْقَدْرِ فَقَالَ «يَا حَسَنُ إِنَّ اَلْقَارِيجَارَ إِنَّمَا يُعْطَى أُجْرَتَهُ عِنْدَ فَرَاغِهِ وَ ذَلِكَ لَيْلَةُ اَلْعِيدِ» قُلْتُ جُعِلْتُ فِدَاكَ فَمَا يَنْبَغِي لَنَا أَنْ نَعْمَلَ فِيهَا فَقَالَ «إِذَا غَرَبَتِ اَلشَّمْسُ صَلَّيْتَ اَلثَّلاَثَ مِنَ اَلْمَغْرِبِ وَ اِرْفَعْ يَدَيْكَ وَ قُلْ: يَا ذَا اَلطَّوْلِ يَا ذَا اَلْحَوْلِ يَا مُصْطَفِيَ مُحَمَّدٍ وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَ نَسِيتُهُ أَنَا وَ هُوَ عِنْدَكَ فِي كِتَابٍ مُبِينٍ وَ تَخِرُّ سَاجِداً وَ تَقُولُ مِائَةَ مَرَّةٍ أَتُوبُ إِلَى اَللَّهِ وَ أَنْتَ سَاجِدٌ وَ تَسْأَلُ حَوَائِجَكَ.

Hadith.2036 - It is narrated from Al-Qasim ibn Yahya, from his grandfather Al-Hasan ibn Rashid, who said:
I said to Abu Abdullah {a.s}: "People say that forgiveness descends upon those who fast during the Month of Ramadan on the Night of Qadr."
Imam {a.s} replied: "O Hasan, the wage-earner is only given his reward when he has completed his work, and that is on the Night of Eid."
I asked: "May I be your ransom! What should we do on that night?"
Imam {a.s} said: "When the sun sets, pray the three units of Maghrib prayer, raise your hands, and say:
'O Possessor of grace, O Possessor of power, O One who chose Muhammad and supported him, send blessings upon Muhammad and the family of Muhammad, and forgive me every sin I have committed and forgotten, though it is recorded with You in a clear Book.'
Then prostrate, and while prostrating, say a hundred times: 'I repent to Allah {SWT}.'
And while in prostration, ask for your needs."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 58 - CHAPTER ON WHAT IS OBLIGATORY UPON PEOPLE IF THE SIGHTEDNESS OF THE DAY OF EID AL-FITR IS CONFIRMED AFTER THEY HAVE BEGUN THE DAY FASTING

بَابُ مَا يَجِبُ عَلَى النَّاسِ إِذَا صَحَّ عِنْدَهُمْ بِالرُّؤْيَةِ يَوْمَ الْفِطْرِ بَعْدَ مَا أَصْبَحُوا صَائِمِينَ

HADITH 2037 – 2038

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2037 - رَوَى مُحَمَّدُ بْنُ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا شَهِدَ عِنْدَ اَلْإِمَامِ شَاهِدَانِ أَنَّهُمَا رَأَيَا اَلْهِلاَلَ مُنْذُ ثَلاَثِينَ يَوْماً أَمَرَ اَلْإِمَامُ بِإِفْطَارِ ذَلِكَ اَلْيَوْمِ إِذَا كَانَ شَهِدَا قَبْلَ زَوَالِ اَلشَّمْسِ وَ إِنْ شَهِدَا بَعْدَ زَوَالِ اَلشَّمْسِ أَمَرَ اَلْإِمَامُ بِإِفْطَارِ ذَلِكَ اَلْيَوْمِ وَ أَخَّرَ اَلصَّلاَةَ إِلَى اَلْغَدِ فَيُصَلِّي بِهِمْ ».

Hadith.2037 - It is narrated from Muhammad ibn Qays, from Abu Ja'far {a.s}, who said:
"If two witnesses testify before the Imam that they have seen the crescent moon thirty days ago, the Imam commands the people to break their fast on that day if the testimony is given before noon. However, if they testify after noon, the Imam commands them to break their fast on that day but delays the Eid prayer until the next day, and then he leads them in prayer."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 169 • Al-Wafi, Vol. 9, p. 1307 • Wasa'il Al-Shi'a, Vol. 7, p. 432 • Wasa'il Al-Shi'a, Vol. 10, p. 275 • Bihar Al-Anwar, Vol. 87, p. 358

2038 - وَ فِي خَبَرٍ آخَرَ قَالَ: «إِذَا أَصْبَحَ اَلنَّاسُ صِيَاماً وَ لَمْ يَرَوُا اَلْهِلاَلَ وَ جَاءَ قَوْمٌ عُدُولٌ يَشْهَدُونَ عَلَى اَلرُّؤْيَةِ فَلْيُفْطِرُوا وَ لْيَخْرُجُوا مِنَ اَلْغَدِ أَوَّلَ اَلنَّهَارِ إِلَى عِيدِهِمْ.

وإذا رئي هلال شوال بالنهار قبل الزوال فذلك اليوم من شوال وإذا رئي بعد الزوال فذلك اليوم من شهر رمضان.

Hadith.2038 - In another narration, it is reported:
"If the people begin their day fasting and do not see the crescent moon, but then a group of trustworthy individuals arrives and testifies to having seen it, they should break their fast and go out the next day, early in the morning, for their Eid."

[AL SADUQ]
Additionally: "If the crescent of Shawwal is seen during the daytime before noon, then that day is part of Shawwal. However, if it is seen after noon, then that day is considered part of Month of Ramadan."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 169 • Al-Wafi, Vol. 9, p. 1307 • Wasa'il Al-Shi'a, Vol. 7, p. 433 • Wasa'il Al-Shi'a, Vol. 10, p. 276 • Bihar Al-Anwar, Vol. 87, p. 358

CHAPTER 59 - CHAPTER ON MISCELLANEOUS TOPICS

بَابُ النِّوَادِرِ

֍ HADITH 2039 – 2060 ֍

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2039 - رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ فَضَّالٍ قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ عَنْ قَوْمٍ عِنْدَنَا يُصَلُّونَ وَ لاَ يَصُومُونَ شَهْرَ رَمَضَانَ وَ رُبَّمَا اِحْتَجْتُ إِلَيْهِمْ يَحْصُدُونَ لِي فَإِذَا دَعَوْتُهُمْ لِلْحَصَادِ لَمْ يُجِيبُونِي حَتَّى أُطْعِمَهُمْ وَ هُمْ يَجِدُونَ مَنْ يُطْعِمُهُمْ فَيَذْهَبُونَ إِلَيْهِمْ وَ يَدَعُونِي وَ أَنَا أَضِيقُ مِنْ إِطْعَامِهِمْ فِي شَهْرِ رَمَضَانَ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ «أَعْرِفُهُ أَطْعِمْهُمْ ».

Hadith.2039 - It is narrated by Al-Husayn ibn Sa'id, from Ibn Faddal, who said:
"I wrote to Abu Al-Hasan Al-Ridha $^{\{a.s\}}$, asking him about a group of people among us who pray but do not fast during the Month of Ramadan. Sometimes I need their help to harvest my crops, but if I call them for the harvest, they do not respond unless I feed them. They also find others who provide them with food, so they go to them and leave me. I am constrained in my ability to feed them during Month of Ramadan."
Imam $^{\{a.s\}}$ wrote back in his handwriting: 'Recognize their situation; feed them.'

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 314 • Al-Wafi, Vol. 11, p. 357 • Wasa'il Al-Shi'a, Vol. 10, p. 363

2040 - وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: « شَهْرُ رَمَضَانَ ثَلاَثُونَ يَوْماً لاَ يَنْقُصُ أَبَداً».

Hadith.2040 - In a narration from Muhammad ibn Sinan, from Hudhayfah ibn Mansur, from Abu Abdullah $^{\{a.s\}}$,
Imam $^{\{a.s\}}$ said: "The Month of Ramadan is thirty days and is never less."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 78 • Al-Kafi, Vol. 4, p. 79 • Al-Khasal, Part 2, p. 529 • Answers of the people of Mosul, Part 1, p. 19 • Tahdhib Al-Ahkam, Vol. 4, p. 168 • Al-Istibsar, Part 2, p. 65 • Awaali al-La'aali, Part 3, p. 141 • Al-Wafi, Vol. 11, p. 139

2041 - وفي رواية حذيفة بن منصور عن معاذ بن كثير - ويقال له: معاذ بن مسلم الهراء - عن أبي عبد الله عليه السلام قال: " شهر رمضان ثلاثون يوما لا ينقص والله أبدا.

Hadith.2041 - In a narration from Hudhayfah ibn Mansur, from Mu'adh ibn Kathir—also referred to as Mu'adh ibn Muslim Al-Harra'i—who reported from Abu Abdullah $^{\{a.s\}}$, Imam $^{\{a.s\}}$ said: "The Month of Ramadan is thirty days and, by Allah $^{\{SWT\}}$, it never decreases."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2042 - وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ إِنَّ اَلنَّاسَ يَرْوُونَ أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَا صَامَ مِنْ شَهْرِ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْماً أَكْثَرُ مِمَّا صَامَ ثَلاَثِينَ قَالَ «كَذَبُوا مَا صَامَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلاَّ تَامّاً وَ لاَ تَكُونُ اَلْفَرَائِضُ نَاقِصَةً إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ اَلسَّنَةَ ثَلاَثَمِائَةٍ وَ سِتِّينَ يَوْماً وَ «خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ فِي سِتَّةِ أَيّٰامٍ» فَحَجَزَهَا مِنْ ثَلاَثِمِائَةٍ وَ سِتِّينَ يَوْماً فَالسَّنَةُ ثَلاَثُمِائَةٍ وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْماً وَ شَهْرُ رَمَضَانَ ثَلاَثُونَ يَوْماً لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿وَ لِتُكْمِلُوا اَلْعِدَّةَ﴾» وَ اَلْكَامِلُ تَامٌّ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ ذُو اَلْقَعْدَةِ ثَلاَثُونَ يَوْماً لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿وَ وٰاعَدْنٰا مُوسىٰ ثَلاٰثِينَ لَيْلَةً﴾» فَالشَّهْرُ هَكَذَا ثُمَّ هَكَذَا أَيْ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ وَ شَهْرُ رَمَضَانَ لاَ يَنْقُصُ أَبَداً وَ شَعْبَانُ لاَ يَتِمُّ أَبَداً».

Hadith.2042 - In a narration from Muhammad ibn Isma'il ibn Bazi’, from Muhammad ibn Ya’qub, from Shu’ayb, from his father, from Abu Abdullah $^{\{a.s\}}$, he said:
"I said to him: 'People narrate that the Prophet (peace and blessings be upon him and his family) fasted for 29 days in the Month of Ramadan more often than he fasted for 30 days.'
Imam $^{\{a.s\}}$ replied: 'They have lied. The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) only fasted a complete month. Obligatory acts are never deficient. Verily, Allah $^{\{SWT\}}$, Blessed and Exalted, created the year with 360 days and created the heavens and the earth in six days, thus reducing the days of the year to 354.
The Month of Ramadan is 30 days, as Allah $^{\{SWT\}}$, the Almighty, says: "*And complete the number*" (Surah Al-Baqarah 2:185). Completeness means perfection.
Shawwal is 29 days, and Dhu al-Qa'dah is 30 days, as Allah $^{\{SWT\}}$, the Almighty, says:
"*And We appointed for Musa thirty nights*" (Surah Al-A’raf 7:142).
The months alternate in this way - one complete month, followed by a deficient one. The Month of Ramadan is never deficient, and Sha’ban is never complete.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ma‘ani al-Akhbar, Part 1, p. 382 • Bihar Al-Anwar, Vol. 54, p. 215 • Bihar Al-Anwar, Vol. 55, p. 374 • Bihar Al-Anwar, Vol. 93, p. 298 • Mustadrak Al-Wasail, Vol. 7, p. 413

2043 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿وَ لِتُكْمِلُوا اَلْعِدَّةَ﴾» قَالَ «ثَلاَثِينَ يَوْماً».

Hadith.2043 - Abu Basir asked Abu Abdullah $^{\{a.s\}}$ about the saying of Allah $^{\{SWT\}}$, the Almighty:
"*And complete the number*" (Surah Al-Baqarah 2:185).
Imam $^{\{a.s\}}$ replied: "Thirty days."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2044 - وَ رُوِيَ عَنْ يَاسِرٍ اَلْخَادِمِ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ هَلْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْماً فَقَالَ «إِنَّ شَهْرَ رَمَضَانَ لاَ يَنْقُصُ مِنْ ثَلاَثِينَ يَوْماً أَبَداً».

قال مصنف هذا الكتاب - رضي الله عنه -: من خالف هذه الأخبار وذهب إلى الاخبار الموافقة للعامة في ضدها اتقي كما يتقى العامة ولا يكلم إلا بالتقية كائنا من كان إلا أن يكون مسترشدا فيرشد ويبين له فإن البدعة إنما تمات وتبطل بترك ذكرها ولا قوة إلا بالله.

Hadith.2044 - It is narrated from Yasir Al-Khadim, who said:
"I asked Al-Ridha {a.s}: 'Can the Month of Ramadan ever be 29 days?'
Imam {a.s} replied: 'The Month of Ramadan is never less than 30 days.'"

[AL SADUQ]
The compiler of this book (may Allah {SWT} be pleased with him) comments:
"Whoever opposes these narrations and adheres to those that align with the views of the general public in contradiction to them should be treated with caution, just as the general public is treated cautiously. Such individuals should only be addressed with precautionary dissimulation (taqiyyah), whoever they may be, unless they are sincerely seeking guidance, in which case they should be guided and the truth clarified to them. For innovation is only eradicated and invalidated by refraining from mentioning it. There is no power except with Allah {SWT}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khasal, Part 2, p. 530 • Al-Wafi, Vol. 11, p. 143 • Wasa'il Al-Shi'a, Vol. 10, p. 273 • Bihar Al-Anwar, Vol. 93, p. 297

2045 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ صِيَامِ أَيَّامِ اَلتَّشْرِيقِ قَالَ «إِنَّمَا نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنْ صِيَامِهَا بِمِنًى فَأَمَّا بِغَيْرِهَا فَلاَ بَأْسَ ».

Hadith.2045 - It is narrated from Mu'awiyah ibn Ammar, who said:
"I asked Abu Abdullah {a.s} about fasting during the Days of Tashreeq.
Imam {a.s} replied: 'The Messenger of Allah {SWT} (peace and blessings be upon him and his family) only prohibited fasting on those days in Mina. However, outside of Mina, there is no issue with fasting them.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 85 • Wasa'il Al-Shi'a, Vol. 10, p. 517

2046 - وَ نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : عَنِ اَلْوِصَالِ فِي اَلصِّيَامِ وَ كَانَ يُوَاصِلُ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِنِّي لَسْتُ كَأَحَدِكُمْ إِنِّي أَظَلُّ عِنْدَ رَبِّي فَيُطْعِمُنِي وَ يَسْقِينِي».

Hadith.2046 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) prohibited continuous fasting (without breaking the fast at night). However, He {saws} himself practiced it. When He was asked about this, He {saws} said:
"I am not like one of you. I remain in the presence of my Lord {AZJ}, and He provides me with food and drink."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 67 • Wasa’il Al-Shi’a, Vol. 10, p. 520

2047 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلْوِصَالُ اَلَّذِي نُهِيَ عَنْهُ هُوَ أَنْ يَجْعَلَ اَلرَّجُلُ عَشَاءَهُ سَحُورَهُ ».

Hadith.2047 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The continuous fasting (wisal) that is prohibited is when a person makes his evening meal (iftar) the same as his pre-dawn meal (suhoor)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 521

2048 - وَ سَأَلَ زُرَارَةُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ صَوْمِ اَلدَّهْرِ فَقَالَ «لَمْ يَزَلْ مَكْرُوهاً».

Hadith.2048 - Zurara asked Abu Abdullah {a.s} about fasting continuously throughout the year. Imam {a.s} replied: "It has always been disliked."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2049 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «لاَ وِصَالَ فِي صِيَامٍ وَ لاَ صَمْتَ يَوْماً إِلَى اَللَّيْلِ».

Hadith.2049 - Imam {a.s} said:
"There is no continuous fasting (wisal) in fasting, nor remaining silent for a day until night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 10, p. 520 • Wasa’il Al-Shi’a, Vol. 10, p. 522

2050 - وَ رُوِيَ عَنِ اَلْبَزَنْطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدٍ اَلْخَفَّافِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: كُنَّا عِنْدَهُ ثَمَانِيَةَ رِجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ «لاَ تَقُولُوا هَذَا رَمَضَانُ وَ لاَ ذَهَبَ رَمَضَانُ وَ لاَ جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اِسْمٌ مِنْ أَسْمَاءِ اَللَّهِ عَزَّ وَ جَلَّ لاَ يَجِيءُ وَ لاَ يَذْهَبُ إِنَّمَا يَجِيءُ وَ يَذْهَبُ اَلزَّائِلُ وَ لَكِنْ قُولُوا « شَهْرُ رَمَضَانَ » فَالشَّهْرُ مُضَافٌ إِلَى اَلاِسْمِ وَ اَلاِسْمُ اِسْمُ اَللَّهِ عَزَّ وَ جَلَّ وَ هُوَ اَلشَّهْرُ «اَلَّذِي أُنْزِلَ فِيهِ اَلْقُرْآنُ » جَعَلَهُ اَللَّهُ عَزَّ وَ جَلَّ مَثَلاً وَ عِيداً ».

Hadith.2050 - It is narrated from Al-Bazanti, from Hisham ibn Salim, from Sa'd Al-Khaffaf, from Abu Ja'far {a.s}, who said:
"We were with him, eight men, and the topic of Month of Ramadan was mentioned.
Imam {a.s} said: 'Do not say, "This is Ramadan," or "Ramadan has passed," or "Ramadan has come," for Ramadan is one of the names of Allah {SWT}, the Almighty and Majestic. It does not come or go; it is the transient (month) that comes and goes.
Instead, say, "The Month of Ramadan," for the month is attributed to the name, and the name is one of the names of Allah {SWT}, the Almighty and Majestic. It is the month in which the Quran was revealed. Allah {SWT}, the Almighty, made it an example and a celebration.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 69 • Ma'ani al-Akhbar, Part 1, p. 315 • Al-Wafi, Vol. 11, p. 376 • Wasa'il Al-Shi'a, Vol. 10, p. 319 • Tafsir al-Burhan, Vol. 1, p. 390 • Bihar Al-Anwar, Vol. 93, p. 376 • Tafsir Nur Al-Thaqalayn, Part 1, p. 166 • Tafsir Kanz Al-Daqaiq, Part 2, p. 244 • Mustadrak Al-Wasail, Vol. 7, p. 438

2051 - وَ رَوَى غِيَاثُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ اَلسَّلاَمُ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اَللَّهُ عَلَيْهِ : «لاَ تَقُولُوا رَمَضَانُ وَ لَكِنْ قُولُوا» شَهْرُ رَمَضَانَ » فَإِنَّكُمْ لاَ تَدْرُونَ مَا رَمَضَانُ ».

Hadith.2051 - It is narrated from Ghiyath ibn Ibrahim, from Abu Abdullah {a.s}, from his father {a.s}, from his grandfather {a.s}, who said that Imam Ali ibn Abi Talib {a.s} said:
"Do not say 'Ramadan'; rather, say 'the Month of Ramadan,' for you do not know what 'Ramadan' is."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 69 • The Virtues of the Three Months, Part 1, p. 93 • Ma'ani al-Akhbar, Part 1, p. 315 • Awaali al-La'aali, Part 2, p. 81 • Al-Wafi, Vol. 11, p. 376 • Wasa'il Al-Shi'a, Vol. 10, p. 319 • Wasa'il Al-Shi'a, Vol. 10, p. 320 • Bihar Al-Anwar, Vol. 93, p. 377 • Bihar Al-Anwar, Vol. 93, p. 377

2052 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ صَلَوَاتُ اَللَّهِ عَلَيْهِ : «يُسْتَحَبُّ لِلرَّجُلِ أَنْ يَأْتِيَ أَهْلَهُ، أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ أُحِلَّ لَكُمْ لَيْلَةَ اَلصِّيٰامِ اَلرَّفَثُ إِلىٰ نِسٰائِكُمْ ﴾» ».

Hadith.2052 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"It is recommended for a man to go to his wife on the first night of the Month of Ramadan, based on the saying of Allah {SWT}, the Almighty:
'It has been made lawful for you to be intimate with your wives during the night of fasting.' (Surah Al-Baqarah 2:187)

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 180 • Makarim al-Akhlaq, Part 1, p. 213 • Al-Wafi, Vol. 11, p. 497 • Al-Wafi, Vol. 22, p. 730 • Wasa'il Al-Shi'a, Vol. 10, p. 349 • Wasa'il Al-Shi'a, Vol. 20, p. 129 • Tafsir al-Burhan, Vol. 1, p. 398 • Tafsir Kanz Al-Daqaiq, Part 2, p. 251

2053 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : قَالَ لِبَعْضِ مَوَالِيهِ يَوْمَ اَلْفِطْرِ وَ هُوَ يَدْعُو لَهُ «يَا فُلاَنُ تَقَبَّلَ اَللَّهُ مِنْكَ وَ مِنَّا» قَالَ ثُمَّ أَقَامَ حَتَّى كَانَ يَوْمُ اَلْأَضْحَى فَقَالَ لَهُ «يَا فُلاَنُ تَقَبَّلَ اَللَّهُ مِنَّا وَ مِنْكَ» قَالَ فَقُلْتُ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ قُلْتَ فِي اَلْفِطْرِ شَيْئاً وَ تَقُولُ فِي اَلْأَضْحَى شَيْئاً غَيْرَهُ فَقَالَ «نَعَمْ إِنِّي قُلْتُ لَهُ فِي اَلْفِطْرِ تَقَبَّلَ اَللَّهُ مِنْكَ وَ مِنَّا لِأَنَّهُ فَعَلَ مِثْلَ فِعْلِي وَ اِسْتَوَيْتُ أَنَا وَ هُوَ فِي اَلْفِعْلِ وَ قُلْتُ لَهُ فِي اَلْأَضْحَى تَقَبَّلَ اَللَّهُ مِنَّا وَ مِنْكَ لِأَنَّا يُمْكِنُنَا أَنْ نُضَحِّيَ وَ لاَ يُمْكِنُهُ أَنْ يُضَحِّيَ فَقَدْ فَعَلْنَا غَيْرَ فِعْلِهِ».

Hadith.2053 - It is narrated from Muhammad ibn Al-Fudhayl, from Al-Ridha {a.s}, who said:
"Imam {a.s} said to one of his companions on the Day of Eid al-Fitr while supplicating for him:
'O so-and-so, may Allah {SWT} accept (the deeds) from you and from us.'
Then, on the Day of Eid al-Adha, Imam {a.s} said to him:
'O so-and-so, may Allah {SWT} accept (the deeds) from us and from you.'
I asked Imam {a.s}: 'O son of the Messenger of Allah {SWT}, on Eid al-Fitr you said something, and on Eid al-Adha you said something different. Why?'
Imam {a.s} replied: 'Yes, I said to him on Eid al-Fitr, "May Allah {SWT} accept (the deeds) from you and from us," because he did the same as I did, and our actions were the same. But on Eid al-Adha, I said to him, "May Allah {SWT} accept (the deeds) from us and from you," because we are able to offer a sacrifice, whereas he is not able to do so. Thus, our actions differed.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 181 • Al-Wafi, Vol. 9, p. 1304 • Wasa'il Al-Shi'a, Vol. 7, p. 477 • Bihar Al-Anwar, Vol. 49, p. 105 • A'lam al-Uloom, Vol. 22, p. 211

2054 - وَ رَوَى جَرَّاحٌ اَلْمَدَائِنِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِطْعَمْ يَوْمَ اَلْفِطْرِ قَبْلَ أَنْ تُصَلِّيَ وَ لاَ تَطْعَمْ يَوْمَ اَلْأَضْحَى حَتَّى يَنْصَرِفَ اَلْإِمَامُ ».

Hadith.2054 - It is narrated from Jarrah al-Mada'ini, from Abu Abdullah {a.s}, who said:
"Eat on the Day of Eid al-Fitr before you pray, but do not eat on the Day of Eid al-Adha until the Imam has completed the prayer and returned."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 168 • Tahdhib Al-Ahkam, Part 3, p. 138 • Iqbal Al-A'mal, Part 1, p. 280 • Al-Wafi, Vol. 9, p. 1301 • Wasa'il Al-Shi'a, Part 7, p. 444

2055 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أُتِيَ بِطِيبٍ يَوْمَ اَلْفِطْرِ بَدَأَ بِلِسَانِهِ.

Hadith.2055 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family), when presented with perfume on the day of Eid al-Fitr, would begin by applying it to his tongue.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2056 - وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ اَلنَّوْفَلِيُّ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : إِنِّي أَفْطَرْتُ يَوْمَ اَلْفِطْرِ عَلَى طِينِ اَلْقَبْرِ وَ تَمْرٍ فَقَالَ لَهُ «جَمَعْتَ بَيْنَ بَرَكَةٍ وَ سُنَّةٍ.

Hadith.2056 - Ali ibn Muhammad Al-Nawfali said to Imam Abu Al-Hasan {a.s}:
"I broke my fast on the Day of Eid al-Fitr with the clay of the grave (Turbah) and dates."
Imam {a.s} replied: "You have combined blessing and tradition (sunnah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2057 - وَ نَظَرَ اَلْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : إِلَى اَلنَّاسِ فِي يَوْمِ فِطْرٍ يَلْعَبُونَ وَ يَضْحَكُونَ فَقَالَ لِأَصْحَابِهِ وَ اِلْتَفَتَ إِلَيْهِمْ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ خَلَقَ شَهْرَ رَمَضَانَ مِضْمَاراً لِخَلْقِهِ يَسْتَبِقُونَ فِيهِ بِطَاعَتِهِ إِلَى رِضْوَانِهِ فَسَبَقَ فِيهِ قَوْمٌ فَفَازُوا وَ تَخَلَّفَ آخَرُونَ فَخَابُوا فَالْعَجَبُ كُلُّ اَلْعَجَبِ مِنَ اَلضَّاحِكِ اَللاَّعِبِ فِي اَلْيَوْمِ اَلَّذِي يُثَابُ فِيهِ اَلْمُحْسِنُونَ وَ يَخِيبُ فِيهِ اَلْمُقَصِّرُونَ وَ اَيْمُ اَللَّهِ لَوْ كُشِفَ اَلْغِطَاءُ لَشُغِلَ مُحْسِنٌ بِإِحْسَانِهِ وَ مُسِيءٌ بِإِسَاءَتِهِ ».

Hadith.2057 - Imam Al-Hasan ibn Ali {a.s} observed the people on the Day of Eid al-Fitr playing and laughing. Imam {a.s} turned to his companions and said:
"Indeed, Allah {SWT}, the Almighty and Majestic, created the Month of Ramadan as a racecourse for His creation, where they compete in obedience to Him to attain His pleasure. Some have advanced in it and succeeded, while others have lagged behind and failed. Astonishing, truly astonishing, is the laughter and play of one on a day when the righteous are rewarded, and the negligent face disappointment. By Allah {SWT}, if the veil were lifted, the doer of good would be preoccupied with his goodness, and the sinner with his sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 181 • Al-Wafi, Vol. 9, p. 1338

2058 - وَ رَوَى حَنَانُ بْنُ سَدِيرٍ عَنْ عَبْدِ اَللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يَا عَبْدَ اَللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحًى وَ لاَ فِطْرٍ إِلاَّ وَ هُوَ يُجَدَّدُ لِآلِ مُحَمَّدٍ فِيهِ حُزْنٌ» قَالَ قُلْتُ وَ لِمَ قَالَ «لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ فِي يَدِ غَيْرِهِمْ.

Hadith.2058 - It is narrated from Hanan ibn Sudair, from Abdullah ibn Dinar, from Abu Ja'far {a.s}, who said:
"O Abdullah, there is no Eid for the Muslims, whether Eid al-Adha or Eid al-Fitr, except that it brings renewed sorrow to the family of Muhammad."
I asked: "Why is that?"

Imam {a.s} replied: "Because they see their right in the hands of others."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 169 • Ilal al-Sharai’, Vol. 2, p. 389 • Tahdhib Al-Ahkam, Part 3, p. 289 • Iqbal Al-A’mal, Part 1, p. 279 • Al-Wafi, Vol. 9, p. 1337 • Wasa’il Al-Shi’a, Vol. 7, p. 475 • Bihar Al-Anwar, Vol. 88, p. 135

2059 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ لَطِيفٍ اَلتَّفْلِيسِيُّ عَنْ رَزِينٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لَمَّا ضُرِبَ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ بِالسَّيْفِ وَ سَقَطَ ثُمَّ اُبْتُدِرَ لِيُقْطَعَ رَأْسُهُ نَادَى مُنَادٍ مِنْ بُطْنَانِ اَلْعَرْشِ أَلاَ أَيَّتُهَا اَلْأُمَّةُ اَلْمُتَحَيِّرَةُ اَلضَّالَّةُ بَعْدَ نَبِيِّهَا لاَ وَفَّقَكُمُ اَللَّهُ لِأَضْحًى وَ لاَ فِطْرٍ ». - وَ فِي خَبَرٍ آخَرَ «لِصَوْمٍ وَ لاَ فِطْرٍ » قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فَلاَ جَرَمَ وَ اَللَّهِ مَا وُفِّقُوا وَ لاَ يُوَفَّقُونَ حَتَّى يَثُورَ ثَائِرُ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.2059 - It is narrated from Abdullah ibn Latif Al-Taflisi, from Razin, who said that Abu Abdullah {a.s} said:
"When Husayn ibn Ali {a.s} was struck with the sword and fell, and his head was about to be severed, a caller from within the depths of the Throne (of Allah {SWT}) called out:
'O bewildered and misguided nation after your Prophet! May Allah {SWT} not grant you success for Eid al-Adha or Eid al-Fitr.'"
In another narration: "for fasting or breaking fast."
Then Abu Abdullah {a.s} said: "By Allah {SWT}, they were not granted success, nor will they be, until the avenger of Husayn ibn Ali {a.s} rises."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2060 - وَرُوِيَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ: "إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَوَّالٍ نَادَى مُنَادٍ: أَيُّهَا الْمُؤْمِنُونَ، اغْدُوا إِلَى جَوَائِزِكُمْ، ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: يَا جَابِرُ جَوَائِزُ اللَّهِ عَزَّ وَجَلَّ لَيْسَتْ كَجَوَائِزِ هَؤُلَاءِ الْمُلُوكِ، ثُمَّ قَالَ: هُوَ يَوْمُ الْجَوَائِزِ".

Hadith.2060 - It is narrated from Jabir, from Abu Ja'far {a.s}, from his father {a.s}, who said:
"When the first day of Shawwal arrives, a caller announces: 'O believers, hasten to your rewards!'
Then Abu Ja'far {a.s} said: 'O Jabir, the rewards of Allah {SWT}, the Almighty and Majestic, are not like the rewards of these worldly kings.'
Then Imam {a.s} added: 'It is the Day of Rewards.'”

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 168 • Iqbal Al-A’mal, Part 1, p. 282 • Al-Wafi, Vol. 9, p. 1310 • Al-Wafi, Vol. 11, p. 371 • Wasa’il Al-Shi’a, Vol. 7, p. 480

CHAPTER 60 - CHAPTER ON ZAKAT AL-FITRAH

بَابُ الْفِطْرَةِ

֎ HADITH 2061 – 2085 ֍

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2061 - رَوَى اِبْنُ أَبِي نَجْرَانَ وَ عَلِيُّ بْنُ اَلْحَكَمِ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْفِطْرَةِ فَقَالَ «عَلَى اَلصَّغِيرِ وَ اَلْكَبِيرِ وَ اَلْحُرِّ وَ اَلْعَبْدِ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ ».

Hadith.2061 - It is narrated from Ibn Abi Najran and Ali ibn Al-Hakam, from Safwan Al-Jammal, who said: "I asked Abu Abdullah {a.s} about Zakat al-Fitr.
Imam {a.s} said: 'It is obligatory for the young and the old, the free and the enslaved. For every individual, it is one sa' (measure) of wheat, or one sa' of dates, or one sa' of raisins.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 171 • Tahdhib Al-Ahkam, Vol. 4, p. 71 • Tahdhib Al-Ahkam, Vol. 4, p. 80 • Al-Istibsar, Part 2, p. 46 • Al-Wafi, Vol. 10, p. 234 • Wasa’il Al-Shi’a, Vol. 9, p. 327

2062 - وَ رَوَى مُحَمَّدُ بْنُ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْفِطْرَةِ كَمْ تُدْفَعُ عَنْ كُلِّ رَأْسٍ مِنَ اَلْحِنْطَةِ وَ اَلشَّعِيرِ وَ اَلتَّمْرِ وَ اَلزَّبِيبِ قَالَ «صَاعٌ بِصَاعِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.2062 - It is narrated from Muhammad ibn Khalid, from Sa’d ibn Sa’d Al-Ash’ari, who said: "I asked Abu Al-Hasan Al-Ridha {a.s} about Zakat al-Fitr: how much should be given per head from wheat, barley, dates, and raisins?"
Imam {a.s} replied: "One sa' (measure) according to the sa' of the Prophet (peace and blessings be upon him and his family)."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 171 • Tahdhib Al-Ahkam, Vol. 4, p. 80 • Al-Istibsar, Part 2, p. 46 • Al-Wafi, Vol. 10, p. 251 • Wasa’il Al-Shi’a, Vol. 9, p. 332

2063 - وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ اَلْهَمَذَانِيِّ وَ كَانَ مَعَنَا حَاجّاً قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَلَى يَدِ أَبِي جُعِلْتُ فِدَاكَ أَنَّ أَصْحَابَنَا اِخْتَلَفُوا فِي اَلصَّاعِ بَعْضُهُمْ يَقُولُ اَلْفِطْرَةُ بِصَاعِ اَلْمَدَنِيِّ وَ بَعْضُهُمْ يَقُولُ بِصَاعِ اَلْعِرَاقِيِّ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ إِلَيَّ «اَلصَّاعُ سِتَّةُ أَرْطَالٍ بِالْمَدَنِيِّ وَ تِسْعَةُ أَرْطَالٍ بِالْعِرَاقِيِّ» قَالَ وَ أَخْبَرَنِي «أَنَّهُ يَكُونُ بِالْوَزْنِ أَلْفاً وَ مِائَةً وَ سَبْعِينَ وَزْنَةً».

Hadith.2063 - It is narrated from Muhammad ibn Ahmad ibn Yahya, from Ja'far ibn Ibrahim ibn Muhammad Al-Hamadhani, who was with us during Hajj. He said:
"I wrote to Abu Al-Hasan {a.s} through Abu (a messenger), saying: 'May I be your ransom, our companions have differed regarding the measure of the sa': some say Zakat al-Fitr is based on the Madani sa', while others say it is based on the Iraqi sa'.'
Imam {a.s} wrote back to me: 'The sa' is six ritls (weights) by the Madani measure and nine ritls by the Iraqi measure.'
Imam {a.s} further informed me: 'By weight, it is 1,170 weights (units).'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 172 • Uyun al-Akhbar, Part 1, p. 309 • Ma'ani al-Akhbar, Part 1, p. 249 • Tahdhib Al-Ahkam, Vol. 4, p. 83 • Tahdhib Al-Ahkam, Vol. 4, p. 334 • Al-Istibsar, Part 2, p. 49 • The Soother of the Heart, Part 1, p. 135 • Al-Wafi, Vol. 10, p. 256 • Wasa'il Al-Shi'a, Vol. 9, p. 340

2064 - وَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «مَنْ لَمْ يَجِدِ اَلْحِنْطَةَ وَ اَلشَّعِيرَ أَجْزَأَ عَنْهُ اَلْقَمْحُ وَ اَلسُّلْتُ وَ اَلْعَلَسُ وَ اَلذُّرَةُ ».

وإذا كان الرجل في البادية لا يقدر على صدقة الفطرة فعليه أن يتصدق بأربعة أرطال من لبن.

وكل من اقتات قوتا فعليه أن يؤدي فطرته من ذلك القوت.

Hadith.2064 - Abu Abdullah {a.s} said:
"Whoever cannot find wheat or barley, it is sufficient for him to give in place of it wheat flour, spelt, emmer, or corn."

[AL SADUQ]
Additionally: "If a person is in the desert and cannot provide the Zakat al-Fitr, it is obligatory for him to give four ritls of milk as charity."
Moreover: "Anyone who consumes a specific staple food must give their Zakat al-Fitr from that staple food."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2065 - كَتَبَ مُحَمَّدُ بْنُ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ اَلْبَصْرِيُّ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : يَسْأَلُهُ عَنِ اَلْوَصِيِّ يُزَكِّي زَكَاةَ اَلْفِطْرَةِ عَنِ اَلْيَتَامَى إِذَا كَانَ لَهُمْ مَالٌ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «لاَ زَكَاةَ عَلَى يَتِيمٍ ».

وليس على المحتاج صدقة الفطرة، من حلت له لم تجب عليه.

Hadith.2065 - Muhammad ibn Al-Qasim ibn Al-Fudhayl Al-Basri wrote to Abu Al-Hasan Al-Ridha {a.s}, asking about whether a guardian should pay Zakat al-Fitr on behalf of orphans if they have wealth.
Imam {a.s} replied: "There is no Zakat upon an orphan."

[AL SADUQ]
Additionally: "There is no Zakat al-Fitr on one who is in need. Whoever is eligible to receive it is not obligated to pay it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 334

2066 - وَ رَوَى سَيْفُ بْنُ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ لاَ يَكُونُ عِنْدَهُ شَيْءٌ مِنَ اَلْفِطْرَةِ إِلاَّ مَا يُؤَدِّي عَنْ نَفْسِهِ وَحْدَهَا أَ يُعْطِيهِ عَنْهَا أَوْ يَأْكُلُ هُوَ وَ عِيَالُهُ قَالَ «يُعْطِي بَعْضَ عِيَالِهِ ثُمَّ يُعْطِي اَلْآخَرُ عَنْ نَفْسِهِ يُرَدِّدُونَهَا بَيْنَهُمْ فَتَكُونُ عَنْهُمْ جَمِيعاً فِطْرَةٌ وَاحِدَةٌ ».

Hadith.2066 - It is narrated from Saif ibn Amirah, from Ishaq ibn Ammar, who said:
"I asked Abu Abdullah $^{\{a.s\}}$: 'A man has nothing for Zakat al-Fitr except enough to pay for himself alone. Should he give it for himself, or should he use it for himself and his family?'
Imam $^{\{a.s\}}$ replied: 'He should give it to some of his family, and then that person gives it on behalf of another, passing it among themselves, so that it counts as Zakat al-Fitr for all of them collectively.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 172 • Tahdhib Al-Ahkam, Vol. 4, p. 74 • Al-Istibsar, Part 2, p. 42 • Al-Wafi, Vol. 10, p. 239 • Wasa’il Al-Shi’a, Vol. 9, p. 325

2067 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ عِنْدَهُ اَلضَّيْفُ مِنْ إِخْوَانِهِ فَيَحْضُرُ يَوْمُ اَلْفِطْرِ يُؤَدِّي عَنْهُ اَلْفِطْرَةَ فَقَالَ «نَعَمْ اَلْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مَنْ يَعُولُ مِنْ ذَكَرٍ أَوْ أُنْثَى صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ مَمْلُوكٍ ».

Hadith.2067 - It is narrated from Al-Hasan ibn Mahbub, from Umar ibn Yazid, who said:
"I asked Abu Abdullah $^{\{a.s\}}$ about a man who has a guest from among his brethren staying with him when the Day of Eid al-Fitr arrives. Should he pay Zakat al-Fitr on his behalf?"
Imam $^{\{a.s\}}$ replied: "Yes, Zakat al-Fitr is obligatory for everyone he supports, whether male or female, young or old, free or enslaved."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 173 • Tahdhib Al-Ahkam, Vol. 4, p. 72 • Al-Wafi, Vol. 10, p. 233 • Wasa’il Al-Shi’a, Vol. 9, p. 327

2068 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يُعْطِيَ اَلرَّجُلُ اَلرَّجُلَ عَنْ رَأْسَيْنِ وَ ثَلاَثَةٍ وَ أَرْبَعَةٍ يَعْنِي اَلْفِطْرَةَ.

Hadith.2068 - It is narrated from Ishaq ibn Ammar, from Abu Abdullah $^{\{a.s\}}$, who said:
"There is no harm if a man gives Zakat al-Fitr on behalf of two, three, or even four individuals."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 173 • Tahdhib Al-Ahkam, Vol. 4, p. 90 • Al-Wafi, Vol. 10, p. 271 • Wasa’il Al-Shi’a, Vol. 9, p. 362

2069 - وَ فِي خَبَرٍ آخَرَ قَالَ: «لاَ بَأْسَ بِأَنْ تَدْفَعَ عَنْ نَفْسِكَ وَ عَنْ مَنْ تَعُولُ إِلَى وَاحِدٍ».

ولا يجوز أن تدفع ما يلزم واحد [ا] إلى نفسين.

وإن كان لك مملوك مسلم أو ذمي فادفع عنه الفطرة.

وإن ولد لك مولود يوم الفطر قبل الزوال فادفع عنه الفطرة استحبابا، وإن ولد بعد الزوال فلا فطرة عليه وكذلك الرجل إذا أسلم قبل الزوال أو بعده فعلى هذا وهذا على الاستحباب والاخذ بالأفضل، فأما الواجب فليست الفطرة إلا على من أدرك الشهر.

Hadith.2069 - In another narration, it is said:
"There is no harm in giving Zakat al-Fitr for yourself and those you support to a single recipient."

[AL SADUQ]
However, it is not permissible to divide what is required for one individual between two recipients.
If you have a Muslim or non-Muslim (dhimmi) servant, you must give Zakat al-Fitr on their behalf.
If a child is born to you on the Day of Eid al-Fitr before noon, it is recommended to pay Zakat al-Fitr for them. If they are born after noon, no Zakat al-Fitr is due on them.
Similarly, if a person converts to Islam before or after noon, Zakat al-Fitr is recommended in both cases, as an act of virtue and preference.
As for the obligatory Zakat al-Fitr, it is only incumbent on those who have completed the month (i.e., were present during Month of Ramadan).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2070 - رَوَى ذَلِكَ عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمَوْلُودِ يُولَدُ لَيْلَةَ اَلْفِطْرِ وَ اَلْيَهُودِيِّ وَ اَلنَّصْرَانِيِّ يُسْلِمُ لَيْلَةَ اَلْفِطْرِ قَالَ «لَيْسَ عَلَيْهِمْ فِطْرَةٌ لَيْسَ اَلْفِطْرَةُ إِلاَّ عَلَى مَنْ أَدْرَكَ اَلشَّهْرَ».

Hadith.2070 - It is narrated by Ali ibn Abi Hamzah, from Mu'awiyah ibn Ammar, from Abu Abdullah $^{\{a.s\}}$, regarding a child born on the night of Eid al-Fitr or a Jew or Christian who converts to Islam on the night of Eid al-Fitr.
Imam $^{\{a.s\}}$ said: "There is no Zakat al-Fitr upon them. Zakat al-Fitr is only obligatory on those who have completed the month (i.e., were present during Month of Ramadan)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 9, p. 352

2071 - وَ رَوَى مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ بِلاَلٍ قَالَ: كَتَبْتُ إِلَى اَلطَّيِّبِ اَلْعَسْكَرِيِّ عَلَيْهِ اَلسَّلاَمُ هَلْ يَجُوزُ أَنْ يُعْطَى اَلْفِطْرَةُ عَنْ عِيَالِ اَلرَّجُلِ وَ هُمْ عَشَرَةٌ أَقَلُّ أَوْ أَكْثَرُ رَجُلاً مُحْتَاجاً مُوَافِقاً فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «نَعَمِ اِفْعَلْ ذَلِكَ ».

Hadith.2071 - It is narrated by Muhammad ibn Isa, from Ali ibn Bilal, who said:
"I wrote to Al-Tayyib Al-Askari {a.s}, asking: 'Is it permissible to give the Zakat al-Fitr for a man's dependents, whether they are ten or fewer or more, to one needy and deserving person?'
Imam {a.s} wrote in reply: 'Yes, do that.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 270 • Wasa’il Al-Shi’a, Vol. 9, p. 363

2072 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلْمُكَاتَبِ هَلْ عَلَيْهِ فِطْرَةُ شَهْرِ رَمَضَانَ أَوْ عَلَى مَنْ كَاتَبَهُ وَ تَجُوزُ شَهَادَتُهُ قَالَ «اَلْفِطْرَةُ عَلَيْهِ وَ لاَ تَجُوزُ شَهَادَتُهُ.

قال مصنف هذا الكتاب - رحمه الله -: وهذا على الانكار لا على الاخبار، يريد بذلك [أنه] كيف تجب عليه الفطرة ولا تجوز شهادته أي أن شهادته جائزة كما أن الفطرة عليه واجبة.

Hadith.2072 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a mukatab (a slave who has a contract to earn their freedom):
"Is Zakat al-Fitr obligatory upon the mukatab or upon the one who wrote the contract of emancipation for him? And is his testimony valid?"
Imam {a.s} replied: "Zakat al-Fitr is obligatory upon him (the mukatab), but his testimony is not valid."

[AL SADUQ]
The compiler of this book (may Allah {SWT} have mercy on him) commented:
"This statement is meant as a critique, not as information. It questions how Zakat al-Fitr can be obligatory upon him while his testimony is deemed invalid. The intention here is to clarify that his testimony is valid just as Zakat al-Fitr is obligatory upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Masa’il Ali bin Ja’far, Part 1, p. 137 • Qurb al-Isnad, Part 1, p. 287 • Tahdhib Al-Ahkam, Vol. 4, p. 332 • Tahdhib Al-Ahkam, Vol. 8, p. 277 • Al-Wafi, Vol. 10, p. 241 • Wasa’il Al-Shi’a, Vol. 23, p. 167 • Bihar Al-Anwar, Vol. 93, p. 105 • Bihar Al-Anwar, Vol. 101, p. 315

2073 - وَ كَتَبَ مُحَمَّدُ بْنُ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : يَسْأَلُهُ عَنِ اَلْمَمْلُوكِ يَمُوتُ عَنْهُ مَوْلاَهُ وَ هُوَ عَنْهُ غَائِبٌ فِي بَلْدَةٍ أُخْرَى وَ فِي يَدِهِ مَالٌ لِمَوْلاَهُ وَ يَحْضُرُ اَلْفِطْرُ أَ يُزَكِّي عَنْ نَفْسِهِ مِنْ مَالِ مَوْلاَهُ وَ قَدْ صَارَ لِلْيَتَامَى فَقَالَ «نَعَمْ ».

Hadith.2073 - Muhammad ibn Al-Qasim ibn Al-Fudhayl wrote to Abu Al-Hasan Al-Ridha {a.s}, asking:

"A slave's master dies while the slave is away in another town, and the slave has money belonging to his deceased master. When Eid al-Fitr arrives, should the slave pay Zakat al-Fitr for himself from the money of his master, which has now passed to the orphans?"
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 9, p. 326

2074 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَأَنْ أُعْطِيَ فِي اَلْفِطْرَةِ صَاعاً مِنْ تَمْرٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْطِيَ صَاعاً مِنْ تِبْرٍ.

Hadith.2074 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"To give one sa' (measure) of dates for Zakat al-Fitr is more beloved to me than giving one sa' of gold."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 260 • Wasa'il Al-Shi'a, Vol. 9, p. 351

2075 - وَ رَوَى عَنْهُ هِشَامُ بْنُ اَلْحَكَمِ أَنَّهُ قَالَ: «اَلتَّمْرُ فِي اَلْفِطْرَةِ أَفْضَلُ مِنْ غَيْرِهِ لِأَنَّهُ أَسْرَعُ مَنْفَعَةً وَ ذَلِكَ أَنَّهُ إِذَا وَقَعَ فِي يَدِ صَاحِبِهِ أَكَلَ مِنْهُ» قَالَ «وَ نَزَلَتِ اَلزَّكَاةُ وَ لَيْسَ لِلنَّاسِ أَمْوَالٌ وَ إِنَّمَا كَانَتِ اَلْفِطْرَةُ.

Hadith.2075 - It is narrated from Hisham ibn Al-Hakam, from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, who said:
"Dates are preferred for Zakat al-Fitr over other items because they are of quicker benefit. When they reach the hands of the recipient, they can immediately eat from them."
Imam {a.s} added: "Zakat was revealed at a time when people did not have much wealth; thus, Zakat al-Fitr was established."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 171 • Reasons for the Sharia, Vol. 2, p. 390 • Tahdhib Al-Ahkam, Vol. 4, p. 85 • Iqbal Al-A'mal, Part 1, p. 283 • Al-Wafi, Vol. 10, p. 259 • Wasa'il Al-Shi'a, Vol. 9, p. 351 • Bihar Al-Anwar, Vol. 93, p. 106

2076 - وَ سَأَلَ إِسْحَاقُ بْنُ عَمَّارٍ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْفِطْرَةِ فَقَالَ «الْجِيرَانُ أَحَقُّ بِهَا وَ لاَ بَأْسَ أَنْ يُعْطَى قِيمَةُ ذَلِكَ فِضَّةً.

Hadith.2076 - Ishaq ibn Ammar asked Abu Al-Hasan {a.s} about Zakat al-Fitr.
Imam {a.s} said: "Neighbors have the greatest right to it, and there is no harm in giving its equivalent value in silver."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2077 - وَ سَأَلَ عَلِيُّ بْنُ يَقْطِينٍ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ : عَنْ زَكَاةِ اَلْفِطْرَةِ أَ يَصْلُحُ أَنْ يُعْطَى اَلْجِيرَانُ وَ اَلظُّئُورَةُ مِمَّنْ لاَ يَعْرِفُ وَ لاَ يَنْصِبُ فَقَالَ «لاَ بَأْسَ بِذَلِكَ إِذَا كَانَ مُحْتَاجاً ».

Hadith.2077 - Ali ibn Yaqtin asked Imam Abu Al-Hasan Al-Awwal {a.s} about Zakat al-Fitr:
"Is it permissible to give it to neighbors or close acquaintances who do not share the same beliefs or who do not acknowledge (the Imamate)?"
Imam {a.s} replied: "There is no harm in that if they are in need."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2078 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ مُعَتِّبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِذْهَبْ فَأَعْطِ عَنْ عِيَالِنَا اَلْفِطْرَةَ وَ عَنِ اَلرَّقِيقِ وَ اِجْمَعْهُمْ وَ لاَ تَدَعْ مِنْهُمْ أَحداً فَإِنَّكَ إِنْ تَرَكْتَ مِنْهُمْ إِنْسَاناً تَخَوَّفْتُ عَلَيْهِ اَلْفَوْتَ» قُلْتُ وَ مَا اَلْفَوْتُ قَالَ «اَلْمَوْتُ».

Hadith.2078 - It is narrated from Ishaq ibn Ammar, from Mu'attib, who said:
Abu Abdullah {a.s} said:
"Go and give Zakat al-Fitr on behalf of our household and for the servants. Include all of them and do not leave anyone out. If you leave out even one person, I fear for them the 'fawt' (loss)."
I asked: "What is 'fawt'?"
Imam {a.s} replied: "Death."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 174 • Ilal al-Sharai', Vol. 2, p. 389 • Iqbal Al-A'mal, Part 1, p. 274 • Al-Wafi, Vol. 10, p. 234 • Wasa'il Al-Shi'a, Vol. 9, p. 328 • Bihar Al-Anwar, Vol. 47, p. 54 • Bihar Al-Anwar, Vol. 93, p. 104 • A'lam al-Uloom, Vol. 20, p. 148

2079 - وَ رَوَى صَفْوَانُ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يُنْفِقُ عَلَى رَجُلٍ لَيْسَ مِنْ عِيَالِهِ إِلاَّ أَنَّهُ يَتَكَلَّفُ لَهُ نَفَقَتَهُ وَ كِسْوَتَهُ أَ يَكُونُ عَلَيْهِ فِطْرَتُهُ قَالَ «لاَ إِنَّمَا يَكُونُ فِطْرَتُهُ عَلَى عِيَالِهِ صَدَقَةً دُونَهُ» وَ قَالَ «اَلْعِيَالُ اَلْوَلَدُ وَ اَلْمَمْلُوكُ وَ اَلزَّوْجَةُ وَ أُمُّ اَلْوَلَدِ ».

Hadith.2079 - It is narrated from Safwan, from Abdur-Rahman ibn Al-Hajjaj, who said:
"I asked Abu Al-Hasan {a.s} about a man who spends on another man who is not part of his household but for whom he voluntarily provides sustenance and clothing. Is Zakat al-Fitr obligatory on him for that person?"
Imam {a.s} replied: "No, Zakat al-Fitr is only obligatory for one's dependents, not for such a person."
Imam {a.s} further said: "Dependents include children, servants, a wife, and an umm al-walad (a bondwoman who bore a child for her master)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 236 • Wasa’il Al-Shi’a, Vol. 9, p. 328

2080 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْفِطْرَةِ قَالَ «إِذَا عَزَلْتَهَا فَلاَ يَضُرُّكَ مَتَى مَا أَعْطَيْتَهَا قَبْلَ اَلصَّلاَةِ أَوْ بَعْدَهَا » وَ قَالَ «اَلْوَاجِبُ عَلَيْكَ أَنْ تُعْطِيَ عَنْ نَفْسِكَ وَ أَبِيكَ وَ أُمِّكَ وَ وَلَدِكَ وَ اِمْرَأَتِكَ وَ خَادِمِكَ ».

Hadith.2080 - It is narrated from Safwan ibn Yahya, from Ishaq ibn Ammar, who said:
"I asked Abu Abdullah {a.s} about Zakat al-Fitr.
Imam {a.s} said: 'Once you have set it aside, it does not harm you when you give it, whether before or after the prayer.'
Imam {a.s} also said: 'It is obligatory for you to give Zakat al-Fitr on behalf of yourself, your father, your mother, your children, your wife, and your servant.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2081 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَمَّا يَجِبُ عَلَى اَلرَّجُلِ فِي أَهْلِهِ مِنْ صَدَقَةِ اَلْفِطْرَةِ قَالَ «تَصَدَّقْ عَنْ جَمِيعِ مَنْ تَعُولُ مِنْ حُرٍّ أَوْ عَبْدٍ أَوْ صَغِيرٍ أَوْ كَبِيرٍ مَنْ أَدْرَكَ مِنْهُمُ اَلصَّلاَةَ.

وقال أبي - رضي الله عنه - في رسالته إلي: لا بأس بإخراج الفطرة في أول يوم من شهر رمضان إلى آخره وهي زكاة إلى أن تصلي العيد فإن أخرجتها بعد الصلاة فهي صدقة ، وأفضل وقتها آخر يوم من شهر رمضان.

Hadith.2081 - It is narrated from Muhammad ibn Muslim, from Abu Ja'far {a.s}, who said:
"I asked him about what is obligatory upon a man regarding Zakat al-Fitr for his household.
Imam {a.s} said: 'Give Zakat al-Fitr for everyone you support, whether free or enslaved, young or old, as long as they have reached the time of the prayer (Eid prayer).'"

[AL SADUQ]
The compiler (may Allah {SWT} be pleased with him) also said in his message:
"There is no harm in paying Zakat al-Fitr from the first day of the Month of Ramadan until its last day. It remains Zakat until the Eid prayer is performed. If it is given after the prayer, it is considered a general charity. The best time to pay it is on the last day of Month of Ramadan."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 236 • Wasa’il Al-Shi’a, Vol. 9, p. 329

2082 - وَ رَوَى مُحَمَّدُ بْنُ مَسْعُودٍ اَلْعَيَّاشِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ نُصَيْرٍ قَالَ حَدَّثَنَا سَهْلُ بْنُ زِيَادٍ قَالَ حَدَّثَنِي مَنْصُورُ بْنُ اَلْعَبَّاسِ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَهْلٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ رَقِيقٌ بَيْنَ قَوْمٍ عَلَيْهِمْ فِيهِ زَكَاةُ اَلْفِطْرَةِ قَالَ «إِذَا كَانَ لِكُلِّ إِنْسَانٍ رَأْسٌ فَعَلَيْهِ أَنْ

يُؤَدِّيَ عَنْهُ فِطْرَتَهُ وَ إِذَا كَانَ عِدَّةُ اَلْعَبِيدِ وَ عِدَّةُ اَلْمَوَالِي سَوَاءً وَ كَانُوا جَمِيعاً فَهُمْ سَوَاءٌ أَدَّوْا زَكَاتَهُمْ لِكُلِّ وَاحِدٍ مِنْهُمْ عَلَى قَدْرِ حِصَّتِهِ وَ إِنْ كَانَ لِكُلِّ إِنْسَانٍ مِنْهُمْ أَقَلُّ مِنْ رَأْسٍ فَلاَ شَيْءَ عَلَيْهِمْ ».

Hadith.2082 - It is narrated by Muhammad ibn Mas'ud Al-Ayyashi, who said: Muhammad ibn Nusair narrated to us, saying: Sahl ibn Ziyad narrated to us, saying: Mansur ibn Al-Abbas narrated to us, saying: Isma'il ibn Sahl narrated from Hammad ibn Isa, from Hariz, from Zurara, from Abu Abdullah {a.s}, who said:
I asked him about slaves shared among a group of people, whether Zakat al-Fitr is obligatory on them.
Imam {a.s} said: "If each person owns a full share (equivalent to one head), then he must pay Zakat al-Fitr for that share. However, if the number of slaves and owners are equal and they are collectively owned, then they are equal in responsibility, and each must pay Zakat al-Fitr proportionate to their share. But if each person's share is less than a full head, then there is no obligation upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 10, p. 237 • Wasa'il Al-Shi'a, Vol. 9, p. 365

2083 - وَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: بَعَثْتُ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ بِدَرَاهِمَ لِي وَ لِغَيْرِي وَ كَتَبْتُ إِلَيْهِ أُخْبِرُهُ أَنَّهَا مِنْ فِطْرَةِ اَلْعِيَالِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ «قَبَضْتُ ».

Hadith.2083 - It is narrated by Muhammad ibn Isma'il ibn Bazi', who said:
"I sent some dirhams to Abu Al-Hasan Al-Ridha {a.s} on behalf of myself and others, and I wrote to him informing him that it was for the Zakat al-Fitr of the dependents.
Imam {a.s} wrote back in his own handwriting: 'I have received it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 174 • Al-Muqni'ah, Part 1, p. 265 • Tahdhib Al-Ahkam, Part 4, p. 91 • Al-Wafi, Vol. 10, p. 263 • Wasa'il Al-Shi'a, Vol. 9, p. 345

2084 - وَ فِي رِوَايَةِ اَلسَّكُونِيِّ بِإِسْنَادِهِ أَنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ أَدَّى زَكَاةَ اَلْفِطْرَةِ تَمَّمَ اَللَّهُ لَهُ بِهَا مَا نَقَصَ مِنْ زَكَاةِ مَالِهِ».

Hadith.2084 - In a narration from Al-Sakuni, with his chain of transmission, it is reported that Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Whoever pays Zakat al-Fitr, Allah {SWT} will complete with it whatever is lacking in the Zakat of his wealth."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Ash'athiyat, Part 1, p. 54 • Al-Wafi, Vol. 10, p. 274 • Wasa'il Al-Shi'a, Vol. 9, p. 318 • Mustadrak Al-Wasail, Vol. 7, p. 137

2085 - وَ رَوَى حَمَّادُ بْنُ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ وَ زُرَارَةَ قَالاَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ مِنْ تَمَامِ اَلصَّوْمِ إِعْطَاءُ اَلزَّكَاةِ يَعْنِي اَلْفِطْرَةَ كَمَا أَنَّ اَلصَّلاَةَ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنْ تَمَامِ اَلصَّلاَةِ لِأَنَّهُ مَنْ صَامَ وَ لَمْ يُؤَدِّ اَلزَّكَاةَ فَلاَ صَوْمَ لَهُ إِذَا تَرَكَهَا مُتَعَمِّداً وَ لاَ صَلاَةَ لَهُ إِذَا تَرَكَ اَلصَّلاَةَ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ قَدْ بَدَأَ بِهَا قَبْلَ اَلصَّلاَةِ قَالَ
«﴿ قَدْ أَفْلَحَ مَنْ تَزَكّٰى. `وَ ذَكَرَ اِسْمَ رَبِّهِ فَصَلّٰى ﴾»

Hadith.2085 - It is narrated by Hammad ibn Isa, from Hariz, from Abu Basir and Zurara, who both said that Abu Abdullah {a.s} said:

"Indeed, completing the fast includes giving Zakat, meaning Zakat al-Fitr, just as sending blessings upon the Prophet (peace and blessings be upon him and his family) is part of completing the prayer. For whoever fasts but does not pay the Zakat (al-Fitr), their fast is not accepted if they intentionally neglect it. Similarly, whoever prays but does not send blessings upon the Prophet (peace and blessings be upon him and his family), their prayer is not complete. Allah {SWT}, the Almighty and Majestic, has mentioned it (Zakat) before prayer, saying:

'He indeed is successful who purifies himself and remembers the name of his Lord {AZJ} and prays.' (Surah Al-A'la 87:14-15)

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A’mal, Part 1, p. 275 • Wasa’il Al-Shi’a, Vol. 9, p. 318 • Tafsir Nur Al-Thaqalayn, Part 5, p. 556 • Tafsir Kanz Al-Daqaiq, Part 14, p. 237

CHAPTER 61 - CHAPTER ON I'TIKAF (SPIRITUAL RETREAT)

بَابُ الْاعْتِكَافِ

HADITH 2086 – 2108

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2086 - رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ اِعْتِكَافَ إِلاَّ بِصَوْمٍ فِي مَسْجِدِ اَلْجَامِعِ ».

Hadith.2086 - It is narrated by Al-Halabi from Abu Abdullah {a.s} that he said:
"There is no valid i'tikaf (spiritual retreat) except with fasting and in a congregational mosque."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 176 • Al-Wafi, Vol. 11, p. 485

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2087 - قَالَ: «وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا كَانَ اَلْعَشْرُ اَلْأَوَاخِرُ اِعْتَكَفَ فِي اَلْمَسْجِدِ وَ ضُرِبَتْ لَهُ قُبَّةٌ مِنْ شَعْرٍ وَ شَمَّرَ اَلْمِئْزَرَ وَ طَوَى فِرَاشَهُ » وَ قَالَ بَعْضُهُمْ وَ اِعْتَزَلَ اَلنِّسَاءَ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَمَّا اِعْتِزَالُ اَلنِّسَاءِ فَلاَ».

قال مصنف هذا الكتاب - رحمه الله -: معنى قوله عليه السلام: " أما اعتزال النساء فلا " هو أنه لم يمنعهن من خدمته والجلوس معه فأما المجامعة فإنه امتنع منها كما منع ومعلوم من معنى قوله: " وطوى فراشه " ترك المجامعة.

Hadith.2087 - It is narrated:
"When the last ten nights of Month of Ramadan arrived, the Messenger of Allah {SWT} (peace and blessings be upon him and his family) would perform i'tikaf in the mosque. A tent made of hair would be set up for him, he would tighten his waist wrap, and he would fold up his bedding."
Some people said he would also avoid the company of women.
Regarding this, Abu Abdullah {a.s} said: "As for avoiding women, no."

[AL SADUQ]
The compiler of this book (may Allah {SWT} have mercy on him) commented:
The meaning of his statement, "As for avoiding women, no," is that he {a.s} did not prohibit women from serving him or sitting with him. However, he refrained from intimacy with them, as is evident from the meaning of "he folded up his bedding," which implies abstaining from conjugal relations.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 175 • Tahdhib Al-Ahkam, Vol. 4, p. 287 • Al-Istibsar, Part 2, p. 130 • Al-Wafi, Vol. 11, p. 483 • Wasa'il Al-Shi'a, Vol. 10, p. 545 • Bihar Al-Anwar, Vol. 16, p. 273

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2088 - وَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «كَانَتْ بَدْرٌ فِي شَهْرِ رَمَضَانَ فَلَمْ يَعْتَكِفْ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمَّا أَنْ كَانَ مِنْ قَابِلٍ اِعْتَكَفَ عَشْرَيْنِ عَشْراً لِعَامِهِ وَ عَشْراً قَضَاءً لِمَا فَاتَهُ ».

Hadith.2088 - Abu Abdullah {a.s} said:
"The Battle of Badr occurred in the Month of Ramadan, so the Messenger of Allah {SWT} (peace and blessings be upon him and his family) did not perform i'tikaf that year. However, in the following year, he performed i'tikaf for twenty days: ten days for that year's obligation and ten days as compensation for what he had missed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 175 • Awaali al-La'aali, Part 3, p. 146 • Al-Wafi, Vol. 11, p. 484 • Wasa'il Al-Shi'a, Vol. 10, p. 533 • Bihar Al-Anwar, Vol. 16, p. 274

2089 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي اَلاِعْتِكَافِ بِبَغْدَادَ فِي بَعْضِ مَسَاجِدِهَا قَالَ «لاَ تَعْتَكِفْ إِلاَّ فِي مَسْجِدِ جَمَاعَةٍ قَدْ صَلَّى فِيهِ إِمَامٌ عَدْلٌ جَمَاعَةً وَ لاَ بَأْسَ بِأَنْ يُعْتَكَفَ فِي مَسْجِدِ اَلْكُوفَةِ وَ اَلْبَصْرَةِ وَ مَسْجِدِ اَلْمَدِينَةِ وَ مَسْجِدِ مَكَّةَ ».

Hadith.2089 - Al-Hasan ibn Mahbub narrated from Umar ibn Yazid, who said:
"I asked Abu Abdullah {a.s}: 'What do you say about performing i'tikaf in Baghdad in some of its mosques?'
Imam {a.s} replied: 'Do not perform i'tikaf except in a congregational mosque where a just Imam has led the congregation in prayer. There is no harm in performing i'tikaf in the mosque of Kufa, the mosque of Basra, the mosque of Medina, and the mosque of Mecca.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 176 • Tahdhib Al-Ahkam, Vol. 4, p. 290 • Al-Istibsar, Part 2, p. 126 • Iqbal Al-A'mal, Part 1, p. 195 • Al-Wafi, Vol. 11, p. 486 • Wasa'il Al-Shi'a, Vol. 10, p. 540 • Bihar Al-Anwar, Vol. 95, p. 150 • Tafsir Nur Al-Thaqalayn, Part 1, p. 175 • Tafsir Kanz Al-Daqaiq, Part 2, p. 256

2090 - وَ قَدْ رُوِيَ: «فِي مَسْجِدِ اَلْمَدَائِنِ ».

Hadith.2090 - It has also been narrated: "I'tikaf is permissible in the mosque of Al-Mada'in."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2091 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ أَرَى اَلاِعْتِكَافَ إِلاَّ فِي اَلْمَسْجِدِ اَلْحَرَامِ أَوْ مَسْجِدِ اَلرَّسُولِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَوْ فِي مَسْجِدِ اَلْجَامِعِ وَ لاَ يَنْبَغِي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ اَلْمَسْجِدِ اَلْجَامِعِ إِلاَّ لِحَاجَةٍ لاَ بُدَّ مِنْهَا ثُمَّ لاَ يَجْلِسُ حَتَّى يَرْجِعَ وَ اَلْمَرْأَةُ مِثْلُ ذَلِكَ ».

Hadith.2091 - It is narrated by Al-Bazanti, from Dawud ibn Sirhan, from Abu Abdullah {a.s}, who said:

"I do not consider i'tikaf valid except in the Sacred Mosque (Masjid al-Haram), the Mosque of the Messenger (peace and blessings be upon him and his family), or a congregational mosque. The one performing i'tikaf should not leave the congregational mosque except for a necessity that cannot be avoided, and they should not sit until they return. The same applies to women."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 10, p. 541 • Al-Fusul al-Muhimmah, Part 2, p. 168

2092 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ سَوَاءٌ عَلَيْهِ صَلَّى فِي اَلْمَسْجِدِ أَوْ فِي بُيُوتِهَا».

Hadith.2092 - In a narration from Abdullah ibn Sinan, from Abu Abdullah $^{\{a.s\}}$, it is reported:
"The one performing i'tikaf in Mecca may pray in any of its houses; it is the same whether they pray in the mosque or in its houses."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 177 • Tahdhib Al-Ahkam, Vol. 4, p. 292 • Al-Istibsar, Part 2, p. 127 • Al-Wafi, Vol. 11, p. 492 • Wasa'il Al-Shi'a, Vol. 10, p. 551

2093 - وَ فِي رِوَايَةِ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ وَ اَلْمُعْتَكِفُ فِي غَيْرِهَا لاَ يُصَلِّي إِلاَّ فِي اَلْمَسْجِدِ اَلَّذِي سَمَّاهُ.

Hadith.2093 - In a narration from Mansur ibn Hazim, from Abu Abdullah $^{\{a.s\}}$, it is reported:
"The one performing i'tikaf in Mecca may pray in any of its houses as they wish. However, the one performing i'tikaf elsewhere must pray only in the specific mosque designated for their i'tikaf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 177 • Tahdhib Al-Ahkam, Vol. 4, p. 293 • Al-Istibsar, Part 2, p. 128 • Al-Wafi, Vol. 11, p. 493 • Wasa'il Al-Shi'a, Vol. 10, p. 551

2094 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي وَلاَّدٍ اَلْحَنَّاطِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمَ عَنِ اِمْرَأَةٍ كَانَ زَوْجُهَا غَائِباً فَقَدِمَ وَ هِيَ مُعْتَكِفَةٌ بِإِذْنِ زَوْجِهَا فَخَرَجَتْ حِينَ بَلَغَهَا قُدُومُهُ مِنَ اَلْمَسْجِدِ اَلَّذِي هِيَ فِيهِ فَتَهَيَّأَتْ لِزَوْجِهَا حَتَّى وَاقَعَهَا فَقَالَ إِنْ كَانَتْ خَرَجَتْ مِنَ اَلْمَسْجِدِ قَبْلَ أَنْ تَمْضِيَ ثَلاَثَةُ أَيَّامٍ وَ لَمْ تَكُنِ اِشْتَرَطَتْ فِي اِعْتِكَافِهَا فَإِنَّ عَلَيْهَا مَا عَلَى اَلْمُظَاهِرِ.

Hadith.2094 - It is narrated by Al-Hasan ibn Mahbub, from Abu Walad Al-Hannat, who said:
"I asked Abu Abdullah $^{\{a.s\}}$ about a woman whose husband was absent. While she was performing i'tikaf with her husband's permission, he returned, and upon hearing of his arrival, she left the mosque where she was performing i'tikaf, prepared herself for him, and engaged in intimacy with him.

Imam {a.s} said: 'If she left the mosque before completing three days and had not stipulated any conditions for her i'tikaf, then she incurs the same penalty as that of one who has taken a vow of zihar (penalty for breaking a serious vow).'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 177 • Tahdhib Al-Ahkam, Vol. 4, p. 289 • Al-Istibsar, Part 2, p. 130 • Al-Wafi, Vol. 11, p. 489 • Wasa’il Al-Shi’a, Vol. 10, p. 548

2095 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَكُونُ اَلاِعْتِكَافُ أَقَلَّ مِنْ ثَلاَثَةِ أَيَّامٍ وَ مَنِ اِعْتَكَفَ صَامَ وَ يَنْبَغِي لِلْمُعْتَكِفِ إِذَا اِعْتَكَفَ أَنْ يَشْتَرِطَ كَمَا يَشْتَرِطُ اَلَّذِي يُحْرِمُ ».

Hadith.2095 - It is narrated by Al-Hasan ibn Mahbub, from Abu Ayyub, from Abu Basir, from Abu Abdullah {a.s}, who said:
"I'tikaf cannot be for less than three days. Whoever performs i'tikaf must fast, and it is appropriate for the one performing i'tikaf to make a stipulation, just as one who enters into ihram (for pilgrimage) makes a stipulation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 177 • Tahdhib Al-Ahkam, Vol. 4, p. 289 • Al-Istibsar, Part 2, p. 128 • Al-Wafi, Vol. 11, p. 488 • Bihar Al-Anwar, Vol. 95, p. 150

2096 - وَ رَوَى أَبُو أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِعْتَكَفَ اَلرَّجُلُ يَوْماً وَ لَمْ يَكُنِ اِشْتَرَطَ فَلَهُ أَنْ يَخْرُجَ وَ أَنْ يَفْسَخَ اِعْتِكَافَهُ وَ إِنْ أَقَامَ يَوْمَيْنِ وَ لَمْ يَكُنِ اِشْتَرَطَ فَلَيْسَ لَهُ أَنْ يَفْسَخَ اِعْتِكَافَهُ حَتَّى تَمْضِيَ ثَلاَثَةُ أَيَّامٍ ».

Hadith.2096 - It is narrated by Abu Ayyub, from Muhammad ibn Muslim, from Abu Ja'far {a.s}, who said:
"If a man begins i'tikaf for one day and has not made any stipulation, he is allowed to leave and break his i'tikaf. However, if he has completed two days without making a stipulation, he is not permitted to break his i'tikaf until three days have been completed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 177 • Tahdhib Al-Ahkam, Vol. 4, p. 289 • Al-Istibsar, Part 2, p. 129 • Al-Wafi, Vol. 11, p. 489 • Wasa’il Al-Shi’a, Vol. 10, p. 543

2097 - وَ رَوَى أَبُو أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْمُعْتَكِفُ لاَ يَشَمُّ اَلطِّيبَ وَ لاَ يَتَلَذَّذُ بِالرَّيْحَانِ وَ لاَ يُمَارِي وَ لاَ يَشْتَرِي وَ لاَ يَبِيعُ» قَالَ «وَ مَنِ اِعْتَكَفَ ثَلاَثَةَ أَيَّامٍ فَهُوَ يَوْمَ اَلرَّابِعِ بِالْخِيَارِ إِنْ

شَاءَ زَادَ ثَلاَثَةً أُخْرَى وَ إِنْ شَاءَ خَرَجَ مِنَ اَلْمَسْجِدِ فَإِنْ أَقَامَ يَوْمَيْنِ بَعْدَ اَلثَّلاَثَةِ فَلاَ يَخْرُجْ مِنَ اَلْمَسْجِدِ حَتَّى يُتِمَّ ثَلاَثَةَ أَيَّامٍ أُخَرَ ».

Hadith.2097 - It is narrated by Abu Ayyub, from Abu Ubaydah, from Abu Ja'far {a.s}, who said:
"The one performing i'tikaf must not smell perfume, enjoy fragrant plants, engage in argumentation, buy, or sell."
Imam {a.s} further said: "Whoever performs i'tikaf for three days has the option on the fourth day: if they wish, they may continue for another three days, or if they wish, they may leave the mosque. However, if they stay for two days after the initial three, they must complete another three days and not leave the mosque until they have done so."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 177 • Al-Wafi, Vol. 11, p. 490

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2098 - وَ رُوِيَ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ فَقُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أُرِيدُ أَنْ أَعْتَكِفَ فَمَا ذَا أَقُولُ وَ مَا ذَا أَفْرِضُ عَلَى نَفْسِي فَقَالَ «لاَ تَخْرُجْ مِنَ اَلْمَسْجِدِ إِلاَّ لِحَاجَةٍ لاَ بُدَّ مِنْهَا وَ لاَ تَقْعُدْ تَحْتَ ظِلاَلٍ حَتَّى تَعُودَ إِلَى مَجْلِسِكَ.

Hadith.2098 - It is narrated from Dawud ibn Sirhan, who said:
"I was in Medina during the Month of Ramadan, and I said to Abu Abdullah {a.s}: 'I wish to perform i'tikaf. What should I say, and what should I make obligatory upon myself?'
Imam {a.s} said: 'Do not leave the mosque except for an unavoidable necessity, and do not sit under any shade until you return to your place in the mosque.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 178 • Tahdhib Al-Ahkam, Vol. 4, p. 287 • Al-Wafi, Vol. 11, p. 491 • Wasa'il Al-Shi'a, Vol. 10, p. 550

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2099 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَنْبَغِي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ اَلْمَسْجِدِ إِلاَّ لِحَاجَةٍ لاَ بُدَّ مِنْهَا ثُمَّ لاَ يَجْلِسُ حَتَّى يَرْجِعَ وَ لاَ يَخْرُجُ فِي شَيْءٍ إِلاَّ لِجَنَازَةٍ أَوْ يَعُودُ مَرِيضاً وَ لاَ يَجْلِسُ حَتَّى يَرْجِعَ قَالَ وَ اِعْتِكَافُ اَلْمَرْأَةِ مِثْلُ ذَلِكَ.

Hadith.2099 - It is narrated by Al-Halabi, from Abu Abdullah {a.s}, who said:
"It is not appropriate for the one performing i'tikaf to leave the mosque except for an unavoidable necessity, and they should not sit until they return. They should only leave for attending a funeral or visiting a sick person, and even then, they should not sit until they return to the mosque. The i'tikaf of a woman is the same as this."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 178 • Tahdhib Al-Ahkam, Vol. 4, p. 288 • Al-Wafi, Vol. 11, p. 491 • Wasa'il Al-Shi'a, Vol. 10, p. 549

2100 - وَ فِي رِوَايَةِ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ:
«إِذَا مَرِضَ اَلْمُعْتَكِفُ أَوْ طَمِثَتِ اَلْمَرْأَةُ اَلْمُعْتَكِفَةُ فَإِنَّهُ يَأْتِي بَيْتَهُ ثُمَّ يُعِيدُ إِذَا بَرَأَ وَ يَصُومُ ».

Hadith.2100 - In a narration from Safwan ibn Yahya, from Abdur-Rahman ibn Al-Hajjaj, from Abu Abdullah {a.s}, it is reported:
"If the one performing i'tikaf falls ill, or if the woman performing i'tikaf experiences menstruation, they may return to their home. Once they recover, they should resume their i'tikaf and complete it while fasting."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 294 • Al-Wafi, Vol. 11, p. 493 • Wasa'il Al-Shi'a, Vol. 10, p. 554

2101 - وَ فِي رِوَايَةِ اَلسَّكُونِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اِعْتِكَافُ عَشْرٍ فِي شَهْرِ رَمَضَانَ يَعْدِلُ حَجَّتَيْنِ وَ عُمْرَتَيْنِ».

Hadith.2101 - In a narration from Al-Sakuni, with his chain of transmission, it is reported that the Messenger of Allah {SWT} (peace and blessings be upon him and his family) said:
"Performing i'tikaf for ten days in the Month of Ramadan is equivalent to two Hajj and two Umrah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Da'aim al-Islam, Part 1, p. 286 • Al-Ash'athiyat, Part 1, p. 59 • Al-Nawadir (by Rawandi) Vol. 1, p. 47 • Awaali al-La'aali, Part 3, p. 146 • Al-Wafi, Vol. 11, p. 485 • Bihar Al-Anwar, Vol. 94, p. 129 • Mustadrak Al-Wasail, Vol. 7, p. 559 • Mustadrak Al-Wasail, Vol. 7, p. 559

2102 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمُعْتَكِفِ يُجَامِعُ قَالَ «إِذَا فَعَلَ ذَلِكَ فَعَلَيْهِ مَا عَلَى اَلْمُظَاهِرِ ».
وَ قَدْ رُوِيَ: «أَنَّهُ إِنْ جَامَعَ فِي اَللَّيْلِ فَعَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ وَ إِنْ جَامَعَ بِالنَّهَارِ فَعَلَيْهِ كَفَّارَتَانِ.

Hadith.2102 - It is narrated by Al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Zurara, who said:
"I asked Abu Ja'far {a.s} about the ruling on an individual performing i'tikaf who engages in sexual relations.
Imam {a.s} said: 'If they do so, they incur the same penalty as one who has taken a vow of zihar (atonement).'"
It has also been narrated: "If they engage in sexual relations during the night, they must pay one expiation. However, if they engage in sexual relations during the day, they must pay two expiations."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 179 • Tahdhib Al-Ahkam, Vol. 4, p. 291 • Al-Istibsar, Part 2, p. 130 • Al-Wafi, Vol. 11, p. 494 • Wasa'il Al-Shi'a, Vol. 10, p. 546 • Wasa'il Al-Shi'a, Vol. 10, p. 547

2103 - رَوَى ذَلِكَ ، مُحَمَّدُ بْنُ سِنَانٍ عَنْ عَبْدِ اَلْأَعْلَى بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ وَطِئَ اِمْرَأَتَهُ وَ هُوَ مُعْتَكِفٌ لَيْلاً فِي شَهْرِ رَمَضَانَ قَالَ «عَلَيْهِ اَلْكَفَّارَةُ» قَالَ قُلْتُ فَإِنْ وَطِئَهَا نَهَاراً قَالَ «عَلَيْهِ كَفَّارَتَانِ ».

Hadith.2103 - It is narrated by Muhammad ibn Sinan, from Abdul-A‘la ibn A‘yan, who said:
"I asked Abu Abdullah $^{\{a.s\}}$ about a man who engaged in sexual relations with his wife at night while performing i'tikaf during the Month of Ramadan.
Imam $^{\{a.s\}}$ said: 'He must pay one expiation.'
I then asked: 'What if he engaged in sexual relations during the day?'
Imam $^{\{a.s\}}$ said: 'He must pay two expiations.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 292 • Al-Wafi, Vol. 11, p. 495 • Wasa’il Al-Shi’a, Vol. 10, p. 547 • Bihar Al-Anwar, Vol. 80, p. 134

2104 - وَ رَوَى اِبْنُ اَلْمُغِيرَةِ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ مُعْتَكِفٍ وَاقَعَ أَهْلَهُ فَقَالَ «هُوَ بِمَنْزِلَةِ مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ ».

Hadith.2104 - It is narrated by Ibn Al-Mughira, from Sama'ah, who said:
"I asked Abu Abdullah $^{\{a.s\}}$ about a person performing i'tikaf who engaged in sexual relations with their spouse.
Imam $^{\{a.s\}}$ said: 'They are like one who has broken their fast on a day of Month of Ramadan.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 179 • Tahdhib Al-Ahkam, Vol. 4, p. 291 • Al-Istibsar, Part 2, p. 130 • Al-Wafi, Vol. 11, p. 494 • Wasa’il Al-Shi’a, Vol. 10, p. 547

2105 - وَ رَوَى دَاوُدُ بْنُ اَلْحُصَيْنِ عَنْ أَبِي اَلْعَبَّاسِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِعْتَكَفَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي شَهْرِ رَمَضَانَ فِي اَلْعَشْرِ اَلْأُولَى ثُمَّ اِعْتَكَفَ فِي اَلثَّانِيَةِ فِي اَلْعَشْرِ اَلْوُسْطَى ثُمَّ اِعْتَكَفَ فِي اَلثَّالِثَةِ فِي اَلْعَشْرِ اَلْأَوَاخِرِ ثُمَّ لَمْ يَزَلْ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَعْتَكِفُ فِي اَلْعَشْرِ اَلْأَوَاخِرِ.

Hadith.2105 - It is narrated by Dawud ibn Al-Husayn, from Abu Al-Abbas, from Abu Abdullah $^{\{a.s\}}$, who said:
"The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) performed i'tikaf in the first ten days of Month of Ramadan, then in the second ten days (the middle ten), and then in the last ten days. After that, the Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) consistently performed i'tikaf in the last ten days of Month of Ramadan."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 175 • Al-Wafi, Vol. 11, p. 484 • Wasa'il Al-Shi'a, Vol. 10, p. 534 • Bihar Al-Anwar, Vol. 16, p. 274

2106 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمُعْتَكِفَةِ إِذَا طَمِثَتْ قَالَ «تَرْجِعُ إِلَى بَيْتِهَا فَإِذَا طَهُرَتْ رَجَعَتْ فَقَضَتْ مَا عَلَيْهَا ».

Hadith.2106 - It is narrated by Ibn Mahbub, from Abu Ayyub, from Abu Basir, from Abu Abdullah {a.s}, regarding a woman performing i'tikaf who experiences menstruation.
Imam {a.s} said: "She should return to her home, and when she becomes pure, she should return and make up for what she missed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 179 • Awaali al-La'aali, Part 3, p. 147 • Al-Wafi, Vol. 11, p. 493 • Wasa'il Al-Shi'a, Vol. 10, p. 554

2107 - وَ رَوَى اَلْحَسَنُ بْنُ اَلْجَهْمِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمُعْتَكِفِ يَأْتِي أَهْلَهُ قَالَ «لاَ يَأْتِي اِمْرَأَتَهُ لَيْلاً وَ لاَ نَهَاراً وَ هُوَ مُعْتَكِفٌ ».

Hadith.2107 - It is narrated by Al-Hasan ibn Al-Jahm, from Abu Al-Hasan {a.s}, who was asked about a person performing i'tikaf engaging in relations with their spouse.
Imam {a.s} said: "They must not approach their wife, neither by night nor by day, while they are in i'tikaf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 179 • Al-Wafi, Vol. 11, p. 495 • Wasa'il Al-Shi'a, Vol. 10, p. 545

2108 - وَ رُوِيَ عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: كُنْتُ جَالِساً عِنْدَ اَلْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَأَتَاهُ رَجُلٌ فَقَالَ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ إِنَّ فُلاَناً لَهُ عَلَيَّ مَالٌ وَ يُرِيدُ أَنْ يَحْبِسَنِي فَقَالَ «وَ اَللَّهِ مَا عِنْدِي مَالٌ فَأَقْضِيَ عَنْكَ» قَالَ فَكَلِّمْهُ قَالَ فَلَبِسَ عَلَيْهِ اَلسَّلاَمُ نَعْلَهُ فَقُلْتُ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ أَ نَسِيتَ اِعْتِكَافَكَ فَقَالَ لَهُ «لَمْ أَنْسَ وَ لَكِنِّي سَمِعْتُ أَبِي عَلَيْهِ اَلسَّلاَمُ يُحَدِّثُ عَنْ جَدِّي رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ «مَنْ سَعَى فِي حَاجَةِ أَخِيهِ اَلْمُسْلِمِ فَكَأَنَّمَا عَبَدَ اَللَّهَ عَزَّ وَ جَلَّ تِسْعَةَ آلاَفِ سَنَةٍ صَائِماً نَهَارَهُ قَائِماً لَيْلَهُ ».

Hadith.2108 - It is narrated from Maymun ibn Mihran, who said:
"I was sitting with Imam Al-Hasan ibn Ali {a.s} when a man came to him and said, 'O son of the Messenger of Allah {SWT}, so-and-so has a debt against me, and he intends to imprison me.'
Imam Al-Hasan {a.s} said: 'By Allah {SWT}, I have no money to repay your debt.'
The man then said: 'Could you speak to him on my behalf?'
Imam Al-Hasan {a.s} put on his sandals.
I said to Imam {a.s}: 'O son of the Messenger of Allah {SWT}, have you forgotten your i'tikaf?'

Imam {a.s} replied: 'I have not forgotten. But I heard my father {a.s} narrating from my grandfather, the Messenger of Allah {SWT} (peace and blessings be upon him and his family), who said: “Whoever strives to fulfill the need of his Muslim brother, it is as if he worshipped Allah {SWT}, the Mighty and Majestic, for nine thousand years, fasting during the day and standing in prayer at night.”'

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Adab ad-Diniyah, Part 1, p. 152 • Al-Wafi, Vol. 5, p. 668 • Wasa’il Al-Shi’a, Vol. 10, p. 550

BOOK OF PILGRIMAGE AND ITS VIRTUES

كِتَابُ الْحَجِّ وَفَضَائِلِهِ

CHAPTER 62 - CHAPTER ON THE REASONS BEHIND HAJJ

بَابُ عِلَلِ الْحَجِّ

֍ HADITH 2109 – 2136 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

باب علل الحج قال الشيخ مصنف هذا الكتاب - رحمه الله -: قد أخرجت أسانيد العلل التي أنا ذاكرها عن النبي صلى الله عليه وآله وعن الأئمة عليهم السلام في كتابي جامع علل الحج.

[AL SADUQ]
The author of this book, Shaykh (may Allah {SWT} have mercy on him), states:
"I have compiled the chains of transmission for the causes (and wisdoms) of Hajj, which I will mention here, as narrated from the Prophet (peace and blessings be upon him and his family) and the Imams {a.s}, in my book titled Jami‘ ‘Ilal al-Hajj (The Compilation of the Causes of Hajj)."

2109 - قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «سُمِّيَتِ اَلْكَعْبَةُ كَعْبَةً لِأَنَّهَا وَسَطُ اَلدُّنْيَا ».

Hadith.2109 - The Prophet (peace and blessings be upon him and his family) said:
"The Ka'bah was named 'Ka'bah' because it is the center of the world."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2110 - وَ قَدْ رُوِيَ : أَنَّهُ «إِنَّمَا سُمِّيَتْ كَعْبَةً لِأَنَّهَا مُرَبَّعَةٌ وَ صَارَتْ مُرَبَّعَةً لِأَنَّهَا بِحِذَاءِ اَلْبَيْتِ اَلْمَعْمُورِ وَ هُوَ مُرَبَّعٌ وَ صَارَ اَلْبَيْتُ اَلْمَعْمُورُ مُرَبَّعاً لِأَنَّهُ بِحِذَاءِ اَلْعَرْشِ وَ هُوَ مُرَبَّعٌ وَ صَارَ اَلْعَرْشُ مُرَبَّعاً لِأَنَّ اَلْكَلِمَاتِ اَلَّتِي بُنِيَ عَلَيْهَا اَلْإِسْلاَمُ أَرْبَعٌ وَ هِيَ: سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ ».

Hadith.2110 - It is narrated:
"The Ka'bah was named 'Ka'bah' because it is cubical in shape. It became cubical because it is directly beneath the Bayt al-Ma‘mur, which is also cubical.
The Bayt al-Ma‘mur became cubical because it is directly beneath the Throne (‘Arsh), which is cubical as well.
The Throne is cubical because the foundational words upon which Islam is built are four: Subhan Allah {SWT} (Glory be to Allah {SWT}), Alhamdulillah (Praise be to Allah {SWT}), La ilaha illa Allah {SWT} (There is no god but Allah {SWT}), and Allahu Akbar (Allah {SWT} is the Greatest)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2111 - وَ سُمِّيَ بَيْتُ اَللَّهِ اَلْحَرَامَ لِأَنَّهُ حُرِّمَ عَلَى اَلْمُشْرِكِينَ أَنْ يَدْخُلُوهُ.

Hadith.2111 - The House of Allah {SWT}, the Sacred (Bayt Allah {SWT} al-Haram), was so named because it was made forbidden (haram) for the polytheists to enter it.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2112 - وَ سُمِّيَ اَلْبَيْتُ اَلْعَتِيقَ لِأَنَّهُ أُعْتِقَ مِنَ اَلْغَرَقِ.

Hadith.2112 - The House (Ka'bah) was named al-Bayt al-Atiq (The Ancient House) because it was saved (freed) from being submerged in the flood.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2113 - وَ رُوِيَ : «أَنَّهُ سُمِّيَ اَلْعَتِيقَ لِأَنَّهُ بَيْتٌ عَتِيقٌ مِنَ اَلنَّاسِ وَ لَمْ يَمْلِكْهُ أَحَدٌ ».

Hadith.2113 - It is narrated:
"It was named al-Atiq (the Ancient) because it is a house independent of people and has never been owned by anyone."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2114 - وَ وُضِعَ اَلْبَيْتُ فِي وَسَطِ اَلْأَرْضِ لِأَنَّهُ اَلْمَوْضِعُ اَلَّذِي مِنْ تَحْتِهِ دُحِيَتِ اَلْأَرْضُ وَ لِيَكُونَ اَلْفَرْضُ لِأَهْلِ اَلْمَشْرِقِ وَ اَلْمَغْرِبِ فِي ذَلِكَ سَوَاءً ».

وإنما يقبل الحجر ويستلم ليؤدي إلى الله عز وجل العهد الذي أخذ عليهم في الميثاق.

وإنما وضع الله عز وجل الحجر في الركن الذي هو فيه ولم يضعه في غيره لأنه تبارك وتعالى حين أخذ الميثاق أخذه في ذلك المكان.

وجرت السنة بالتكبير واستقبال الركن الذي فيه الحجر من الصفا، لأنه لما نظر آدم عليه السلام من الصفا وقد وضع الحجر في الركن كبر الله عز وجل وهلله ومجده.

وإنما جعل الميثاق في الحجر لان الله عز وجل لما أخذ الميثاق له بالربوبية ولمحمد صلى الله عليه وآله بالنبوة ولعلي عليه السلام بالوصية اصطكت فرائص الملائكة وأول من أسرع إلى الاقرار بذلك الحجر فلذلك اختاره الله

عز وجل وألقمه الميثاق وهو يجئ يوم القيامة وله لسان ناطق وعين ناظرة يشهد لكل من وافاه إلى ذلك المكان وحفظ الميثاق.

وإنما اخرج الحجر من الجنة ليذكر آدم عليه السلام ما نسي من العهد والميثاق.

وصار الحرم مقدار ما هو لم يكن أقل ولا أكثر لان الله تبارك وتعالى أهبط على آدم عليه السلام ياقوتة حمراء فوضعها في موضع البيت فكان يطوف بها آدم عليه السلام وكان ضوؤها يبلغ موضع الاعلام فعلمت الاعلام على ضوئها فجعله الله عز وجل حرما.

وإنما يستلم الحجر لان مواثيق الخلائق فيه، وكان أشد بياضا من اللبن فاسود من خطايا بني آدم، ولولا ما مسه من أرجاس الجاهلية ما مسه ذو عاهة إلا برء.

Hadith.2114 - The House (Ka'bah) was placed in the center of the Earth because it is the spot from beneath which the Earth was spread out, and so that its obligation could be equal for the people of both the East and the West.

[AL SADUQ]

The Black Stone (Hajar al-Aswad) is kissed and also touched to fulfill the covenant taken with Allah {SWT}, the Almighty, in the primordial covenant.

Allah {SWT}, the Blessed and Exalted, placed the Black Stone in its current corner because He took the covenant from humanity in that specific location.

The tradition of glorifying Allah {SWT} through takbeer (saying "Allahu Akbar") and facing the corner containing the Black Stone from the hill of Safa began because when Adam {a.s} looked from Safa and saw the Black Stone placed in the corner of the Ka'bah, he glorified and magnified Allah {SWT} with takbeer, tahleel (saying "La ilaha illa Allah {SWT}"), and tamjeed (praising).

The covenant was placed in the Black Stone because when Allah {SWT}, the Exalted, took the covenant affirming His Lord {AZJ}ship, the Prophethood of Muhammad (peace and blessings be upon him and his family), and the leadership (wasiyyah) of Ali {a.s}, the angels trembled in awe. The first to hasten to acknowledge and affirm this was the Black Stone. Thus, Allah {SWT} chose it, entrusted it with the covenant, and placed it as a witness. On the Day of Judgment, it will have a tongue that speaks and eyes that see, testifying on behalf of all who honored the covenant at that sacred place.

The Black Stone was brought down from Paradise to remind Adam {a.s} of the covenant and pledge he had forgotten.

The boundaries of the sanctuary (haram) are as they are because Allah {SWT} sent down a red ruby for Adam {a.s}, which was placed where the Ka'bah now stands. Adam would circumambulate it, and its light extended to the marked boundaries. The landmarks were established based on this illumination, designating the extent of the sanctuary.

The Black Stone is touched because it holds the pledges of all creation. It was originally brighter than milk but became blackened due to the sins of humanity. Were it not for the impurities of ignorance that touched it, no afflicted person would touch it without being healed.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2115 - وَ سُمِّيَ اَلْحَطِيمُ حَطِيماً لِأَنَّ اَلنَّاسَ يَحْطِمُ بَعْضُهُمْ بَعْضاً هُنَالِكَ».

وصار الناس يستلمون الحجر والركن اليماني ولا يستلمون الركنين الآخرين لان الحجر الأسود والركن اليماني عن يمين العرش، وإنما أمر الله عز وجل أن يستلم ما عن يمين عرشه.

Hadith.2115 - The area known as al-Hatim was named as such because people crowd and jostle each other there, "crushing" (yahtim) one another in that space.

[AL SADUQ]
As for why people touch (istilam) the Black Stone and the Yemeni Corner while not touching the other two corners of the Ka'bah, it is because the Black Stone and the Yemeni Corner are aligned with the right side of the Divine Throne (al-‘Arsh). Allah {SWT}, the Exalted, specifically commanded the touching of what is on the right side of His Throne.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2116 - وَ إِنَّمَا صَارَ مَقَامُ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ يَسَارِهِ لِأَنَّ لِإِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ مَقَاماً فِي اَلْقِيَامَةِ وَ لِمُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَقَاماً فَمَقَامُ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنْ يَمِينِ عَرْشِ رَبِّنَا عَزَّ وَ جَلَّ وَ مَقَامُ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ شِمَالِ عَرْشِهِ ، فَمَقَامُ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فِي مَقَامِهِ يَوْمَ اَلْقِيَامَةِ وَ عَرْشُ رَبِّنَا تَبَارَكَ وَ تَعَالَى مُقْبِلٌ غَيْرُ مُدْبِرٍ وَ صَارَ اَلرُّكْنُ اَلشَّامِيُّ مُتَحَرِّكاً فِي اَلشِّتَاءِ وَ اَلصَّيْفِ وَ اَللَّيْلِ وَ اَلنَّهَارِ لِأَنَّ اَلرِّيحَ مَسْجُونَةٌ تَحْتَهُ وَ إِنَّمَا صَارَ اَلْبَيْتُ مُرْتَفِعاً يُصْعَدُ إِلَيْهِ بِالدَّرَجِ لِأَنَّهُ لَمَّا هَدَمَ اَلْحَجَّاجُ اَلْكَعْبَةَ فَرَّقَ اَلنَّاسُ تُرَابَهَا، فَلَمَّا أَرَادُوا أَنْ يَبْنُوهَا خَرَجَتْ عَلَيْهِمْ حَيَّةٌ فَمَنَعَتِ اَلنَّاسَ اَلْبِنَاءَ فَأُتِيَ اَلْحَجَّاجُ فَأُخْبِرَ فَسَأَلَ اَلْحَجَّاجُ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ عَنْ ذَلِكَ فَقَالَ لَهُ «مُرِ اَلنَّاسَ أَنْ لاَ يَبْقَى أَحَدٌ مِنْهُمْ أَخَذَ مِنْهُ شَيْئاً إِلاَّ رَدَّهُ» فَلَمَّا اِرْتَفَعَتْ حِيطَانُهُ أَمَرَ بِالتُّرَابِ فَأُلْقِيَ فِي جَوْفِهِ فَلِذَلِكَ صَارَ اَلْبَيْتُ مُرْتَفِعاً يُصْعَدُ إِلَيْهِ بِالدَّرَجِ وَ صَارَ اَلنَّاسُ يَطُوفُونَ حَوْلَ اَلْحِجْرِ وَ لاَ يَطُوفُونَ فِيهِ لِأَنَّ أُمَّ إِسْمَاعِيلَ دُفِنَتْ فِي اَلْحِجْرِ فَفِيهِ قَبْرُهَا فَطِيفَ كَذَلِكَ كَيْلاَ يُوطَأَ قَبْرُهَا».

Hadith.2116 - The station of Ibrahim (Maqam Ibrahim) is situated to the left because Ibrahim {a.s} has a position on the Day of Judgment, as does Muhammad {saws} (peace be upon him and his family). The position of Muhammad {saws} is to the right of the Divine Throne, while the position of Ibrahim {a.s} is to its left. This earthly location of the Maqam Ibrahim corresponds to Ibrahim's position in the Hereafter, while the Throne of Allah {SWT} (glorified and exalted) is ever-facing and not turned away.
The Syrian Corner of the Ka'bah moves during the winter and summer, day and night, due to the winds trapped beneath it. The Ka'bah is elevated, and people ascend to it via steps because when Al-Hajjaj destroyed the Ka'bah, the people dispersed its soil. When they sought to rebuild it, a serpent emerged and prevented them from continuing. When Al-Hajjaj was informed, he consulted Ali ibn Al-Husayn {a.s}, who instructed that everyone return the soil they had taken. After

the walls were raised, the remaining soil was placed inside the Ka'bah, leading to its elevated state, requiring steps for access.

As for why people circumambulate the Hijr Ismail without entering it, it is because the grave of Ismail’s mother (peace be upon her) is located within the Hijr. Circumambulating around it was established so that her grave would not be stepped upon.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2117 - وَ رُوِيَ : «أَنَّ فِيهِ قُبُورَ اَلْأَنْبِيَاءِ عَلَيْهِمُ اَلسَّلاَمُ ».

وما في الحجر شئ من البيت ولا قلامة ظفر.

Hadith.2117 - It has been narrated that within the Hijr Ismail lie the graves of Prophets {a.s}.

[AL SADUQ]

However, nothing from the House (Ka'bah) itself, not even a clipping of a fingernail, is present in the Hijr.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2118 - وَ سُمِّيَتْ بَكَّةَ لِأَنَّ اَلنَّاسَ يَبُكُّ بَعْضُهُمْ بَعْضاً فِيهَا بِالْأَيْدِي.

Hadith.2118 - It is named Bakkah because people crowd against one another there, pressing with their hands.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2119 - وَ رُوِيَ : «أَنَّهَا سُمِّيَتْ بَكَّةَ لِبُكَاءِ اَلنَّاسِ حَوْلَهَا وَ فِيهَا ».

وبكة هو موضع البيت والقرية مكة.

وإنما لا يستحب الهدي إلى الكعبة لأنه يصير إلى الحجبة دون المساكين والكعبة لا تأكل ولا تشرب وما جعل هديا لها فهو لزوارها وروي أنه ينادى على الحجر: ألا من انقطعت به النفقة فليحضر فيدفع إليه.

Hadith.2119 - It is narrated that it was named Bakkah because of the weeping of people around and within it.

[AL SADUQ]

Bakkah refers specifically to the area around the House (Ka'bah), while the surrounding settlement is called Makkah.

Hadiyah (offering) is not recommended to be sent directly to the Ka'bah because it would end up with the custodians of the Ka'bah rather than reaching the needy. The Ka'bah does not eat or drink; any offering made for it is intended for its visitors.

It is also narrated that there is an announcement at the stone: "Whoever has run out of provisions should come forward, and it will be provided to them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

وَ رُوِيَ: «أَنَّهُ يُنَادَى عَلَى اَلْحِجْرِ أَلاَ مَنِ اِنْقَطَعَتْ بِهِ اَلنَّفَقَةُ فَلْيَحْضُرْ فَيُدْفَعَ إِلَيْهِ ».

It is narrated:
"There is an announcement made at the Hajar (stone): 'Whoever has run out of provisions should come forward, and it will be provided to them.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 253

2120 - وَ إِنَّمَا هَدَمَتْ قُرَيْشٌ اَلْكَعْبَةَ لِأَنَّ اَلسَّيْلَ كَانَ يَأْتِيهِمْ مِنْ أَعْلَى مَكَّةَ فَيَدْخُلُهَا فَانْصَدَعَتْ ».

Hadith.2120 - And it is narrated:
"Indeed, Quraysh demolished the Kaaba because floods would come from the higher regions of Mecca, entering it and causing it to crack."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 449 • Bihar Al-Anwar, Vol. 96, p. 53

2121 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ سَوٰاءً اَلْعٰاكِفُ فِيهِ وَ اَلْبٰادِ ﴾» فَقَالَ «لَمْ يَكُنْ يَنْبَغِي أَنْ يُصْنَعَ عَلَى دُورِ مَكَّةَ أَبْوَابٌ لِأَنَّ لِلْحَاجِّ أَنْ يَنْزِلُوا مَعَهُمْ فِي دُورِهِمْ فِي سَاحَةِ اَلدَّارِ حَتَّى يَقْضُوا مَنَاسِكَهُمْ فَإِنَّ أَوَّلَ مَنْ جَعَلَ لِدُورِ مَكَّةَ أَبْوَاباً مُعَاوِيَةُ ».

ويكره المقام بمكة لان رسول الله صلى الله عليه وآله اخرج عنها، والمقيم بها يقسو قلبه حتى يأتي فيها ما يأتي في غيرها. ولم يعذب ماء زمزم لأنها بغت على المياه فأجرى الله عز وجل إليها عينا من صبر.

وإنما صار ماء زمزم يعذب في وقت دون وقت لأنه يجري إليها عين من تحت الحجر فإذا غلبت ماء العين عذب ماء زمزم.

وإنما سمي الصفا صفا لان المصطفى آدم عليه السلام هبط عليه فقطع للجبل اسم من اسم آدم عليه السلام لقول الله عز وجل: "﴿ إن الله اصطفى آدم ونوحا ﴾" وهبطت حوا على المروة فسميت المروة لأن المرأة هبطت عليه فقطع للجبل اسم من اسم المرأة.

Hadith.2121 - And it is narrated:
Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the saying of Allah {SWT}, the Mighty and Glorious: *"...wherein the residents and the visitors are equal..."* (Surah Al-Hajj 22:25).

Imam {a.s} replied: "It was not appropriate to construct doors on the houses of Mecca because the pilgrims had the right to stay with the residents in their courtyards until they completed their rituals. The first to place doors on the houses of Mecca was Muawiyah."

[AL SADUQ]
It is discouraged to reside permanently in Mecca because the Messenger of Allah {SWT}, peace and blessings be upon him and his family, was driven out from it. Living there can harden one's heart to the extent that a person may commit deeds in Mecca similar to what they would commit elsewhere.
The water of Zamzam was not originally salty, but it acted arrogantly toward other waters. Therefore, Allah {SWT}, the Mighty and Glorious, caused a spring of patience to flow into it.
Zamzam's water becomes salty at certain times because a spring flows into it from beneath the stone. When the spring's water overpowers Zamzam's natural flow, its taste changes to salty.
The name "Safa" comes from the "chosen one" (Mustafa), as Prophet Adam {a.s} descended upon it. The mountain was named after Adam because of Allah's {SWT} words:
"*Indeed, Allah {SWT} chose Adam and Noah...*" (Surah Aal-E-Imran 3:33).
Hawa (Eve) descended upon "Marwah," and the mountain was named after her because it took part of the woman's (mar'ah) name.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Reasons for the Shariah, Vol. 2, p. 396 • Tafsir al-Burhan, vol. 3, p. 868 • Bihar Al-Anwar, Vol. 96, p. 81 • Tafsir Nur Al-Thaqalayn, Part 3, p. 481 • Interpretation of the Treasure of Minutes, Part 9, p. 68

2122 - وَ حُرِّمَ اَلْمَسْجِدُ لِعِلَّةِ اَلْكَعْبَةِ وَ حُرِّمَ اَلْحَرَمُ لِعِلَّةِ اَلْمَسْجِدِ وَ وَجَبَ اَلْإِحْرَامُ لِعِلَّةِ اَلْحَرَمِ ».

Hadith.2122 - "The mosque was made sacred because of the Kaaba, the sanctuary was made sacred because of the mosque, and Ihram became obligatory because of the sanctuary."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 330 • Ilal al-Sharai', Vol. 2, p. 415 • Wasa'il Al-Shi'a, Vol. 12, p. 314 • Bihar Al-Anwar, Vol. 96, p. 43 • Bihar Al-Anwar, Vol. 96, p. 134

2123 - وَ "إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ الْكَعْبَةَ قِبْلَةً لِأَهْلِ الْمَسْجِدِ، وَجَعَلَ الْمَسْجِدَ قِبْلَةً لِأَهْلِ الْحَرَمِ، وَجَعَلَ الْحَرَمَ قِبْلَةً لِأَهْلِ الدُّنْيَا.

وَإِنَّمَا جُعِلَتِ التَّلْبِيَةُ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا قَالَ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ"○ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا ○" فَنَادَى فَأُجِيبَ مِنْ كُلِّ فَجٍّ يُلَبُّونَ."

Hadith.2123 - "Indeed, Allah {SWT}, the Blessed and Exalted, made the Kaaba the Qibla for the people of the mosque, and He made the mosque the Qibla for the people of the sanctuary, and He made the sanctuary the Qibla for the people of the world.
And the Talbiyah was instituted because when Allah {SWT}, Mighty and Majestic, said to Ibrahim, peace be upon him: *'And proclaim the Hajj to the people; they will come to you on foot'* (Surah Al-Hajj 22:27), he called out, and it was answered by people from every distant pass, responding with the Talbiyah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 415 • Tahdhib Al-Ahkam, Part 2, p. 44 • Awaali al-La'aali, Part 3, p. 71 • Al-Wafi, Vol. 7, p. 541 • Wasa'il Al-Shi'a, Vol. 4, p. 303 • Wasa'il Al-Shi'a, Vol. 4, p. 304 • Bihar Al-Anwar, Vol. 81, p. 50

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2124 - وَ فِي رِوَايَةِ أَبِي اَلْحُسَيْنِ اَلْأَسَدِيِّ رَضِيَ اَللَّهُ عَنْهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ اَلدَّارِمِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّلْبِيَةِ وَ عِلَّتِهَا فَقَالَ «إِنَّ اَلنَّاسَ إِذَا أَحْرَمُوا نَادَاهُمُ اَللَّهُ عَزَّ وَ جَلَّ فَقَالَ «عِبَادِي وَ إِمَائِي لَأُحَرِّمَنَّكُمْ عَلَى اَلنَّارِ كَمَا أَحْرَمْتُمْ لِي» فَقَوْلُهُمْ لَبَّيْكَ اَللَّهُمَّ لَبَّيْكَ إِجَابَةٌ لِلَّهِ عَزَّ وَ جَلَّ عَلَى نِدَائِهِ لَهُمْ.

وإنما جعل السعي بين الصفا والمروة لان الشيطان تراءى لإبراهيم عليه السلام في الوادي فسعى وهو منازل الشياطين.

وإنما صار المسعى أحب البقاع إلى الله عز وجل لأنه يذل فيه كل جبار.

Hadith.2124 - In a narration from Abu Al-Husayn Al-Asadi, may Allah {SWT} be pleased with him, from Sahl bin Ziyad, from Ja'far bin Uthman Al-Darimi, from Sulayman bin Ja'far, he said:
"I asked Abu Al-Hasan {a.s} about the Talbiyah and its reason.
Imam {a.s} said: 'Indeed, when people enter Ihram, Allah {SWT}, Mighty and Majestic, calls out to them, saying, "My servants and handmaids, I will make you forbidden upon the Fire just as you have entered Ihram for Me." Thus, their saying, 'Labbaik Allahumma Labbaik' (Here I am, O Allah {SWT}, Here I am) is a response to Allah {SWT}, Mighty and Majestic, for His call to them.'

[AL SADUQ]
And the Sa'y between Safa and Marwah was instituted because Satan appeared to Ibrahim {a.s} in the valley, so he hurried (in pursuit of him), and it became the dwelling place of devils.
And the Mas'a (the area of Sa'y) became the most beloved place to Allah {SWT}, Mighty and Majestic, because every tyrant is humbled there."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 416 • Uyun al-Akhbar, Part 2, p. 83 • Wasa'il Al-Shi'a, Vol. 12, p. 375 • Bihar Al-Anwar, Vol. 96, p. 184

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2125 - وَ إِنَّمَا سُمِّيَ يَوْمَ اَلتَّرْوِيَةِ لِأَنَّهُ لَمْ يَكُنْ بِعَرَفَاتٍ مَاءٌ وَ كَانُوا يَسْتَقُونَ مِنْ مَكَّةَ مِنَ اَلْمَاءِ لِرَيِّهِمْ وَ كَانَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ تَرَوَّيْتُمْ تَرَوَّيْتُمْ فَسُمِّيَ يَوْمَ اَلتَّرْوِيَةِ لِذَلِكَ ».

وسميت عرفة عرفة لان جبرئيل عليه السلام قال لإبراهيم عليه السلام هناك: اعترف بذنبك واعرف مناسكك فلذلك سميت عرفة.

وسمي المشعر مزدلفة لان جبرئيل عليه السلام قال لإبراهيم عليه السلام بعرفات: يا إبراهيم ازدلف إلى المشعر الحرام فسميت المزدلفة لذلك.

وسميت المزدلفة جمعا لأنه يجمع فيها المغرب والعشاء بأذان واحد وإقامتين.

Hadith.2125 - The Day of Tarwiyah (8th of Dhul-Hijjah) was named so because there was no water in Arafat, and people would bring water from Makkah to quench their thirst. They would say to one another, 'Have you provided water for yourselves? Have you provided water for yourselves?' Thus, it was named the Day of Tarwiyah for this reason.

[AL SADUQ]
Arafat was named so because Archangel Jibr'il {a.s} said to Ibrahim {a.s} at that place: 'Admit your sin and learn your rites.' Hence, it was called Arafat.
Al-Mash'ar (Muzdalifah) was named Muzdalifah because Archangel Jibril {a.s} said to Ibrahim {a.s} at Arafat: 'O Ibrahim, move closer (izdalif) to the Sacred Monument.' Therefore, it was named Muzdalifah.
Muzdalifah was also called Jam' because the Maghrib and Isha prayers are combined there with one Adhan and two Iqamahs."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 435 • Bihar Al-Anwar, Vol. 96, p. 254

2126 - وَ سُمِّيَتْ مِنًى مِنًى لِأَنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ أَتَى إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ تَمَنَّ يَا إِبْرَاهِيمُ وَ كَانَتْ تُسَمَّى مُنًى فَسَمَّاهَا اَلنَّاسُ مِنًى.

Hadith.2126 - "It was named Mina because Archangel Jibril {a.s} came to Ibrahim {a.s} and said to him: 'Wish (tamanna), O Ibrahim.'
It was initially called Munaa, and the people named it Mina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 435 • Bihar Al-Anwar, Vol. 12, p. 108 • Bihar Al-Anwar, Vol. 96, p. 271

2127 - وَ رُوِيَ : «إِنَّهَا سُمِّيَتْ مِنًى لِأَنَّ، إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ تَمَنَّى هُنَاكَ أَنْ يَجْعَلَ اَللَّهُ مَكَانَ اِبْنِهِ كَبْشاً يَأْمُرُهُ بِذَبْحِهِ فِدْيَةً لَهُ ».

Hadith.2127 - "It has been narrated that it was named Mina because Ibrahim {a.s} wished there that Allah {SWT} would replace his son with a ram, commanding him to sacrifice it as a ransom for his son."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2128 - وَ سُمِّيَ اَلْخَيْفُ خَيْفاً لِأَنَّهُ مُرْتَفِعٌ عَنِ اَلْوَادِي وَ كُلُّ مَا اِرْتَفَعَ عَنِ اَلْوَادِي سُمِّيَ خَيْفاً ».

Hadith.2128 - "It was named Al-Khaif because it is elevated above the valley, and everything that rises above the valley is called 'Khaif.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 340 • Ilal al-Sharai’, Vol. 2, p. 436 • Bihar Al-Anwar, Vol. 96, p. 271

2129 - وَ إِنَّمَا صُيِّرَ اَلْمَوْقِفُ بِالْمَشْعَرِ وَ لَمْ يُصَيَّرْ بِالْحَرَمِ لِأَنَّ اَلْكَعْبَةَ بَيْتُ اَللَّهِ وَ اَلْحَرَمَ حِجَابُهُ وَ اَلْمَشْعَرَ بَابُهُ فَلَمَّا قَصَدَهُ اَلزَّائِرُونَ أَوْقَفَهُمْ بِالْبَابِ يَتَضَرَّعُونَ حَتَّى أَذِنَ لَهُمْ بِالدُّخُولِ ثُمَّ أَوْقَفَهُمْ بِالْحِجَابِ اَلثَّانِي وَ هُوَ مُزْدَلِفَةُ فَلَمَّا نَظَرَ إِلَى طُولِ تَضَرُّعِهِمْ أَمَرَهُمْ بِتَقَرُّبِ قُرْبَانِهِمْ فَلَمَّا قَرَّبُوا وَ قَضَوْا تَفَثَهُمْ وَ تَطَهَّرُوا مِنَ اَلذُّنُوبِ اَلَّتِي كَانَتْ لَهُمْ حِجَاباً دُونَهُ أَمَرَهُمْ بِالزِّيَارَةِ عَلَى طَهَارَةٍ ».

وإنما كره الصيام في أيام التشريق " لان القوم زوار الله عز وجل فهم في ضيافته ولا ينبغي لضيف أن يصوم عند من زاره وأضافه.

Hadith.2129 - The standing was appointed at Al-Mash'ar and not within the Haram because the Kaaba is the House of Allah {SWT}, the Haram is its veil, and Al-Mash'ar is its door. When the visitors sought to approach, He made them stand at the door, pleading until He permitted them to enter. Then He made them stand at the second veil, which is Muzdalifah. When He observed their prolonged supplications, He commanded them to bring their sacrifices. Once they had offered their sacrifices, completed their rituals, and cleansed themselves of the sins that had served as barriers between them and Him, He commanded them to visit Him in a state of purity.

[AL SADUQ]
Fasting during the days of Tashreeq was disliked because the people are the guests of Allah {SWT}, Mighty and Majestic, and are under His hospitality. It is not appropriate for a guest to fast while visiting and being hosted by their Host.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2130 - وَ رُوِيَ : «أَنَّهَا أَيَّامُ أَكْلٍ وَ شُرْبٍ وَ بِعَالٍ ».

ومثل التعلق بأستار الكعبة مثل الرجل يكون بينه وبين الرجل جناية فيتعلق بثوبه، ويستخذي له رجاء أن يهب له جرمه.

وإنما صار الحاج لا يكتب عليه ذنب أربعة أشهر من يوم يحلق رأسه لان الله عز وجل أباح للمشركين الأشهر الحرم أربعة أشهر إذ يقول: " فسيحوا في الأرض أربعة أشهر " فمن ثم وهب لمن يحج من المؤمنين البيت مسك الذنوب أربعة أشهر.

Hadith.2130 - It has been narrated: 'These are days of eating, drinking, and marital relations.'

[AL SADUQ]
The example of clinging to the curtains of the Kaaba is like that of a man who has committed an offense against another man. He clings to his garment and humbles himself before him, hoping that he will pardon his transgression.

The pilgrim is free from having sins recorded against him for four months from the day he shaves his head because Allah {SWT}, Mighty and Majestic, granted the polytheists four sacred months, as He says: 'So travel freely throughout the land for four months' (Surah At-Tawbah, 9:2). Therefore, Allah {SWT} granted the believers who perform Hajj to His House a remission from the recording of sins for four months.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 10, p. 517

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2131 - وَ إِنَّمَا يُكْرَهُ اَلاِحْتِبَاءُ فِي اَلْمَسْجِدِ اَلْحَرَامِ تَعْظِيماً لِلْكَعْبَةِ ».

Hadith.2131 - Sitting with one's knees drawn up (ihtiba') in the Sacred Mosque is disliked out of reverence for the Kaaba.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2132 - وَ إِنَّمَا سُمِّيَ اَلْحَجُّ اَلْأَكْبَرَ لِأَنَّهَا كَانَتْ سَنَةً حَجَّ فِيهَا اَلْمُسْلِمُونَوَ اَلْمُشْرِكُونَ وَ لَمْ يَحُجَّ اَلْمُشْرِكُونَ بَعْدَ تِلْكَ اَلسَّنَةِ ».

Hadith.2132 - The Hajj was called 'Al-Hajj Al-Akbar' (the Greater Pilgrimage) because it was the year in which both Muslims and polytheists performed the pilgrimage, and the polytheists did not perform Hajj after that year.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2133 - وَ إِنَّمَا صَارَ اَلتَّكْبِيرُ بِمِنًى فِي دُبُرِ خَمْسَ عَشْرَةَ صَلاَةً وَ بِالْأَمْصَارِ فِي دُبُرِ عَشَرَةِ صَلَوَاتُ لِأَنَّهُ إِذَا نَفَرَ اَلنَّاسُ فِي اَلنَّفْرِ اَلْأَوَّلِ أَمْسَكَ أَهْلُ اَلْأَمْصَارِ عَنِ اَلتَّكْبِيرِ وَ كَبَّرَ أَهْلُ مِنًى مَا دَامُوا بِمِنًى إِلَى اَلنَّفْرِ اَلْأَخِيرِ.

وإنما صار في الناس من يحج حجة وفيهم من يحج أكثر، وفيهم من لا يحج لان إبراهيم عليه السلام لما نادى هلم إلى الحج أسمع من في أصلاب الرجال وأرحام النساء إلى يوم القيامة، فلبى الناس في أصلاب الرجال وأرحام النساء لبيك داعي الله لبيك داعي الله، فمن لبى عشرا حج عشرا ومن لبى خمسا حج خمسا ومن لبى أكثر فبعدد ذلك، ومن لبى واحدا حج واحدا، ومن لم يلب لم يحج.

Hadith.2133 - The Takbir in Mina after fifteen prayers and in the towns after ten prayers was instituted because when people depart during the first departure (on the 12th of Dhul-Hijjah), the people of the towns cease the Takbir, while the people of Mina continue to say Takbir as long as they remain in Mina until the final departure (on the 13th of Dhul-Hijjah).

[AL SADUQ]

As for why some people perform Hajj once, others perform it multiple times, and some never perform it, it is because when Ibrahim {a.s} called out, 'Come to Hajj,' those in the loins of men and wombs of women until the Day of Judgment heard the call. People responded while still in the loins of men and wombs of women, saying, 'Here I am, O Caller of Allah {SWT}, here I am.' Those who responded ten times will perform Hajj ten times, those who responded five times will perform it five times, and those who responded more will perform it accordingly. Those who responded once will perform Hajj once, and those who did not respond will not perform Hajj.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2134 - وَ سُمِّيَ اَلْأَبْطَحُ أَبْطَحاً لِأَنَّ آدَمَ عَلَيْهِ اَلسَّلاَمُ أُمِرَ أَنْ يَنْبَطِحَ فِي بَطْحَاءِ جَمْعٍ فَانْبَطَحَ حَتَّى اِنْفَجَرَ اَلصُّبْحُ وَ إِنَّمَا أُمِرَ آدَمُ عَلَيْهِ اَلسَّلاَمُ بِالاِعْتِرَافِ لِيَكُونَ سُنَّةً فِي وُلْدِهِ وَ أَذِنَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِلْعَبَّاسِ أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَةِ اَلْحَاجِّ وَ إِنَّمَا أَحْرَمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنَ اَلشَّجَرَةِ لِأَنَّهُ لَمَّا أُسْرِيَ بِهِ إِلَى اَلسَّمَاءِ فَكَانَ بِالْمَوْضِعِ اَلَّذِي بِحِذَاءِ اَلشَّجَرَةِ نُودِيَ يَا مُحَمَّدُ قَالَ «لَبَّيْكَ» قَالَ ﴿أَ لَمْ أَجِدْكَ يَتِيماً فَآوَيْتُ وَ وَجَدْتُكَ ضَالاًّ فَهَدَيْتُ﴾ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «اَلْحَمْدُ وَ اَلنِّعْمَةُ وَ اَلْمُلْكُ لَكَ لاَ شَرِيكَ لَكَ» فَلِذَلِكَ أَحْرَمَ مِنَ اَلشَّجَرَةِ دُونَ اَلْمَوَاضِعِ كُلِّهَا وَ أَمَّا تَقْلِيدُ اَلْبُدْنِ فَلِيُعْرَفَ أَنَّهَا بَدَنَةٌ وَ يَعْرِفُهَا صَاحِبُهَا بِنَعْلِهِ اَلَّذِي يُقَلِّدُهَا بِهِ وَ اَلْإِشْعَارُ إِنَّمَا أُمِرَ بِهِ لِيَحْرُمَ ظَهْرُهَا عَلَى صَاحِبِهَا مِنْ حَيْثُ أَشْعَرَهَا وَ لاَ يَسْتَطِيعَ اَلشَّيْطَانُ أَنْ يَتَسَنَّمَهَا ».

Hadith.2134 - Al-Abtah was named 'Abtah' because Adam {a.s} was commanded to prostrate himself in the flat expanse of Jam’ until dawn broke. Adam was commanded to make this confession so that it would become a tradition among his descendants.
The Messenger of Allah {SWT}, peace and blessings be upon him and his family, granted permission to Al-Abbas to stay in Makkah during the nights of Mina to provide water for the pilgrims.
The Messenger of Allah {SWT}, peace and blessings be upon him and his family, entered Ihram from the tree (Dhul-Hulayfah) because, when he was taken on the Night Journey to the heavens, he was at the place opposite the tree and was called out, 'O Muhammad.'
He {saws} replied: 'Here I am.'
Then it was said, *'Did We not find you an orphan and shelter you? And We found you wandering and guided you?*' (Surah Ad-Duha 93:6-7).
The Prophet, peace and blessings be upon him and his family, responded: 'All praise, blessings, and sovereignty belong to You; You have no partner.'
For this reason, He {saws} entered Ihram from the tree instead of any other location.
As for marking the sacrificial animals with necklaces (taqlid), it is so they can be recognized as sacrificial animals, and the owner can identify them by the sandal tied as their necklace. Marking (ish’ar) was commanded to ensure the animal's back would be forbidden for its owner to use once it was marked, and so Satan would not be able to mount it.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2135 - وَ إِنَّمَا أُمِرَ بِرَمْيِ اَلْجِمَارِ لِأَنَّ إِبْلِيسَ اَللَّعِينَ كَانَ يَتَرَاءَى لِإِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فِي مَوْضِعِ اَلْجِمَارِ فَيَرْجُمُهُ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ فَجَرَتْ بِذَلِكَ اَلسُّنَّةُ » وَ رُوِيَ «أَنَّ أَوَّلَ مَنْ رَمَى اَلْجِمَارَ، آدَمُ عَلَيْهِ اَلسَّلاَمُ ثُمَّ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.2135 - The command to throw the pebbles (Ramy al-Jamarat) was given because Iblis, the accursed, would appear to Ibrahim {a.s} at the locations of the Jamarat, and Ibrahim {a.s} would pelt him with stones. Thus, it became a tradition.
It has also been narrated that the first to throw the pebbles was Adam {a.s} followed by Ibrahim, peace be upon him.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2136 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّمَا جَعَلَ اَللَّهُ هَذَا اَلْأَضْحَى لِتَشْبَعَ مَسَاكِينُكُمْ مِنَ اَللَّحْمِ فَأَطْعِمُوهُمْ ».

والعلة التي من أجلها تجزي البقرة عن خمسة نفر لان الذين أمرهم السامري بعبادة العجل كانوا خمسة أنفس وهم الذين ذبحوا البقرة التي أمر الله تبارك وتعالى بذبحها وهم أذينونة وأخوه ميذونة وابن أخيه وابنته وامرأته.

وإنما يجزي الجذع من الضأن في الأضحية ولا يجزي الجذع من المعز لان الجذع من الضأن يلقح والجذع من المعز لا يلقح.

وإنما يجوز للرجل أن يدفع الضحية إلى من يسلخها بجلدها لان الله عز وجل قال: "○ فكلوا منها وأطعموا ○" والجلد لا يؤكل ولا يطعم ولا يجوز ذلك في الهدي.

ولم يبت أمير المؤمنين عليه السلام بمكة بعد أن هاجر منها حتى قبض لأنه كان يكره أن يبيت بأرض قد هاجر منها [رسول الله صلى الله عليه وآله].

Hadith.2136 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Allah {SWT} made this sacrifice (Adha) so that your needy may be satisfied with meat, so feed them."

[AL SADUQ]
The reason why a cow suffices as a sacrifice for five individuals is that those whom the Samiri commanded to worship the calf were five people. They were the ones who slaughtered the cow that Allah {SWT}, Blessed and Exalted, commanded to be slaughtered. They were Azinunah, his brother Midhunah, his nephew, his daughter, and his wife.
A young sheep (jadh') is acceptable as a sacrifice, but a young goat (jadh') is not because the young sheep can impregnate, whereas the young goat cannot.
It is permissible for a person to give the skin of the sacrificial animal to the one who skins it, as Allah {SWT}, Mighty and Majestic, said: "*Eat from it and feed others*" (Surah Al-Hajj, 22:28).

The skin is neither eaten nor fed, so this is allowed in sacrifice but not in offerings (hady). Commander of the Faithful Imam Ali ibn Abi Talib {a.s} did not spend a night in Makkah after migrating from it until his martyrdom, because he disliked spending the night in a land from which the Messenger of Allah {SWT}, peace and blessings be upon him and his family, had migrated.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 166 • Wasa'il Al-Shi'a, Vol. 14, p. 205 • Wasa'il Al-Shi'a, Vol. 14, p. 206

CHAPTER 63 - CHAPTER ON VIRTUES OF HAJJ

بَابُ فَضَائِلِ الْحَجِّ

HADITH 2137 – 2295

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

قال الله تبارك وتعالى: "﴿ ففروا إلى الله ﴾" يعني حجوا إلى الله.

2137 - وَ مَنِ اِتَّخَذَ مَحْمِلاً لِلْحَجِّ كَانَ كَمَنِ اِرْتَبَطَ فَرَساً فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ.

ويقال: حج فلان أي أفلج ، والحج القصد إلى بيت الله عز وجل لخدمته على ما أمر به من قضاء المناسك.

Allah {SWT}, Blessed and Exalted, said: "*So flee to Allah {SWT}*" (Surah Adh-Dhariyat, 51:50), meaning, "Perform Hajj to Allah {SWT}."

Hadith.2137 - Whoever prepares a mount for the Hajj is like one who ties a horse in the way of Allah {SWT}, Mighty and Majestic.

[AL SADUQ]

It is said, "So-and-so performed Hajj," meaning he succeeded. Hajj is the act of intending the House of Allah {SWT}, Mighty and Majestic, to serve Him by fulfilling the prescribed rites.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 71 • Al-Kafi, Vol. 4, p. 281 • Al-Wafi, Vol. 12, p. 239 • Wasa’il Al-Shi’a, Vol. 11, p. 150 • Bihar Al-Anwar, Vol. 96, p. 9

2138 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يُحَدِّثُ اَلنَّاسَ بِمَكَّةَ قَالَ «صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِأَصْحَابِهِ اَلْفَجْرَ ثُمَّ جَلَسَ مَعَهُمْ يُحَدِّثُهُمْ حَتَّى طَلَعَتِ اَلشَّمْسُ فَجَعَلَ يَقُومُ اَلرَّجُلُ بَعْدَ اَلرَّجُلِ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا رَجُلاَنِ أَنْصَارِيٌّ وَ ثَقَفِيٌّ فَقَالَ لَهُمَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «قَدْ عَلِمْتُ أَنَّ لَكُمَا حَاجَةً تُرِيدَانِ أَنْ تَسْأَلاَنِي عَنْهَا فَإِنْ شِئْتُمَا أَخْبَرْتُكُمَا بِحَاجَتِكُمَا قَبْلَ أَنْ تَسْأَلاَنِي وَ إِنْ شِئْتُمَا فَاسْأَلاَنِي» قَالاَ بَلْ تُخْبِرُنَا أَنْتَ يَا رَسُولَ اَللَّهِ فَإِنَّ ذَلِكَ أَجْلَى لِلْعَمَى وَ أَبْعَدُ مِنَ اَلاِرْتِيَابِ وَ أَثْبَتُ لِلْإِيمَانِ

فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَمَّا أَنْتَ يَا أَخَا اَلْأَنْصَارِ فَإِنَّكَ مِنْ قَوْمٍ «يُؤْثِرُونَ عَلىٰ أَنْفُسِهِمْ» وَ أَنْتَ قَرَوِيٌّ وَ هَذَا اَلثَّقَفِيُّ بَدَوِيٌّ أَ فَتُؤْثِرُهُ بِالْمَسْأَلَةِ» قَالَ نَعَمْ

قَالَ «أَمَّا أَنْتَ يَا أَخَا ثَقِيفٍ فَإِنَّكَ جِئْتَ تَسْأَلُنِي عَنْ وُضُوئِكَ وَ صَلاَتِكَ وَ مَا لَكَ فِيهِمَا فَاعْلَمْ أَنَّكَ إِذَا ضَرَبْتَ يَدَكَ فِي اَلْمَاءِ وَ قُلْتَ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» تَنَاثَرَتِ اَلذُّنُوبُ اَلَّتِي اِكْتَسَبَتْهَا يَدَاكَ فَإِذَا غَسَلْتَ وَجْهَكَ تَنَاثَرَتِ اَلذُّنُوبُ اَلَّتِي اِكْتَسَبَتْهَا عَيْنَاكَ بِنَظَرِهِمَا وَ فُوكَ بِلَفْظِهِ

فَإِذَا غَسَلْتَ ذِرَاعَيْكَ تَنَاثَرَتِ اَلذُّنُوبُ عَنْ يَمِينِكَ وَ شِمَالِكَ فَإِذَا مَسَحْتَ رَأْسَكَ وَ قَدَمَيْكَ تَنَاثَرَتِ اَلذُّنُوبُ اَلَّتِي مَشَيْتَ إِلَيْهَا عَلَى قَدَمَيْكَ فَهَذَا لَكَ فِي وُضُوئِكَ

فَإِذَا قُمْتَ إِلَى اَلصَّلاَةِ وَ تَوَجَّهْتَ وَ قَرَأْتَ أُمَّ اَلْكِتَابِ وَ مَا تَيَسَّرَ لَكَ مِنَ اَلسُّوَرِ ثُمَّ رَكَعْتَ فَأَتْمَمْتَ رُكُوعَهَا وَ سُجُودَهَا وَ تَشَهَّدْتَ وَ سَلَّمْتَ غُفِرَ لَكَ كُلُّ ذَنْبٍ فِيمَا بَيْنَكَ وَ بَيْنَ اَلصَّلاَةِ اَلَّتِي قَدَّمْتَهَا إِلَى اَلصَّلاَةِ اَلْمُؤَخَّرَةِ فَهَذَا لَكَ فِي صَلاَتِكَ وَ أَمَّا أَنْتَ يَا أَخَا اَلْأَنْصَارِ فَإِنَّكَ جِئْتَ تَسْأَلُنِي عَنْ حَجِّكَ وَ عُمْرَتِكَ وَ مَا لَكَ فِيهِمَا مِنَ اَلثَّوَابِ فَاعْلَمْ أَنَّكَ إِذَا تَوَجَّهْتَ إِلَى سَبِيلِ اَلْحَجِّ ثُمَّ رَكِبْتَ رَاحِلَتَكَ وَ قُلْتَ: بِسْمِ اَللَّهِ وَ مَضَتْ بِكَ رَاحِلَتُكَ لَمْ تَضَعْ رَاحِلَتُكَ خُفّاً وَ لَمْ تَرْفَعْ خُفّاً إِلَّا كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَكَ حَسَنَةً وَ مَحَا عَنْكَ سَيِّئَةً

فَإِذَا أَحْرَمْتَ وَ لَبَّيْتَ كَتَبَ اَللَّهُ تَعَالَى لَكَ فِي كُلِّ تَلْبِيَةٍ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْكَ عَشْرَ سَيِّئَاتٍ فَإِذَا طُفْتَ بِالْبَيْتِ أُسْبُوعاً كَانَ لَكَ بِذَلِكَ عِنْدَ اَللَّهِ عَهْدٌ وَ ذِكْرٌ يَسْتَحْيِي مِنْكَ رَبُّكَ أَنْ يُعَذِّبَكَ بَعْدَهُ

فَإِذَا صَلَّيْتَ عِنْدَ اَلْمَقَامِ رَكْعَتَيْنِ كَتَبَ اَللَّهُ لَكَ بِهِمَا أَلْفَيْ رَكْعَةٍ مَقْبُولَةٍ وَ إِذَا سَعَيْتَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ كَانَ لَكَ بِذَلِكَ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ مِثْلُ أَجْرِ مَنْ حَجَّ مَاشِياً مِنْ بِلاَدِهِ وَ مِثْلُ أَجْرِ مَنْ أَعْتَقَ سَبْعِينَ رَقَبَةً مُؤْمِنَةً

وَ إِذَا وَقَفْتَ بِعَرَفَاتٍ إِلَى غُرُوبِ اَلشَّمْسِ فَلَوْ كَانَ عَلَيْكَ مِنَ اَلذُّنُوبِ مِثْلُ رَمْلِ عَالِجٍ وَ زَبَدِ اَلْبَحْرِ لَغَفَرَهَا اَللَّهُ لَكَ فَإِذَا رَمَيْتَ اَلْجِمَارَ كَتَبَ اَللَّهُ لَكَ بِكُلِّ حَصَاةٍ عَشْرَ حَسَنَاتٍ فِيمَا تَسْتَقْبِلُ مِنْ عُمُرِكَ

فَإِذَا حَلَقْتَ رَأْسَكَ كَانَ لَكَ بِعَدَدِ كُلِّ شَعْرَةٍ حَسَنَةٌ تُكْتَبُ لَكَ فِيمَا تَسْتَقْبِلُ مِنْ عُمُرِكَ فَإِذَا ذَبَحْتَ هَدْيَكَ أَوْ نَحَرْتَ بَدَنَتَكَ كَانَ لَكَ بِكُلِّ قَطْرَةٍ مِنْ دَمِهَا حَسَنَةٌ تُكْتَبُ لَكَ فِيمَا تَسْتَقْبِلُ مِنْ عُمُرِكَ

فَإِذَا طُفْتَ بِالْبَيْتِ أُسْبُوعاً لِلزِّيَارَةِ وَ صَلَّيْتَ عِنْدَ اَلْمَقَامِ رَكْعَتَيْنِ ضَرَبَ مَلَكٌ كَرِيمٌ عَلَى كَتِفَيْكَ فَقَالَ أَمَّا مَا مَضَى فَقَدْ غُفِرَ لَكَ فَاسْتَأْنِفِ اَلْعَمَلَ فِيمَا بَيْنَكَ وَ بَيْنَ عِشْرِينَ وَ مِائَةِ يَوْمٍ»

Hadith.2138 - Al-Hasan ibn Mahbub narrated from Ali ibn Ri'ab, from Muhammad ibn Qays, who said:
I heard Abu Ja’far {a.s} narrating to the people in Makkah. Imam {a.s} said:
"The Messenger of Allah {SWT}, peace and blessings be upon him and his family, prayed Fajr with his companions and then sat with them, speaking to them until the sun rose. One by one, the men began to leave until only two remained: one Ansari and one Thaqafi.
The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said to them: 'I know that you both have a need you wish to ask me about. If you wish, I can inform you of your needs before you ask, or if you wish, you may ask me directly.'
They said: 'You inform us, O Messenger of Allah {SWT}, for that is clearer for our hearts, removes doubt, and strengthens our faith.'
The Prophet, peace and blessings be upon him and his family, said: 'As for you, O brother from the Ansar, you are from a people who "*prefer others over themselves*" (Surah Al-Hashr, 59:9). You are a city-dweller, and this Thaqafi is a Bedouin. Would you prefer to let him ask first?'
He replied: 'Yes.'

The Prophet, peace and blessings be upon him and his family, said: 'As for you, O brother from Thaqif, you came to ask me about your ablution and prayer and what reward you gain from them. Know that when you strike your hands into the water and say, "In the name of Allah {SWT}, the Most Gracious, the Most Merciful," the sins committed by your hands fall away. When you wash your face, the sins committed by your eyes from what they looked at, and by your mouth from what it uttered, also fall away

When you wash your arms, the sins fall away from your right and left sides. When you wipe your head and feet, the sins you walked toward with your feet fall away. This is the reward for your ablution.

When you stand for prayer, direct yourself toward Allah {SWT}, recite the Opening Chapter of the Book (Surah Al-Fatiha) and whatever is easy for you of other chapters, then bow and complete your bowing, prostrate and complete your prostration, recite the testimony (Tashahhud), and say the salutations (Tasleem), all the sins committed between the earlier prayer and the one you just performed are forgiven. This is the reward for your prayer.

As for you, O brother from the Ansar, you came to ask me about your Hajj and Umrah and the reward you gain from them. Know that when you set out on the path of Hajj, mount your riding animal, and say, "In the name of Allah {SWT}," each time your riding animal places its hoof down and lifts it, Allah {SWT}, Mighty and Majestic, writes a good deed for you and erases a sin from you.

When you enter Ihram and say the Talbiyah (Labbaik Allahumma Labbaik), Allah {SWT}, Blessed and Exalted, writes ten good deeds for you with every Talbiyah and erases ten sins from you. When you circumambulate the House seven times, you are given a covenant and a remembrance from Allah {SWT}. Your Lord {AZJ} feels shy to punish you after that.

When you pray two units of prayer (Rak'ahs) at the Station of Ibrahim, Allah {SWT} writes for you the reward of two thousand accepted prayers. When you walk seven circuits between Safa and Marwah, you are granted a reward from Allah {SWT}, Mighty and Majestic, equivalent to that of someone who performed Hajj on foot from their homeland and the reward of someone who freed seventy believing slaves.

When you stand at Arafat until sunset, even if your sins were as numerous as the grains of sand in Alij or the foam of the sea, Allah {SWT} forgives them for you. When you cast the pebbles at the Jamarat, Allah {SWT} writes ten good deeds for each pebble for the rest of your life.

When you shave your head, for each hair that is removed, a good deed is written for you for the remainder of your life. When you sacrifice your offering or slaughter your animal, for every drop of its blood, a good deed is written for you for the rest of your life.

When you circumambulate the Kaaba seven times as part of the visitation (Tawaf al-Ziyarah) and pray two units of prayer at the Station of Ibrahim, a noble angel strikes your shoulders and says, 'As for what has passed, it has been forgiven for you, so start anew with good deeds for the next 120 days.'

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Amali (by Al-Saduq) Vol. 1, p. 549 • Bihar Al-Anwar, Vol. 96, p. 3

2139 - وَ رُوِيَ : «أَنَّ بَنِي إِسْرَائِيلَ كَانَتْ إِذَا قَرَّبَتِ اَلْقُرْبَانَ تَخْرُجُ نَارٌ فَتَأْكُلُ قُرْبَانَ مَنْ قُبِلَ مِنْهُ وَ أَنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ اَلْإِحْرَامَ مَكَانَ اَلْقُرْبَانِ ».

Hadith.2139 - It has been narrated: "The Children of Israel, when they offered a sacrifice, a fire would descend and consume the sacrifice of the one whose offering was accepted. Allah {SWT}, Blessed and Exalted, made the state of Ihram in place of the offering."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir Nur Al-Thaqalayn, Part 1, p. 417

2140 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «مَا مِنْ مُهِلٍّ يُهِلُّ فِي اَلتَّلْبِيَةِ إِلاَّ أَهَلَّ مَنْ عَنْ يَمِينِهِ مِنْ شَيْءٍ إِلَى مَقْطَعِ اَلتُّرَابِ وَ مَنْ عَنْ يَسَارِهِ إِلَى مَقْطَعِ اَلتُّرَابِ وَ قَالَ لَهُ اَلْمَلَكَانِ أَبْشِرْ يَا عَبْدَ اَللَّهِ وَ مَا يُبَشِّرُ اَللَّهُ عَبْداً إِلاَّ بِالْجَنَّةِ ».

Hadith.2140 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"There is no one who raises their voice in Talbiyah (Labbaik Allahumma Labbaik) except that everything to their right up to the ends of the earth and everything to their left up to the ends of the earth also proclaims the Talbiyah. Then the two angels say to them: 'Rejoice, O servant of Allah {SWT}!' And Allah {SWT} does not give glad tidings to a servant except with Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 12, p. 378

2141 - وَ مَنْ لَبَّى فِي إِحْرَامِهِ سَبْعِينَ مَرَّةً إِيمَاناً وَ اِحْتِسَاباً أَشْهَدَ اَللَّهُ لَهُ أَلْفَ مَلَكٍ بِبَرَاءَةٍ مِنَ اَلنَّارِ وَ بَرَاءَةٍ مِنَ اَلنِّفَاقِ وَ مَنِ اِنْتَهَى إِلَى اَلْحَرَمِ فَنَزَلَ وَ اِغْتَسَلَ وَ أَخَذَ نَعْلَيْهِ بِيَدِهِ ثُمَّ دَخَلَ اَلْحَرَمَ حَافِياً تَوَاضُعاً لِلَّهِ عَزَّ وَ جَلَّ مَحَا اَللَّهُ عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَ كَتَبَ اَللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ بَنَى اَللَّهُ لَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَ قَضَى لَهُ مِائَةَ أَلْفِ حَاجَةٍ وَ مَنْ دَخَلَ مَكَّةَ بِسَكِينَةٍ وَ وَقَارٍ غَفَرَ اَللَّهُ لَهُ ذَنْبَهُ وَ هُوَ أَنْ يَدْخُلَهَا غَيْرَ مُتَكَبِّرٍ وَ لاَ مُتَجَبِّرٍ وَ مَنْ دَخَلَ اَلْمَسْجِدَ حَافِياً عَلَى سَكِينَةٍ وَ وَقَارٍ وَ خُشُوعٍ غَفَرَ اَللَّهُ لَهُ وَ مَنْ نَظَرَ إِلَى اَلْكَعْبَةِ عَارِفاً بِحَقِّهَا غَفَرَ اَللَّهُ لَهُ ذُنُوبَهُ وَ كَفَى مَا أَهَمَّهُ ».

Hadith.2141 - Whoever recites the Talbiyah seventy times during their state of Ihram with faith and sincere intention, Allah {SWT} makes a thousand angels bear witness to their freedom from the Fire and freedom from hypocrisy.
Whoever reaches the Haram, stops, performs a ritual bath (ghusl), takes their sandals in their hands, and enters the Haram barefoot in humility before Allah {SWT}, Mighty and Majestic, Allah {SWT} erases one hundred thousand sins from them, records one hundred thousand good deeds for them, raises them by one hundred thousand degrees, and fulfills one hundred thousand of their needs.
Whoever enters Makkah with tranquility and dignity, Allah {SWT} forgives their sins, provided they enter without arrogance or oppression. Whoever enters the Sacred Mosque barefoot, with tranquility, dignity, and humility, Allah {SWT} forgives their sins.
Whoever looks at the Kaaba, recognizing its sanctity, Allah {SWT} forgives their sins and suffices them in their concerns.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2142 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ نَظَرَ إِلَى اَلْكَعْبَةِ عَارِفاً فَعَرَفَ مِنْ حَقِّنَا وَ حُرْمَتِنَا مِثْلَ اَلَّذِي عَرَفَ مِنْ حَقِّهَا وَ حُرْمَتِهَا غَفَرَ اَللَّهُ لَهُ ذُنُوبَهُ كُلَّهَا وَ كَفَاهُ هَمَّ اَلدُّنْيَا وَ اَلْآخِرَةِ.

Hadith.2142 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever looks at the Kaaba, recognizing its sanctity and our right and sanctity as they recognize its right and its sanctity, then Allah {SWT} will forgive all their sins and suffice them in their concerns of this world and the Hereafter."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 241 • Al-Wafi, Vol. 12, p. 39 • Wasa’il Al-Shi’a, Vol. 13, p. 263

2143 - وَ رُوِيَ : «أَنَّ مَنْ نَظَرَ إِلَى اَلْكَعْبَةِ لَمْ يَزَلْ تُكْتَبُ لَهُ حَسَنَةٌ وَ تُمْحَى عَنْهُ سَيِّئَةٌ حَتَّى يَصْرِفَ بِبَصَرِهِ عَنْهَا ».

Hadith.2143 - It has been narrated: "Whoever looks at the Kaaba continuously will have a good deed written for them and a sin erased from them until they turn their gaze away from it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 240 • Al-Wafi, Vol. 12, p. 39 • Wasa’il Al-Shi’a, Vol. 13, p. 264 • Bihar Al-Anwar, Vol. 96, p. 65

2144 - وَ رُوِيَ : «أَنَّ اَلنَّظَرَ إِلَى اَلْكَعْبَةِ عِبَادَةٌ وَ اَلنَّظَرَ إِلَى اَلْوَالِدَيْنِ عِبَادَةٌ وَ اَلنَّظَرَ فِي اَلْمُصْحَفِ مِنْ غَيْرِ قِرَاءَةٍ عِبَادَةٌ وَ اَلنَّظَرَ إِلَى وَجْهِ اَلْعَالِمِ عِبَادَةٌ وَ اَلنَّظَرَ إِلَى آلِ مُحَمَّدٍ عَلَيْهِمُ اَلسَّلاَمُ عِبَادَةٌ ».

Hadith.2144 - It has been narrated: "Looking at the Kaaba is an act of worship, looking at one's parents is an act of worship, looking at the Quran without recitation is an act of worship, looking at the face of a scholar is an act of worship, and looking at the family of Muhammad {a.s} is an act of worship."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 39 • Wasa’il Al-Shi’a, Vol. 12, p. 312 • Wasa’il Al-Shi’a, Vol. 13, p. 264 • Al-Fusul al-Muhimmah, Part 3, p. 365 • Bihar Al-Anwar, Vol. 96, p. 65

2145 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلنَّظَرُ إِلَى عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ عِبَادَةٌ».

Hadith.2145 - The Prophet, peace and blessings be upon him and his family, said: "Looking at Imam Ali ibn Abi Talib {a.s} is an act of worship."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Observances of Imam Amir al-Mu'minin (a.s.) Vol. 1, p. 247 • Manaqib of Imam Amir al-Mu'minin (a.s.) Vol. 1, p. 248 • Manaqib of Imam Amir al-Mu'minin (a.s.) Vol. 1, p. 248 • Al-Wafi, Part 3, p. 736 • Bihar Al-Anwar, Vol. 38, p. 200

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2146 - وَ فِي خَبَرٍ آخَرَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «ذِكْرُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ عِبَادَةٌ».

Hadith.2146 - In another narration, the Prophet, peace and blessings be upon him and his family, said: "The mention of Imam Ali ibn Abi Talib {a.s} is an act of worship."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Manaqib, Part 3, p. 202 • The Mayor, Part 1, p. 365 • The Mayor, Part 1, p. 365 • Uncovering Certainty, Part 1, p. 449 • Al-Wafi, Part 3, p. 736 • Wasa'il Al-Shi'a, Vol. 16, p. 348 • Bihar Al-Anwar, Vol. 38, p. 199 • Bihar Al-Anwar, Vol. 38, p. 199

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2147 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ أَمَّ هَذَا اَلْبَيْتَ حَاجّاً أَوْ مُعْتَمِراً مُبَرَّأً مِنَ اَلْكِبْرِ رَجَعَ مِنْ ذُنُوبِهِ كَهَيْئَةِ يَوْمَ وَلَدَتْهُ أُمُّهُ وَ اَلْكِبْرُ هُوَ أَنْ يَجْهَلَ اَلْحَقَّ وَ يَطْعُنَ عَلَى أَهْلِهِ وَ مَنْ فَعَلَ ذَلِكَ فَقَدْ نَازَعَ اَللَّهَ رِدَاءَهُ ».

Hadith.2147 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever visits this House, either for Hajj or Umrah, free from arrogance, returns from their sins as pure as the day their mother gave birth to them. Arrogance is to deny the truth and to attack its people, and whoever does so has contested Allah {SWT} for His mantle."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2148 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ وَ مَنْ دَخَلَهُ كٰانَ آمِناً ﴾»

قَالَ «مَنْ أَمَّ هَذَا اَلْبَيْتَ وَ هُوَ يَعْلَمُ أَنَّهُ اَلْبَيْتُ اَلَّذِي أَمَرَ اَللَّهُ بِهِ وَ عَرَفَنَا أَهْلَ اَلْبَيْتِ حَقَّ مَعْرِفَتِنَا كَانَ آمِناً فِي اَلدُّنْيَا وَ اَلْآخِرَةِ.

وَ رُوِيَ : «أَنَّ مَنْ جَنَى جِنَايَةً ثُمَّ لَجَأَ إِلَى اَلْحَرَمِ لَمْ يُقَمْ عَلَيْهِ اَلْحَدُّ وَ لاَ يُطْعَمُ وَ لاَ يُشْرَبُ وَ لاَ يُسْقَى وَ لاَ يُؤْوَى حَتَّى يَخْرُجَ مِنَ اَلْحَرَمِ فَيُقَامَ عَلَيْهِ اَلْحَدُّ فَإِنْ أَتَى مَا يُوجِبُ اَلْحَدَّ فِي اَلْحَرَمِ أُخِذَ بِهِ فِي اَلْحَرَمِ لِأَنَّهُ لَمْ يَرَ لِلْحَرَمِ حُرْمَةً ».

Hadith.2148 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding the words of Allah {SWT}, Mighty and Majestic, "*And whoever enters it shall be secure*" (Surah Aal-e-Imran 3:97): "Whoever visits this House knowing that it is the House that Allah {SWT} has commanded and recognizes our right, the Ahlulbayt, with true recognition, shall be secure in this world and the Hereafter."
It has also been narrated: "Whoever commits a crime and then seeks refuge in the Haram will not have the prescribed punishment (Hadd) carried out against them. However, they will neither be

given food nor drink nor shelter until they leave the Haram, at which point the Hadd will be carried out. If someone commits a crime within the Haram that requires Hadd, they will be taken within the Haram itself because they have shown no regard for its sanctity."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 227

2149 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «دُخُولُ اَلْكَعْبَةِ دُخُولٌ فِي رَحْمَةِ اَللَّهِ وَ اَلْخُرُوجُ مِنْهَا خُرُوجٌ مِنَ اَلذُّنُوبِ مَعْصُومٌ فِيمَا بَقِيَ مِنْ عُمُرِهِ مَغْفُورٌ لَهُ مَا سَلَفَ مِنْ ذُنُوبِهِ.

Hadith.2149 - Imam {a.s} said: "Entering the Kaaba is an entry into the mercy of Allah {SWT}, and exiting it is an exit from sins, making one protected for the remainder of their life, with forgiveness granted for all past sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 527 • Tahdhib Al-Ahkam, Vol. 5, p. 275 • Al-Wafi, Vol. 14, p. 1283 • Wasa'il Al-Shi'a, Vol. 13, p. 271 • Wasa'il Al-Shi'a, Vol. 14, p. 285

2150 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَنْ دَخَلَ اَلْكَعْبَةَ بِسَكِينَةٍ وَ هُوَ أَنْ يَدْخُلَهَا غَيْرَ مُتَكَبِّرٍ وَ لاَ مُتَجَبِّرٍ غُفِرَ لَهُ».

Hadith.2150 - Imam {a.s} said: "Whoever enters the Kaaba with tranquility, meaning they enter it without arrogance or oppression, will have their sins forgiven."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1284 • Wasa'il Al-Shi'a, Vol. 13, p. 272 • Al-Wafi, Vol. 14, p. 1283 • Wasa'il Al-Shi'a, Vol. 13, p. 271 • Wasa'il Al-Shi'a, Vol. 14, p. 285

2151 - وَ مَنْ قَدِمَ حَاجّاً فَطَافَ بِالْبَيْتِ وَ صَلَّى رَكْعَتَيْنِ كَتَبَ اَللَّهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَ شَفَّعَهُ فِي سَبْعِينَ أَلْفَ حَاجَةٍ وَ كَتَبَ لَهُ عِتْقَ سَبْعِينَ أَلْفَ رَقَبَةٍ قِيمَةُ كُلِّ رَقَبَةٍ عَشَرَةُ آلاَفِ دِرْهَمٍ ».

Hadith.2151 - Whoever arrives for Hajj, performs Tawaf around the House, and prays two Rak'ahs, Allah {SWT} writes for them seventy thousand good deeds, erases seventy thousand sins from them, raises them by seventy thousand degrees, grants them intercession for seventy thousand needs, and records for them the emancipation of seventy thousand slaves, each valued at ten thousand dirhams.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Muqni'ah, Part 1, p. 388

2152 - وَ فِي خَبَرٍ آخَرَ «هَذَا اَلثَّوَابُ لِمَنْ طَافَ بِالْبَيْتِ حَتَّى تَزُولَ اَلشَّمْسُ حَاسِراً عَنْ رَأْسِهِ حَافِياً يُقَارِبُ بَيْنَ خُطَاهُ وَ يَغُضُّ بَصَرَهُ وَ يَسْتَلِمُ اَلْحَجَرَ فِي كُلِّ طَوَافٍ مِنْ غَيْرِ أَنْ يُؤْذِيَ أَحَداً وَ لاَ يَقْطَعُ ذِكْرَ اَللَّهِ عَزَّ وَ جَلَّ عَنْ لِسَانِهِ».

Hadith.2152 - In another narration: "This reward is for the one who performs Tawaf around the House after the sun has passed its zenith, bareheaded, barefoot, taking short steps, lowering their gaze, touching the Black Stone in every circuit without causing harm to anyone, and keeping the remembrance of Allah {SWT}, Mighty and Majestic, continuously on their tongue."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2153 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ لِلَّهِ عَزَّ وَ جَلَّ حَوْلَ اَلْكَعْبَةِ عِشْرِينَ وَ مِائَةَ رَحْمَةٍ مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَ أَرْبَعُونَ لِلْمُصَلِّينَ وَ عِشْرُونَ لِلنَّاظِرِينَ ».

Hadith.2153 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Allah {SWT}, Mighty and Majestic, has around the Kaaba one hundred and twenty mercies: sixty for those performing Tawaf, forty for those praying, and twenty for those merely looking at it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 240 • The reward of deeds and the punishment of deeds, Part 1, p. 48 • Al-Wafi, Vol. 12, p. 38 • Tafsir al-Safi, Part 3, p. 372 • Wasa'il Al-Shi'a, Vol. 13, p. 263 • Wasa'il Al-Shi'a, Vol. 13, p. 310 • Bihar Al-Anwar, Vol. 96, p. 61 • Bihar Al-Anwar, Vol. 96, p. 202 • Tafsir Nur Al-Thaqalayn, Part 3, p. 485

2154 - وَ رُوِيَ : «أَنَّ مَنْ طَافَ بِالْبَيْتِ خَرَجَ مِنْ ذُنُوبِهِ ».

Hadith.2154 - It has been narrated: "Whoever performs Tawaf around the House is cleansed of their sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 846 • Wasa'il Al-Shi'a, Vol. 13, p. 304

2155 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «مَنْ صَلَّى عِنْدَ اَلْمَقَامِ رَكْعَتَيْنِ عَدَلَتَا عِتْقَ سِتِّ نَسَمَاتٍ.

Hadith.2155 - Abu Ja'far {a.s} said:
"Whoever prays two Rak'ahs at the Station of Ibrahim, it is equivalent to freeing six souls."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 49 • Wasa'il Al-Shi'a, Vol. 13, p. 304

2156 - وَ طَوَافٌ قَبْلَ اَلْحَجِّ أَفْضَلُ مِنْ سَبْعِينَ طَوَافاً بَعْدَ اَلْحَجِّ ».

Hadith.2156 - A single Tawaf performed before Hajj is better than seventy Tawafs performed after Hajj.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 412 • Al-Kafi, Vol. 4, p. 429 • Al-Wafi, Vol. 13, p. 848 • Al-Wafi, Vol. 13, p. 848 • Wasa'il Al-Shi'a, Vol. 13, p. 309 • Wasa'il Al-Shi'a, Vol. 13, p. 312

2157 - وَ مَنْ أَقَامَ بِمَكَّةَ سَنَةً فَالطَّوَافُ أَفْضَلُ لَهُ مِنَ اَلصَّلاَةِ وَ مَنْ أَقَامَ سَنَتَيْنِ خَلَطَ مِنْ ذَا وَ ذَا وَ مَنْ أَقَامَ ثَلاَثَ سِنِينَ كَانَتِ اَلصَّلاَةُ أَفْضَلَ لَهُ ».

Hadith.2157 - Whoever resides in Makkah for one year, performing Tawaf is better for them than prayer. Whoever resides for two years should alternate between Tawaf and prayer. Whoever resides for three years, prayer becomes better for them.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 412 • Tahdhib Al-Ahkam, Vol. 5, p. 447 • Al-Wafi, Vol. 13, p. 847 • Wasa'il Al-Shi'a, Vol. 13, p. 310 • Tafsir Nur Al-Thaqalayn, Part 3, p. 481 • Tafsir Kanz Al-Daqaiq, Part 9, p. 69

2158 - وَ رُوِيَ : «أَنَّ اَلطَّوَافَ لِغَيْرِ أَهْلِ مَكَّةَ أَفْضَلُ مِنَ اَلصَّلاَةِ وَ اَلصَّلاَةُ لِأَهْلِ مَكَّةَ أَفْضَلُ ».

ومن كان مع قوم وحفظ عليهم رحلهم حتى يطوفوا أو يسعوا كان أعظمهم أجرا.

Hadith.2158 - It has been narrated: "For those who are not residents of Makkah, performing Tawaf is better than prayer, while for the residents of Makkah, prayer is better."

[AL SADUQ]
And whoever stays with a group to safeguard their belongings while they perform Tawaf or Sa'y will have the greatest reward among them.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 412 • Al-Wafi, Vol. 13, p. 847 • Wasa'il Al-Shi'a, Vol. 13, p. 311 • Mustadrak Al-Wasail, Vol. 9, p. 378

2159 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «قَضَاءُ حَاجَةِ اَلْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتَّى عَدَّ عَشْراً ».

Hadith.2159 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Fulfilling the need of a believer is better than performing Tawaf, and Tawaf, and Tawaf—up to ten times."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 5, p. 661 • Wasa'il Al-Shi'a, Vol. 13, p. 383

2160 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : « اَلرُّكْنُ اَلْيَمَانِيُّ بَابُنَا اَلَّذِي نَدْخُلُ مِنْهُ اَلْجَنَّةَ ».

Hadith.2160 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The Yemeni Corner is our gate through which we enter Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 339

2161 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «فِيهِ بَابٌ مِنْ أَبْوَابِ اَلْجَنَّةِ لَمْ يُغْلَقْ مُنْذُ فُتِحَ ».

Hadith.2161 - Imam {a.s} said: "Within it is a gate of Paradise that has never been closed since it was opened."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2162 - وَ فِيهِ نَهَرٌ مِنَ اَلْجَنَّةِ يُلْقَى فِيهِ أَعْمَالُ اَلْعِبَادِ ».

Hadith.2162 - "Within it is a river from Paradise into which the deeds of the servants are cast.”

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2163 - وَ رُوِيَ : «أَنَّهُ يَمِينُ اَللَّهِ فِي أَرْضِهِ يُصَافِحُ بِهَا خَلْقَهُ ».

Hadith.2163 - It has been narrated: "It is the right hand of Allah {SWT} on His earth, with which He shakes hands with His creation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 339

2164 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَاءُ زَمْزَمَ شِفَاءٌ لِمَا شُرِبَ لَهُ».

Hadith.2164 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The water of Zamzam is a cure for whatever it is drunk for."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 580 • Wasa’il Al-Shi’a, Vol. 13, p. 245 • Bihar Al-Anwar, Vol. 63, p. 450 • Bihar Al-Anwar, Vol. 96, p. 245 • Mustadrak Al-Wasail, Vol. 9, p. 347 • Mustadrak Al-Wasail, Vol. 17, p. 17

2165 - وَ رُوِيَ : «أَنَّهُ مَنْ رَوِيَ مِنْ مَاءِ زَمْزَمَ أُحْدِثَ لَهُ بِهِ شِفَاءٌ وَ صُرِفَ عَنْهُ دَاءٌ.

Hadith.2165 - It has been narrated: "Whoever drinks their fill from the water of Zamzam will be granted healing through it, and an illness will be repelled from them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 79 • Wasa'il Al-Shi'a, Vol. 13, p. 245

2166 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : يَسْتَهْدِي مَاءَ زَمْزَمَ وَ هُوَ بِالْمَدِينَةِ.

Hadith.2166 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, used to request Zamzam water while he was in Madinah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2167 - وَ رُوِيَ : «أَنَّ اَلْحَاجَّ إِذَا سَعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ خَرَجَ مِنْ ذُنُوبِهِ.

Hadith.2167 - It has been narrated: "When the pilgrim performs Sa'y between Safa and Marwah, they are cleansed of their sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 245 • Wasa'il Al-Shi'a, Vol. 13, p. 469

2168 - وَ قَالَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : «اَلسَّاعِي بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ تَشْفَعُ لَهُ اَلْمَلاَئِكَةُ فَتُشَفَّعُ فِيهِ بِالْإِيجَابِ.

Hadith.2168 - Imam Ali ibn Al-Husayn {a.s} said: "The one who performs Sa'y between Safa and Marwah is interceded for by the angels, and their intercession is accepted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 245 • Wasa'il Al-Shi'a, Vol. 13, p. 469

2169 - وَ رُوِيَ : «أَنَّ مَنْ أَرَادَ أَنْ يَكْثُرَ مَالُهُ فَلْيُطِلِ اَلْوُقُوفَ عَلَى اَلصَّفَا وَ اَلْمَرْوَةِ ».

Hadith.2169 - It has been narrated: "Whoever wishes to increase their wealth should prolong their standing on Safa and Marwah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 433 • Al-Wafi, Vol. 13, p. 927 • Wasa'il Al-Shi'a, Vol. 13, p. 479

2170 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنْ تَهَيَّأَ لَكَ أَنْ تُصَلِّيَ صَلَوَاتِكَ كُلَّهَا اَلْفَرَائِضَ وَ غَيْرَهَا عِنْدَ اَلْحَطِيمِ فَافْعَلْ فَإِنَّهُ أَفْضَلُ بُقْعَةٍ عَلَى وَجْهِ اَلْأَرْضِ».

والحطيم ما بين باب البيت والحجر الأسود وهو الموضع الذي فيه تاب الله عز وجل على آدم عليه السلام، وبعده الصلاة في الحجر أفضل، وبعد الحجر ما بين الركن العراقي وباب البيت وهو الموضع الذي كان فيه المقام، وبعده خلف المقام حيث هو الساعة، وما قرب من البيت فهو أفضل إلا أنه لا يجوز لك أن تصلي ركعتي طواف النساء وغيره إلا خلف المقام حيث هو الساعة.

Hadith.2170 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "If you are able to pray all your prayers, obligatory and non-obligatory, at Al-Hatim, then do so, for it is the most virtuous spot on the face of the earth."

[AL SADUQ]

Al-Hatim is the area between the door of the Kaaba and the Black Stone. It is the place where Allah {SWT}, Mighty and Majestic, accepted Adam's repentance, peace be upon him. After Al-Hatim, the next most virtuous place for prayer is inside the Hijr (area enclosed by the semi-circular wall). Following that, it is the space between the Iraqi Corner and the door of the Kaaba, which was the original location of the Station of Ibrahim. Next is the current location of the Station of Ibrahim, and the closer to the House (Kaaba), the better. However, it is obligatory to pray the two Rak'ahs of Tawaf al-Nisa and other related prayers specifically behind the Station of Ibrahim in its current location.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2171 - وَ مَنْ صَلَّى فِي اَلْمَسْجِدِ اَلْحَرَامِ صَلاَةً وَاحِدَةً قَبِلَ اَللَّهُ عَزَّ وَ جَلَّ مِنْهُ كُلَّ صَلاَةٍ صَلاَّهَا وَ كُلَّ صَلاَةٍ يُصَلِّيهَا إِلَى أَنْ يَمُوتَ ».

Hadith.2171 - Whoever prays a single prayer in the Sacred Mosque, Allah {SWT}, Mighty and Majestic, accepts from them every prayer they have performed and every prayer they will perform until their death.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2172 - وَ اَلصَّلاَةُ فِيهِ بِمِائَةِ أَلْفِ صَلاَةٍ ».

Hadith.2172 - "And a single prayer in it (the Sacred Mosque) is equivalent to one hundred thousand prayers."

[REFERENCES]

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2173 - وَ إِذَا أَخَذَ اَلنَّاسُ مَوَاطِنَهُمْ بِمِنًى نَادَى مُنَادٍ مِنْ قِبَلِ اَللَّهِ عَزَّ وَ جَلَّ إِنْ أَرَدْتُمْ أَنْ أَرْضَى فَقَدْ رَضِيتُ.

Hadith.2173 - "And when the people settle in their places at Mina, a caller from Allah $^{\{SWT\}}$, Mighty and Majestic, announces: 'If you desire My pleasure, then I am pleased with you.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 262 • Al-Wafi, Vol. 12, p. 224

2174 - وَ رُوِيَ : «أَنَّهُ إِذَا أَخَذَ اَلنَّاسُ مَنَازِلَهُمْ بِمِنًى نَادَاهُمْ مُنَادٍ لَوْ تَعْلَمُونَ بِفِنَاءِ مَنْ حَلَلْتُمْ لَأَيْقَنْتُمْ بِالْخَلَفِ بَعْدَ اَلْمَغْفِرَةِ ».

Hadith.2174 - It has been narrated: "When the people take their places at Mina, a caller announces to them: 'If you knew in whose presence you have settled, you would be certain of receiving abundance after forgiveness.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 256 • Al-Kafi, Vol. 4, p. 263 • Al-Wafi, Vol. 12, p. 224 • Wasa'il Al-Shi'a, Vol. 11, p. 94 • General Hadith Qudsi, Vol. 1, p. 707

2175 - وَ رُوِيَ : «أَنَّ اَلْجَبَّارَ جَلَّ جَلاَلُهُ يَقُولُ إِنَّ عَبْداً أَحْسَنْتُ إِلَيْهِ وَ أَجْمَلْتُ إِلَيْهِ فَلَمْ يَزُرْنِي فِي هَذَا اَلْمَكَانِ فِي كُلِّ خَمْسِ سِنِينَ لَمَحْرُومٌ ».

Hadith.2175 - It has been narrated: "The Almighty, Glorious is His Majesty, says: 'A servant whom I have blessed and bestowed favors upon, yet does not visit Me in this place (the Kaaba) at least once every five years, is indeed deprived.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 256 • Wasa'il Al-Shi'a, Vol. 11, p. 139 • General Hadith Qudsi, Vol. 1, p. 707

2176 - وَ قَدْ صَلَّى فِي مَسْجِدِ اَلْخَيْفِ بِمِنًى سَبْعُمِائَةِ نَبِيٍّ ».

Hadith.2176 - "And seven hundred Prophets have prayed in the Mosque of Al-Khaif at Mina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2177 - وَ كَانَ مَسْجِدُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى عَهْدِهِ عِنْدَ اَلْمَنَارَةِ اَلَّتِي فِي وَسَطِ اَلْمَسْجِدِ وَ فَوْقُهَا إِلَى اَلْقِبْلَةِ نَحْوَ ثَلاَثِينَ ذِرَاعاً وَ عَنْ يَمِينِهَا وَ عَنْ يَسَارِهَا وَ خَلْفِهَا نَحْوُ ذَلِكَ ».

Hadith.2177 - "The Mosque of the Messenger of Allah $^{\{SWT\}}$, peace and blessings be upon him and his family, during his time, extended from the minaret in the middle of the mosque and beyond it toward the Qibla for about thirty cubits, as well as to its right, left, and behind it, approximately the same distance."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2178 - وَ مَنْ صَلَّى فِي مَسْجِدِ مِنًى مِائَةَ رَكْعَةٍ قَبْلَ أَنْ يَخْرُجَ مِنْهُ عَدَلَتْ عِبَادَةَ سَبْعِينَ عَاماً وَ مَنْ سَبَّحَ اَللَّهَ فِي مَسْجِدِ مِنًى مِائَةَ تَسْبِيحَةٍ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ أَجْرَ عِتْقِ رَقَبَةٍ وَ مَنْ هَلَّلَ اَللَّهَ فِيهِ مِائَةَ مَرَّةٍ عَدَلَتْ إِحْيَاءَ نَسَمَةٍ وَ مَنْ حَمِدَ اَللَّهَ عَزَّ وَ جَلَّ فِيهِ مِائَةَ مَرَّةٍ عَدَلَتْ أَجْرَ خَرَاجِ اَلْعِرَاقَيْنِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.2178 - Whoever prays one hundred Rak'ahs in the Mosque of Mina before leaving it will receive the reward equivalent to seventy years of worship.
Whoever glorifies Allah {SWT} one hundred times in the Mosque of Mina, Allah {SWT}, Mighty and Majestic, will record for them the reward of freeing a slave.
Whoever declares the oneness of Allah {SWT} (La ilaha illa Allah {SWT}) one hundred times in it will have the reward of giving life to a soul.
And whoever praises Allah {SWT} (Alhamdulillah) one hundred times in it will receive the reward equivalent to the revenue of the two Iraqs (al-'Iraqayn) spent in the way of Allah {SWT}, Mighty and Majestic.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2179 - وَ اَلْحَاجُّ إِذَا وَقَفَ بِعَرَفَاتٍ خَرَجَ مِنْ ذُنُوبِهِ ».

Hadith.2179 - "The pilgrim, when they stand at Arafat, is cleansed of their sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2180 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «مَا يَقِفُ أَحَدٌ عَلَى تِلْكَ اَلْجِبَالِ بَرٌّ وَ لاَ فَاجِرٌ إِلاَّ اِسْتَجَابَ اَللَّهُ لَهُ فَأَمَّا اَلْبَرُّ فَيُسْتَجَابُ لَهُ فِي آخِرَتِهِ وَ دُنْيَاهُ وَ أَمَّا اَلْفَاجِرُ فَيُسْتَجَابُ لَهُ فِي دُنْيَاهُ.

Hadith.2180 - Abu Ja'far {a.s} said: "No one, whether righteous or sinful, stands on those mountains (at Arafat) without Allah {SWT} answering their prayer. As for the righteous, their supplication is answered for both their Hereafter and their worldly life. As for the sinful, their supplication is answered for their worldly life."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 262 • Awaali al-La'aali, Part 2, p. 93 • Al-Wafi, Vol. 12, p. 222 • Wasa'il Al-Shi'a, Vol. 11, p. 160 • Wasa'il Al-Shi'a, Vol. 13, p. 545 • Al-Fusul al-Muhimmah, Part 2, p. 180

2181 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَا مِنْ رَجُلٍ مِنْ أَهْلِ كُورَةٍ وَقَفَ بِعَرَفَةَ مِنَ اَلْمُؤْمِنِينَ إِلاَّ غَفَرَ اَللَّهُ لِأَهْلِ تِلْكَ اَلْكُورَةِ مِنَ اَلْمُؤْمِنِينَ وَ مَا مِنْ رَجُلٍ وَقَفَ بِعَرَفَةَ مِنْ أَهْلِ بَيْتٍ مِنَ اَلْمُؤْمِنِينَ إِلاَّ غَفَرَ اَللَّهُ لِأَهْلِ ذَلِكَ اَلْبَيْتِ مِنَ اَلْمُؤْمِنِينَ.

Hadith.2181 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "There is no man from a region who stands at Arafat among the believers without Allah {SWT} forgiving the believers of that region. And there is no man from a household who stands at Arafat among the believers without Allah {SWT} forgiving the believers of that household."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 222

2182 - وَ سَمِعَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : يَوْمَ عَرَفَةَ سَائِلاً يَسْأَلُ اَلنَّاسَ فَقَالَ لَهُ «وَيْحَكَ أَ غَيْرَ اَللَّهِ تَسْأَلُ فِي هَذَا اَلْيَوْمِ إِنَّهُ لَيُرْجَى لِمَا فِي بُطُونِ اَلْحَبَالَى فِي هَذَا اَلْيَوْمِ أَنْ يَكُونَ سَعِيداً ».

Hadith.2182 - Imam Ali ibn Al-Husayn {a.s} heard a beggar asking people on the Day of Arafah. He said to him: "Woe to you! Are you asking anyone other than Allah {SWT} on this day? Indeed, it is hoped that even what is in the wombs of pregnant women will be destined for happiness on this day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2183 - وَ كَانَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِذَا كَانَ يَوْمُ عَرَفَةَ لَمْ يَرُدَّ سَائِلاً.

ومن أعتق عبدا له عشية يوم عرفة فإنه يجزي عن العبد حجة الاسلام ، ويكتب للسيد أجران ثواب العتق وثواب الحج.

وروي في العبد إذا أعتق يوم عرفة أنه إذا أدرك أحد الموقفين فقد أدرك الحج. وأعظم الناس جرما من أهل عرفات الذي ينصرف من عرفات وهو يظن أنه لم يغفر له يعني الذي يقنط من رحمة الله عز وجل.

Hadith.2183 - Abu Ja’far {a.s} would never turn away a beggar on the Day of Arafah.

[AL SADUQ]
Whoever frees a servant on the eve of the Day of Arafah, it suffices as the Hajj of Islam for the servant, and the master receives two rewards: the reward of freeing the servant and the reward of Hajj.
It has been narrated regarding a servant freed on the Day of Arafah that if they reach either of the two sacred stations (Arafah or Muzdalifah), they have attained Hajj.
The most sinful among the people of Arafah is the one who departs from Arafah while believing they have not been forgiven, meaning one who despairs of the mercy of Allah {SWT}, Mighty and Majestic.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 142 • Al-Wafi, Vol. 12, p. 223 • Wasa’il Al-Shi’a, Vol. 9, p. 403 • Wasa’il Al-Shi’a, Vol. 13, p. 556 • Bihar Al-Anwar, Vol. 93, p. 179 • Bihar Al-Anwar, Vol. 96, p. 254

2184 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا كَانَ عَشِيَّةُ عَرَفَةَ بَعَثَ اَللَّهُ عَزَّ وَ جَلَّ مَلَكَيْنِ يَتَصَفَّحَانِ وُجُوهَ اَلنَّاسِ فَإِذَا فَقَدَا رَجُلاً قَدْ عَوَّدَ نَفْسَهُ اَلْحَجَّ قَالَ أَحَدُهُمَا لِصَاحِبِهِ يَا فُلاَنُ مَا فَعَلَ فُلاَنٌ قَالَ فَيَقُولُ اَللَّهُ أَعلَمُ قَالَ فَيَقُولُ أَحَدُهُمَا اَللَّهُمَّ إِنْ كَانَ حَبَسَهُ عَنِ اَلْحَجِّ فَقْرٌ فَأَغْنِهِ وَ إِنْ كَانَ حَبَسَهُ دَيْنٌ فَاقْضِ عَنْهُ دَيْنَهُ وَ إِنْ كَانَ حَبَسَهُ مَرَضٌ فَاشْفِهِ وَ إِنْ كَانَ حَبَسَهُ مَوْتٌ فَاغْفِرْ لَهُ وَ اِرْحَمْهُ».

Hadith.2184 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"On the eve of Arafah, Allah {SWT}, Mighty and Majestic, sends two angels who examine the faces of the people. If they find a man who has accustomed himself to performing Hajj but is absent, one of them says to the other: 'O so-and-so, what happened to so-and-so?'
The other responds: 'Allah {SWT} knows best.'
Then one of them says: 'O Allah {SWT}, if poverty has kept him from Hajj, enrich him. If debt has kept him, relieve him of his debt. If illness has kept him, cure him. And if death has kept him, forgive him and have mercy on him.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 238 • Wasa’il Al-Shi’a, Vol. 11, p. 135

2185 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا دَعَا اَلرَّجُلُ لِأَخِيهِ بِظَهْرِ اَلْغَيْبِ نُودِيَ مِنَ اَلْعَرْشِ وَ لَكَ مِائَةُ أَلْفِ ضِعْفِ مِثْلِهِ وَ إِذَا دَعَا لِنَفْسِهِ كَانَتْ لَهُ وَاحِدَةٌ فَمِائَةُ أَلْفٍ مَضْمُونَةٌ خَيْرٌ مِنْ وَاحِدَةٍ لاَ يُدْرَى يُسْتَجَابُ لَهُ أَمْ لاَ ».

Hadith.2185 - Imam {a.s} said: "When a person prays for their brother in their absence, a caller from the Throne announces, 'For you is one hundred thousand times the like of it.' But when they pray for themselves, they receive only one.
Therefore, one hundred thousand guaranteed is better than one uncertain, as it is not known whether their personal supplication will be answered or not."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2186 - وَ مَنْ دَعَا لِأَرْبَعِينَ رَجُلاً مِنْ إِخْوَانِهِ قَبْلَ أَنْ يَدْعُوَ لِنَفْسِهِ اُسْتُجِيبَ لَهُ فِيهِمْ وَ فِي نَفْسِهِ ».

Hadith.2186 - Whoever prays for forty of their brothers before praying for themselves will have their supplication answered both for them and for themselves.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2187 - وَ مَنْ مَرَّ بَيْنَ مَأْزِمَيْ مِنًى غَيْرَ مُسْتَكْبِرٍ غَفَرَ اَللَّهُ لَهُ ذُنُوبَهُ ».

Hadith.2187 - Whoever passes between the narrow paths of Mina without arrogance, Allah {SWT} will forgive their sins.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2188 - وَ إِنَّ أَبْوَابَ اَلسَّمَاءِ، لاَ تُغْلَقُ تِلْكَ اَللَّيْلَةَ لِأَصْوَاتِ اَلْمُؤْمِنِينَ لَهُمْ دَوِيٌّ كَدَوِيِّ اَلنَّحْلِ يَقُولُ اَللَّهُ عَزَّ وَ جَلَّ «أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبَادِي أَدَّيْتُمْ حَقِّي وَ حَقٌّ عَلَيَّ أَنْ أَسْتَجِيبَ لَكُمْ» فَيَحُطُّ تِلْكَ اَللَّيْلَةَ عَمَّنْ أَرَادَ أَنْ يُحَطَّ عَنْهُ ذُنُوبُهُ وَ يَغْفِرُ لِمَنْ أَرَادَ أَنْ يُغْفَرَ لَهُ ».

فإذا ازدحم الناس فلم يقدروا على أن يتقدموا ولا يتأخروا كبروا فإن التكبير يذهب بالضغاط.

Hadith.2188 - Indeed, on that night (the eve of Arafah), the gates of the heavens are not closed to the voices of the believers, whose supplications resound like the buzzing of bees. Allah {SWT}, Mighty and Majestic, says: 'I am your Lord {AZJ}, and you are My servants. You have fulfilled My right, and it is incumbent upon Me to answer you.'
On that night, He {SWT} removes the sins of those whom He {SWT} wills and then forgives those whom He {SWT} wills to forgive.

[AL SADUQ]
When the crowds become too dense, and people cannot move forward or backward, they should recite Takbir (Allahu Akbar), for Takbir relieves congestion.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2189 - وَ اَلْحَاجُّ إِذَا وَقَفَ بِالْمَشْعَرِ خَرَجَ مِنْ ذُنُوبِهِ ».

والوقوف بعرفة سنة، وبالمشعر فريضة. وما من عمل أفضل يوم النحر من دم مسفوك، أو مشي في بر الوالدين أو ذي - رحم قاطع يأخذ عليه بالفضل ويبدأه بالسلام، أو رجل أطعم من صالح نسكه ثم دعا إلى بقيته جيرانه من اليتامى وأهل المسكنة والمملوك وتعاهد الاسراء.

Hadith.2189 - "The pilgrim, when they stand at Al-Mash'ar (Muzdalifah), is cleansed of their sins."

[AL SADUQ]
Standing at Arafah is a Sunnah, while standing at Al-Mash'ar is an obligation. On the Day of Sacrifice (Eid al-Adha), there is no deed better than spilling the blood of a sacrificial animal, walking to serve one's parents, reconciling with estranged relatives by treating them with kindness and initiating greetings, or a person who shares the meat of their sacrifice with their neighbors, including orphans, the needy, servants, and prisoners, ensuring their well-being.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2190 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اِسْتَفْرِهُوا ضَحَايَاكُمْ فَإِنَّهَا مَطَايَاكُمْ عَلَى اَلصِّرَاطِ ».

Hadith.2190 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Choose the best of your sacrifices, for they are your mounts on the Sirat (Bridge)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai’, Vol. 2, p. 438 • Al-Wafi, Vol. 13, p. 1119 • Wasa’il Al-Shi’a, Vol. 14, p. 209 • Bihar Al-Anwar, Vol. 7, p. 276 • Bihar Al-Anwar, Vol. 96, p. 296

2191 - وَ جَاءَتْ أُمُّ سَلَمَةَ رَضِيَ اَللَّهُ عَنْهَا إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَتْ يَا رَسُولَ اَللَّهِ يَحْضُرُ اَلْأَضْحَى وَ لَيْسَ عِنْدِي ثَمَنُ اَلْأُضْحِيَّةِ فَأَسْتَقْرِضُ وَ أُضَحِّي فَقَالَ «اِسْتَقْرِضِي وَ ضَحِّي فَإِنَّهُ دَيْنٌ مَقْضِيٌّ».

Hadith.2191 - Umm Salamah, may Allah {SWT} be pleased with her, came to the Prophet, peace and blessings be upon him and his family, and said:
"O Messenger of Allah {SWT}, the Day of Sacrifice is approaching, and I do not have the means to afford a sacrifice. Should I borrow and offer a sacrifice?"
He {saws} replied: "Borrow and offer a sacrifice, for it is a debt that will be repaid."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 210

2192 - وَ يُغْفَرُ لِصَاحِبِ اَلْأُضْحِيَّةِ عِنْدَ أَوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا ».

Hadith.2192 - And the owner of the sacrifice is forgiven at the very first drop of its blood that falls.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2193 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِنَّمَا اِسْتَحْسَنُوا إِشْعَارَ اَلْبُدْنِ لِأَنَّ أَوَّلَ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا يَغْفِرُ اَللَّهُ لَهُ عَلَى ذَلِكَ ».

Hadith.2193 - Abu Ja’far {a.s} said: "The practice of marking the sacrificial animal (Ish’ar) was deemed good because at the very first drop of its blood that falls, Allah {SWT} forgives the person for that act."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai’, Vol. 2, p. 434 • Al-Wafi, Vol. 12, p. 206 • Al-Wafi, Vol. 12, p. 558 • Wasa’il Al-Shi’a, Vol. 11, p. 278 • Bihar Al-Anwar, Vol. 96, p. 101

2194 - وَ مَنْ كَفَّ بَصَرَهُ وَ لِسَانَهُ وَ يَدَهُ، أَيَّامَ اَلتَّشْرِيقِ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ مِثْلَ حَجٍّ مِنْ قَابِلٍ ».

Hadith.2194 - "Whoever restrains their eyes, tongue, and hands during the Days of Tashreeq, Allah {SWT}, Mighty and Majestic, will record for them the reward of a Hajj in the following year."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2195 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «رَمْيُ اَلْجِمَارِ ذُخْرٌ يَوْمَ اَلْقِيَامَةِ ».

Hadith.2195 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Casting the pebbles at the Jamarat is a provision for the Day of Judgment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1081 • Wasa'il Al-Shi'a, Vol. 14, p. 55 • Wasa'il Al-Shi'a, Vol. 14, p. 263

2196 - وَ قَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلْحَاجُّ إِذَا رَمَى اَلْجِمَارَ خَرَجَ مِنْ ذُنُوبِهِ.

Hadith.2196 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "When the pilgrim casts the pebbles at the Jamarat, they are cleansed of their sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1081 • Wasa'il Al-Shi'a, Vol. 14, p. 55

2197 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ رَمَى اَلْجِمَارَ يُحَطُّ عَنْهُ بِكُلِّ حَصَاةٍ كَبِيرَةٌ مُوبِقَةٌ وَ إِذَا رَمَاهَا اَلْمُؤْمِنُ اِلْتَقَفَهَا اَلْمَلَكُ وَ إِذَا رَمَاهَا اَلْكَافِرُ قَالَ اَلشَّيْطَانُ بِاسْتِكَ مَا رَمَيْتَ».

Hadith.2197 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever casts the pebbles at the Jamarat will have a major destructive sin removed for each pebble. When a believer casts it, the angel catches it. But when a disbeliever casts it, Satan says mockingly, 'You did not truly strike me.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1081 • Wasa'il Al-Shi'a, Vol. 14, p. 55

2198 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَلْمُؤْمِنَ إِذَا حَلَقَ رَأْسَهُ بِمِنًى ثُمَّ دَفَنَهُ جَاءَ يَوْمَ اَلْقِيَامَةِ وَ كُلُّ شَعْرَةٍ لَهَا لِسَانٌ طَلْقٌ تُلَبِّي بِاسْمِ صَاحِبِهَا».

Hadith.2198 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "When a believer shaves their head at Mina and buries the hair, they will come on the Day of Judgment, and every hair will have a fluent tongue calling out the Talbiyah in the name of its owner."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 502 • Al-Wafi, Vol. 14, p. 1199 • Wasa'il Al-Shi'a, Vol. 14, p. 220

2199 - وَ اِسْتَغْفَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِلْمُحَلِّقِينَ ثَلاَثَ مَرَّاتٍ وَ لِلْمُقَصِّرِينَ مَرَّةً.

Hadith.2199 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, sought forgiveness for those who shaved their heads three times and for those who trimmed their hair once.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 224

2200 - وَ رُوِيَ : «أَنَّ مَنْ حَلَقَ رَأْسَهُ بِمِنًى كَانَ لَهُ بِكُلِّ شَعْرَةٍ نُورٌ يَوْمَ اَلْقِيَامَةِ ».

ولا يجوز للصرورة أن يقصر، وعليه الحلق.

Hadith.2200 - It has been narrated: "Whoever shaves their head at Mina will have a light for every hair on the Day of Judgment."

[AL SADUQ]
It is not permissible for a first-time pilgrim (Sarooorah) to trim their hair; they are obligated to shave.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1208 • Wasa'il Al-Shi'a, Vol. 14, p. 225

2201 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَ
مَنْ تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ ﴾» قَالَ «يَرْجِعُ مَغْفُوراً لاَ ذَنْبَ لَهُ».

Hadith.2201 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the words of Allah {SWT}, Mighty and Majestic: "*Then whoever hastens to leave in two days, there is no sin upon him; and whoever delays, there is no sin upon him*" (Surah Al-Baqarah, 2:203).
Imam {a.s} said: "They return forgiven, with no sin upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, Vol. 1, p. 99 • Tafsir al-Burhan, Vol. 1, p. 439 • Bihar Al-Anwar, Vol. 96, p. 315 • Mustadrak Al-Wasail, Vol. 10, p. 160

2202 - وَ رُوِيَ : «يَخْرُجُ مِنْ ذُنُوبِهِ كَنَحْوِ مَا وَلَدَتْهُ أُمُّهُ ».

Hadith.2202 - It has been narrated: "They emerge from their sins as pure as the day their mother gave birth to them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2203 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «لاَ يَزَالُ اَلْعَبْدُ فِي حَدِّ اَلطَّائِفِ بِالْكَعْبَةِ مَا دَامَ شَعْرُ اَلْحَلْقِ عَلَيْهِ ».

Hadith.2203 - Imam {a.s} said: "A servant remains within the sanctity of those performing Tawaf around the Kaaba as long as the hair from their shaving remains upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 422 • Wasa’il Al-Shi’a, Vol. 14, p. 231

2204 - وَ رُوِيَ : «أَنَّ اَلْحَاجَّ مِنْ حِينِ يَخْرُجُ مِنْ مَنْزِلِهِ حَتَّى يَرْجِعَ بِمَنْزِلَةِ اَلطَّائِفِ بِالْكَعْبَةِ ».

Hadith.2204 - It has been narrated: "The pilgrim, from the moment they leave their home until they return, is in the status of one performing Tawaf around the Kaaba."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 241 • Wasa’il Al-Shi’a, Vol. 14, p. 231 • Bihar Al-Anwar, Vol. 96, p. 15 • Mustadrak Al-Wasail, Vol. 8, p. 43

2205 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ حَجَّ حَجَّةَ اَلْإِسْلاَمِ فَقَدْ حَلَّ عُقْدَةً مِنَ اَلنَّارِ مِنْ عُنُقِهِ وَ مَنْ حَجَّ حَجَّتَيْنِ لَمْ يَزَلْ فِي خَيْرٍ حَتَّى يَمُوتَ وَ مَنْ حَجَّ ثَلاَثَ حِجَجٍ مُتَوَالِيَةٍ ثُمَّ حَجَّ أَوْ لَمْ يَحُجَّ فَهُوَ بِمَنْزِلَةِ مُدْمِنِ اَلْحَجِّ ».

Hadith.2205 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever performs the Hajj of Islam has untied a knot of the Fire from around their neck. Whoever performs two Hajj will remain in goodness until they die. And whoever performs three consecutive Hajj, whether they perform another Hajj afterward or not, is regarded as one devoted to Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 241 • Wasa’il Al-Shi’a, Vol. 11, p. 126

2206 - وَ رُوِيَ : «أَنَّ مَنْ حَجَّ ثَلاَثَ حِجَجٍ لَمْ يُصِبْهُ فَقْرٌ أَبَداً».

Hadith.2206 - It has been narrated: "Whoever performs three Hajj will never experience poverty."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khisal, Part 1, p. 117 • Rawdat Al-Wa'ezin, Vol. 2, p. 359 • Wasa’il Al-Shi’a, Vol. 11, p. 129 • Bihar Al-Anwar, Vol. 96, p. 18

2207 - وَ أَيُّمَا بَعِيرٍ حُجَّ عَلَيْهِ ثَلاَثَ سِنِينَ جُعِلَ مِنْ نَعَمِ اَلْجَنَّةِ ».

وروي " سبع سنين ".

Hadith.2207 - "Any camel on which Hajj is performed for three years will be made among the livestock of Paradise."
It has also been narrated: "Seven years."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 129

2208 - وَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «مَنْ حَجَّ بِثَلاَثَةٍ مِنَ اَلْمُؤْمِنِينَ فَقَدِ اِشْتَرَى نَفْسَهُ مِنَ اَللَّهِ عَزَّ وَ جَلَّ بِالثَّمَنِ وَ لَمْ يَسْأَلْهُ مِنْ أَيْنَ اِكْتَسَبَ مَالَهُ مِنْ حَلاَلٍ أَوْ حَرَامٍ ».

Hadith.2208 - Imam Ali ibn Musa Ar-Ridha {a.s} said: "Whoever facilitates Hajj for three believers has purchased their soul from Allah {SWT}, Mighty and Majestic, at its price, and Allah {SWT} will not question them about how they earned their wealth, whether it was lawful or unlawful."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khisal, Part 1, p. 118 • Uyun al-Akhbar, Part 1, p. 257 • Wasa’il Al-Shi’a, Vol. 11, p. 108 • Bihar Al-Anwar, Vol. 96, p. 112 • Tafsir Kanz Al-Daqaiq, Part 2, p. 307

2209 - وَ مَنْ حَجَّ أَرْبَعَ حِجَجٍ لَمْ تُصِبْهُ ضَغْطَةُ اَلْقَبْرِ أَبَداً وَ إِذَا مَاتَ صَوَّرَ اَللَّهُ عَزَّ وَ جَلَّ اَلْحِجَجَ اَلَّتِي حَجَّ فِي صُورَةٍ حَسَنَةٍ أَحْسَنَ مَا يَكُونُ مِنَ اَلصُّوَرِ بَيْنَ عَيْنَيْهِ تُصَلِّي فِي جَوْفِ قَبْرِهِ حَتَّى يَبْعَثَهُ اَللَّهُ عَزَّ وَ جَلَّ مِنْ قَبْرِهِ وَ يَكُونُ ثَوَابُ تِلْكَ اَلصَّلاَةِ لَهُ وَ اِعْلَمْ أَنَّ اَلرَّكْعَةَ مِنْ تِلْكَ اَلصَّلاَةِ تَعْدِلُ أَلْفَ رَكْعَةٍ مِنْ صَلاَةِ اَلْآدَمِيِّينَ.

Hadith.2209 - Whoever performs four Hajj will never experience the compression of the grave. When they die, Allah {SWT}, Mighty and Majestic, will transform the Hajj they performed into a beautiful form, the most excellent of forms, placed before their eyes. It will pray in their grave until Allah {SWT} resurrects them, and the reward of that prayer will belong to them. Know that one Rak’ah of that prayer equals a thousand Rak’ahs of the prayer of humans.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Rawdat Al-Wa'ezin, Vol. 2, p. 359

2210 - وَ مَنْ حَجَّ خَمْسَ حِجَجٍ لَمْ يُعَذِّبْهُ اَللَّهُ أَبَداً وَ مَنْ حَجَّ عَشْرَ حِجَجٍ لَمْ يُحَاسِبْهُ اَللَّهُ أَبَداً وَ مَنْ حَجَّ عِشْرِينَ حَجَّةً لَمْ يَرَ جَهَنَّمَ وَ لَمْ يَسْمَعْ شَهِيقَهَا وَ لاَ زَفِيرَهَا ».

Hadith.2210 - Whoever performs five Hajj will never be punished by Allah $^{\{SWT\}}$. Whoever performs ten Hajj will never be subjected to an accounting by Allah $^{\{SWT\}}$. And whoever performs twenty Hajj will never see Hellfire, nor will they hear its roaring or its raging.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2211 - وَ مَنْ حَجَّ أَرْبَعِينَ حَجَّةً قِيلَ لَهُ اِشْفَعْ فِيمَنْ أَحْبَبْتَ وَ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ اَلْجَنَّةِ يَدْخُلُ مِنْهُ هُوَ وَ مَنْ يَشْفَعُ لَهُ ».

Hadith.2211 - Whoever performs forty Hajj will be told, 'Intercede for whomever you wish,' and a door of Paradise will be opened for them through which they and those for whom they intercede will enter.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khasal, Part 2, p. 548 • Wasa'il Al-Shi'a, Vol. 11, p. 130

2212 - وَ مَنْ حَجَّ خَمْسِينَ حَجَّةً بُنِيَ لَهُ مَدِينَةٌ فِي جَنَّةِ عَدْنٍ فِيهَا أَلْفُ قَصْرٍ فِي كُلِّ قَصْرٍ أَلْفُ حَوْرَاءَ مِنْ حُورِ اَلْعِينِ وَ أَلْفُ زَوْجَةٍ وَ يُجْعَلُ مِنْ رُفَقَاءِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْجَنَّةِ ».

Hadith.2212 - Whoever performs fifty Hajj will have a city built for them in the Garden of Eden. Within it will be a thousand palaces, each containing a thousand Houris from the maidens of Paradise and a thousand spouses. They will be made companions of Muhammad, peace and blessings be upon him and his family, in Paradise.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khasal, Part 2, p. 571 • Wasa'il Al-Shi'a, Vol. 11, p. 130 • Bihar Al-Anwar, Vol. 96, p. 21

2213 - وَ مَنْ حَجَّ أَكْثَرَ مِنْ خَمْسِينَ حَجَّةً كَانَ كَمَنْ حَجَّ خَمْسِينَ حَجَّةً مَعَ مُحَمَّدٍ وَ اَلْأَوْصِيَاءِ عَلَيْهِمُ اَلسَّلاَمُ وَ كَانَ مِمَّنْ يَزُورُهُ اَللَّهُ عَزَّ وَ جَلَّ كُلَّ جُمُعَةٍ وَ هُوَ مِمَّنْ يَدْخُلُ جَنَّةَ عَدْنٍ اَلَّتِي خَلَقَهَا اَللَّهُ عَزَّ وَ جَلَّ بِيَدِهِ وَ لَمْ تَرَهَا عَيْنٌ وَ لَمْ يَطَّلِعْ عَلَيْهَا مَخْلُوقٌ وَ مَا مِنْ أَحَدٍ يُكْثِرُ اَلْحَجَّ إِلاَّ بَنَى اَللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ حَجَّةٍ مَدِينَةً فِي اَلْجَنَّةِ فِيهَا غُرَفٌ فِي كُلِّ غُرْفَةٍ مِنْهَا حَوْرَاءُ مِنْ حُورِ اَلْعِينِ مَعَ كُلِّ حَوْرَاءَ ثَلاَثُمِائَةِ جَارِيَةٍ لَمْ يَنْظُرِ اَلنَّاسُ إِلَى مِثْلِهِنَّ حُسْناً وَ جَمَالاً ».

Hadith.2213 - Whoever performs more than fifty Hajj is like one who performed fifty Hajj alongside Muhammad and the Awsiya (successors), peace be upon them. Such a person will be among those whom Allah $^{\{SWT\}}$, Mighty and Majestic, visits every Friday and will be among those who enter the Garden of Eden, which Allah $^{\{SWT\}}$, Mighty and Majestic, created with His own hand, unseen by any eye and unknown to any creature.

For every Hajj they perform, Allah $^{\{SWT\}}$, Mighty and Majestic, builds a city for them in Paradise. Each city contains chambers, and in each chamber is a Houri from the maidens of Paradise. With every Houri are three hundred maidens, the likes of whom no one has ever seen in beauty and charm.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2214 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ حَجَّ سَنَةً وَ سَنَةً لاَ فَهُوَ مِمَّنْ أَدْمَنَ اَلْحَجَّ».

Hadith.2214 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said: "Whoever performs Hajj one year and does not the next, alternating years, is considered among those devoted to Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 242 • Wasa'il Al-Shi'a, Vol. 11, p. 128

2215 - وَ قَالَ إِسْحَاقُ بْنُ عَمَّارٍ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي قَدْ وَطَّنْتُ نَفْسِي عَلَى لُزُومِ اَلْحَجِّ كُلَّ عَامٍ بِنَفْسِي أَوْ بِرَجُلٍ مِنْ أَهْلِ بَيْتِي بِمَالِي فَقَالَ «وَ قَدْ عَزَمْتَ عَلَى ذَلِكَ» قُلْتُ نَعَمْ قَدْ عَزَمْتُ عَلَى ذَلِكَ فَقَالَ «إِنْ فَعَلْتَ ذَلِكَ فَأَيْقِنْ بِكَثْرَةِ اَلْمَالِ أَوْ أَبْشِرْ بِكَثْرَةِ اَلْمَالِ.

Hadith.2215 - Ishaq ibn Ammar said: I said to Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq), peace be upon him: "I have resolved to perform Hajj every year, either by myself or by sending someone from my household using my wealth."
Imam $^{\{a.s\}}$ asked: "Have you firmly decided on this?"
I replied: "Yes, I have resolved to do so."
Imam $^{\{a.s\}}$ then said: "If you do this, be certain of the abundance of wealth, or rejoice in the promise of abundant wealth."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 253 • Al-Wafi, Vol. 12, p. 213 • Wasa'il Al-Shi'a, Vol. 11, p. 133 • Bihar Al-Anwar, Vol. 96, p. 25

2216 - وَ رُوِيَ : «أَنَّهُ مَا تَقَرَّبَ عَبْدٌ إِلَى اَللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ اَلْمَشْيِ إِلَى بَيْتِهِ اَلْحَرَامِ عَلَى اَلْقَدَمَيْنِ وَ إِنَّ اَلْحَجَّةَ اَلْوَاحِدَةَ تَعْدِلُ سَبْعِينَ حَجَّةً وَ مَنْ مَشَى عَنْ جَمَلِهِ كَتَبَ اَللَّهُ لَهُ ثَوَابَ مَا بَيْنَ مَشْيِهِ وَ رُكُوبِهِ وَ اَلْحَاجُّ إِذَا اِنْقَطَعَ شِسْعُ نَعْلِهِ كَتَبَ اَللَّهُ لَهُ ثَوَابَ مَا بَيْنَ مَشْيِهِ حَافِياً إِلَى مُتَنَعِّلٍ ».

Hadith.2216 - It has been narrated: "No servant draws closer to Allah $^{\{SWT\}}$, Mighty and Majestic, with anything more beloved to Him than walking to His Sacred House on foot. A single Hajj performed in this manner equals seventy Hajj. And whoever alternates between walking and riding their camel, Allah $^{\{SWT\}}$ records for them the reward of both their walking and their riding.

If a pilgrim's sandal strap breaks, Allah {SWT} records for them the reward for every step they take barefoot until they wear another sandal."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 410 • Wasa'il Al-Shi'a, Vol. 11, p. 79

2217 - وَ اَلْحَجُّ رَاكِباً أَفْضَلُ مِنْهُ مَاشِياً لِأَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَجَّ رَاكِباً ».

Hadith.2217 - "Hajj performed while riding is better than performing it on foot, because the Messenger of Allah {SWT}, peace and blessings be upon him and his family, performed Hajj while riding."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 85

[والجمع ما بين الخبرين في هذا المعنى:]

2018 - مَا رَوَاهُ أَبُو بَصِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سَأَلَهُ عَنِ اَلْمَشْيِ أَفْضَلُ أَوِ اَلرُّكُوبُ فَقَالَ «إِذَا كَانَ اَلرَّجُلُ مُوسِراً فَمَشَى لِيَكُونَ أَقَلَّ لِنَفَقَتِهِ فَالرُّكُوبُ أَفْضَلُ.

The reconciliation between these narrations is found in:
Hadith.2218 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} where he asked him: "Is walking better or riding?" The Imam {a.s} replied: "If a man is wealthy and chooses to walk to reduce his expenses, then riding is better."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Sara'ir, Part 3, p. 561 • Wasa'il Al-Shi'a, Vol. 11, p. 85

2219 - وَ كَانَ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ يَمْشِي وَ تُسَاقُ مَعَهُ اَلْمَحَامِلُ وَ اَلرِّحَالُ.

Hadith.2219 - Imam Hussain ibn Ali {a.s} used to walk while the camels carrying the provisions and supplies were driven alongside him.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 85

2220 - وَ جَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ فَقَالَ قَدْ آثَرْتَ اَلْحَجَّ عَلَى اَلْجِهَادِ وَ قَدْ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «﴿ إِنَّ اَللّٰهَ اِشْتَرىٰ مِنَ اَلْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوٰالَهُمْ بِأَنَّ لَهُمُ اَلْجَنَّةَ ﴾» إِلَى آخِرِهَا فَقَالَ لَهُ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ «فَاقْرَأْ مَا بَعْدَهَا فَقَالَ «﴿ اَلتّٰائِبُونَ اَلْعٰابِدُونَ اَلْحٰامِدُونَ ﴾» إِلَى أَنْ بَلَغَ آخِرَ اَلْآيَةِ فَقَالَ «إِذَا رَأَيْتَ هَؤُلاَءِ فَالْجِهَادُ مَعَهُمْ يَوْمَئِذٍ أَفْضَلُ مِنَ اَلْحَجِّ».

وروي أنه عليه السلام: قرأ " التائبين العابدين - إلى آخر الآية ".

Hadith.2220 - A man came to Imam Ali ibn Al-Husayn {a.s} and said:
"You have preferred Hajj over Jihad, while Allah {SWT}, Mighty and Majestic, says: *'Indeed, Allah {SWT} has purchased from the believers their lives and their wealth in exchange for Paradise'*" (Surah At-Tawbah, 9:111).
Imam Ali ibn Al-Husayn {a.s} replied: "Read what comes after it."
The man continued: *'Those who repent, worship, praise...'* (Surah At-Tawbah, 9:112) until he reached the end of the verse.
Then Imam Ali ibn Al-Husayn {a.s} said: "When you see these qualities (in people), then Jihad alongside them is better than Hajj."

[AL SADUQ]

It has also been narrated that he recited: 'Those who repent, those who worship...' to the end of the verse.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Fiqh al-Qur'an, Part 1, p. 326 • Al-Wafi, Vol. 12, p. 217 • Wasa'il Al-Shi'a, Vol. 11, p. 123

2221 - وَ مَنْ حَجَّ يُرِيدُ بِهِ وَجْهَ اَللَّهِ عَزَّ وَ جَلَّ لاَ يُرِيدُ بِهِ رِيَاءً وَ لاَ سُمْعَةً غَفَرَ اَللَّهُ لَهُ اَلْبَتَّةَ ».

Hadith.2221 - Whoever performs Hajj seeking the pleasure of Allah {SWT}, Mighty and Majestic, without intending to show off or gain reputation, Allah {SWT} will forgive them completely.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 46 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 50 • Awaali al-La'aali, Part 4, p. 30 • Al-Wafi, Vol. 12, p. 246 • Wasa'il Al-Shi'a, Vol. 11, p. 109 • Bihar Al-Anwar, Vol. 96, p. 24

2222 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أَرَادَ دُنْيَا وَ آخِرَةً فَلْيَؤُمَّ هَذَا اَلْبَيْتَ ».

Hadith.2222 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Whoever seeks both this world and the Hereafter, let them visit this House."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La'aali, Part 1, p. 427 • Al-Wafi, Vol. 12, p. 246 • Wasa'il Al-Shi'a, Vol. 11, p. 58

2223 - وَ مَنْ رَجَعَ مِنْ مَكَّةَ وَ هُوَ يَنْوِي اَلْحَجَّ مِنْ قَابِلٍ زِيدَ فِي عُمُرِهِ ».

Hadith.2223 - Whoever returns from Makkah intending to perform Hajj again the following year will have their lifespan increased.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 281 • Al-Wafi, Vol. 12, p. 238 • Wasa’il Al-Shi’a, Vol. 11, p. 150

2224 - وَ مَنْ خَرَجَ مِنْ مَكَّةَ وَ هُوَ لاَ يَنْوِي اَلْعَوْدَ إِلَيْهَا فَقَدْ قَرُبَ أَجَلُهُ وَ دَنَا عَذَابُهُ ».

Hadith.2224 - Whoever departs from Makkah without intending to return has drawn near to their death, and their punishment approaches.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2225 - وَ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «تَرَوْنَ هَذَا اَلْجَبَلَ ثَافِلاً إِنَّ يَزِيدَ بْنَ مُعَاوِيَةَ لَمَّا رَجَعَ مِنْ حَجِّهِ مُرْتَحِلاً إِلَى اَلشَّامِ أَنْشَأَ يَقُولُ:

إِذَا تَرَكْنَا ثَافِلاً يَمِيناً

فَلَنْ نَعُودَ بَعْدَهُ سِنِينَا

لِلْحَجِّ وَ اَلْعُمْرَةِ مَا بَقِينَا

فَأَمَاتَهُ اَللَّهُ عَزَّ وَ جَلَّ قَبْلَ أَجَلِهِ ».

Hadith.2225 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said: "Do you see this mountain, Thafil? When Yazid ibn Muawiyah returned from his Hajj and set out toward Sham, he composed these verses:
When we leave Thafil to our right,
We shall never return for years to come,
Neither for Hajj nor Umrah while we live.
Allah {SWT}, Mighty and Majestic, caused him to die before his appointed time."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2226 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «مَا مِنْ عَبْدٍ يُؤْثِرُ عَلَى اَلْحَجِّ حَاجَةً مِنْ حَوَائِجِ اَلدُّنْيَا إِلاَّ نَظَرَ إِلَى اَلْمُحَلِّقِينَ قَدِ اِنْصَرَفُوا قَبْلَ أَنْ تُقْضَى لَهُ تِلْكَ اَلْحَاجَةُ ».

Hadith.2226 - Abu Ja’far {a.s} said: "No servant prioritizes a worldly need over performing Hajj except that they will see the pilgrims who have shaved their heads return before their own need is fulfilled."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 257 • Wasa’il Al-Shi’a, Vol. 11, p. 136

2227 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَا تَخَلَّفَ رَجُلٌ مِنَ اَلْحَجِّ إِلاَّ بِذَنْبٍ وَ مَا يَعْفُو اَللَّهُ عَزَّ وَ جَلَّ أَكْثَرُ.

Hadith.2227 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "No man refrains from performing Hajj except due to a sin, yet Allah {SWT}, Mighty and Majestic, forgives more than He holds back."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 257 • Wasa'il Al-Shi'a, Vol. 11, p. 136

2228 - وَ سُئِلَ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «۝ فَأَصَّدَّقَ وَ أَكُنْ مِنَ اَلصّٰالِحِينَ ۝» قَالَ «أَصَّدَّقَ مِنَ اَلصَّدَقَةِ «وَ أَكُنْ مِنَ اَلصّٰالِحِينَ» أَيْ أَحُجَّ».

Hadith.2228 - He was asked about the words of Allah {SWT}, Mighty and Majestic: "*So I will give in charity and be among the righteous*" (Surah Al-Munafiqun 63:10).
Imam {a.s} said: "'I will give in charity' refers to giving charity, and 'be among the righteous' means performing Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 257 • Tafsir al-Safi, Vol. 5, p. 181 • Wasa'il Al-Shi'a, Vol. 11, p. 102 • Tafsir al-Burhan, Vol. 5, p. 389 • Tafsir Nur Al-Thaqalayn, Part 5, p. 337

2229 - وَ قَالَ : «اَلْعُمْرَةُ إِلَى اَلْعُمْرَةِ كَفَّارَةُ مَا بَيْنَهُمَا».

Hadith.2229 - Imam {a.s} said: "Umrah to Umrah is an expiation for what occurs between them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La'aali, Part 3, p. 169 • Al-Wafi, Vol. 12, p. 213 • Wasa'il Al-Shi'a, Vol. 14, p. 301

2230 - وَ رُوِيَ عَنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ : «اَلْحَجَّةُ ثَوَابُهَا اَلْجَنَّةُ وَ اَلْعُمْرَةُ كَفَّارَةُ كُلِّ ذَنْبٍ وَ أَفْضَلُ اَلْعُمْرَةِ عُمْرَةُ رَجَبٍ ».

Hadith.2230 - It is narrated from the Prophet, peace and blessings be upon him and his family: "The reward for Hajj is Paradise, and Umrah is an expiation for all sins. The best Umrah is the Umrah performed in the month of Rajab."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 213 • Wasa'il Al-Shi'a, Vol. 14, p. 302 • Al-Fusul al-Muhimmah, Part 2, p. 204

2231 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ صَاحِبُهُ إِلاَّ مَا كَانَ فِي غَزْوٍ أَوْ حَجٍّ».

Hadith.2231 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Every blessing will be questioned about by its owner, except for that which was used in battle or Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 102 • Bihar Al-Anwar, Vol. 96, p. 15 • Tafsir Nur Al-Thaqalayn, Part 5, p. 665 • Mustadrak Al-Wasail, Vol. 8, p. 43

2232 - وَ قَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ : «اَلْحَجُّ وَ اَلْعُمْرَةُ سُوقَانِ مِنْ أَسْوَاقِ اَلْآخِرَةِ اَللاَّزِمُ لَهُمَا مِنْ أَضْيَافِ اَللَّهِ عَزَّ وَ جَلَّ إِنْ أَبْقَاهُ أَبْقَاهُ وَ لاَ ذَنْبَ لَهُ وَ إِنْ أَمَاتَهُ أَدْخَلَهُ اَلْجَنَّةَ ».

Hadith.2232 - Abu Ja’far Imam Al-Baqir {a.s} said: "Hajj and Umrah are two marketplaces from the marketplaces of the Hereafter. Those who adhere to them are the guests of Allah {SWT}, Mighty and Majestic. If He keeps them alive, they are kept without sin; and if He causes them to die, He enters them into Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 221

2233 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ ذِي دَيْنٍ يَسْتَدِينُ وَ يَحُجُّ فَقَالَ «نَعَمْ هُوَ أَقْضَى لِلدَّيْنِ».

Hadith.2233 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man in debt who borrows money to perform Hajj.
Imam {a.s} said: "Yes, it is more likely to help him repay his debt."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 272

2234 - وَ رُوِيَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ رَجُلاً اِسْتَشَارَنِي فِي اَلْحَجِّ وَ كَانَ ضَعِيفَ اَلْحَالِ فَأَشَرْتُ عَلَيْهِ أَنْ لاَ يَحُجَّ فَقَالَ «مَا أَخْلَقَكَ أَنْ تَمْرَضَ سَنَةً» فَقَالَ فَمَرِضْتُ سَنَةً.

Hadith.2234 - It is narrated from Ishaq ibn Ammar, who said: "I said to Abu Abdullah (Imam Jafar ibn Muhammad Al-Sadiq), peace be upon him: 'A man consulted me about performing Hajj, and he was in a weak financial state, so I advised him not to perform Hajj.'
The Imam {a.s} replied: 'How fitting it would be for you to fall ill for a year.'
Ishaq said: 'And so I did fall ill for a year.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 271 • Tahdhib Al-Ahkam, Vol. 5, p. 450 • Al-Wafi, Vol. 12, p. 260 • Wasa’il Al-Shi’a, Vol. 11, p. 137 • Bihar Al-Anwar, Vol. 47, p. 368 • A’lam al-Uloom, Vol. 20, p. 1055

2235 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لِيَحْذَرْ أَحَدُكُمْ أَنْ يُعَوِّقَ أَخَاهُ مِنَ اَلْحَجِّ فَتُصِيبَهُ فِتْنَةٌ فِي دُنْيَاهُ مَعَ مَا يُدَّخَرُ لَهُ فِي اَلْآخِرَةِ.

Hadith.2235 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Let none of you hinder his brother from performing Hajj, lest he be afflicted with a trial in this world, in addition to what is reserved for him in the Hereafter."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 261 • Wasa'il Al-Shi'a, Vol. 11, p. 138 • Bihar Al-Anwar, Vol. 96, p. 15 • Mustadrak Al-Wasail, Vol. 8, p. 17

2236 - وَ قَدْ رُوِيَ : «أَنَّ اَلْحَجَّ أَفْضَلُ مِنَ اَلصَّلاَةِ وَ اَلصِّيَامِ لِأَنَّ اَلْمُصَلِّيَ إِنَّمَا يَشْتَغِلُ عَنْ أَهْلِهِ سَاعَةً وَ أَنَّ اَلصَّائِمَ يَشْتَغِلُ عَنْ أَهْلِهِ بَيَاضَ يَوْمٍ وَ أَنَّ اَلْحَاجَّ يُشْخِصُ بَدَنَهُ وَ يُضْحِي نَفْسَهُ وَ يُنْفِقُ مَالَهُ وَ يُطِيلُ اَلْغَيْبَةَ عَنْ أَهْلِهِ لاَ فِي مَالٍ يَرْجُوهُ وَ لاَ إِلَى تِجَارَةٍ».

Hadith.2236 - It has been narrated: "Hajj is superior to prayer and fasting because the one who prays is away from their family for only an hour, the one who fasts is away from their family for the daylight hours of a single day, but the one performing Hajj departs with their body, sacrifices their self, spends their wealth, and remains absent from their family for an extended period—not for any wealth they hope to gain or for trade."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 241 • Wasa'il Al-Shi'a, Vol. 11, p. 112

2237 - وَرُوِيَ: "أَنَّ صَلَاةَ فَرِيضَةٍ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً، وَحَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُتَصَدَّقُ بِهِ حَتَّى يُنْفَى."

قال مصنف هذا الكتاب - رضي الله عنه - هذان الحديثان متفقان، غير مختلفين وذلك أن الحج فيه صلاة والصلاة ليس فيها حج فالحج بهذا الوجه أفضل من الصلاة وصلاة فريضة أفضل من عشرين حجة متجردة عن الصلاة.

Hadith.2237 - It has been narrated: "One obligatory prayer is better than twenty Hajj, and one Hajj is better than a house filled with gold given in charity until nothing remains."

[AL SADUQ]
The author of this book, may Allah {SWT} be pleased with him, commented: These two narrations are consistent and not contradictory. This is because Hajj includes prayer, while prayer does not include Hajj. Thus, in this aspect, Hajj is superior to prayer. However, one obligatory prayer is better than twenty Hajj that are devoid of the element of prayer.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 3, p. 265 • Tahdhib Al-Ahkam, Part 2, p. 236 • Rawdat Al-Wa'ezin, Vol. 2, p. 318 • Awaali al-La'aali, Part 1, p. 319 • Al-Wafi, Vol. 7, p. 24 • Wasa'il Al-Shi'a, Vol. 4, p. 39 • Wasa'il Al-Shi'a, Vol. 11, p. 112 • Bihar Al-Anwar, Vol. 79, p. 227

2238 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا مِنْ حَاجٍّ يَضْحَى مُلَبِّياً حَتَّى تَزُولَ اَلشَّمْسُ إِلاَّ غَابَتْ ذُنُوبُهُ مَعَهَا وَ اَلْحَجُّ وَ اَلْعُمْرَةُ يَنْفِيَانِ اَلْفَقْرَ كَمَا يَنْفِي اَلْكِيرُ خَبَثَ اَلْحَدِيدِ.

Hadith.2238 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "There is no pilgrim who continues reciting the Talbiyah until the sun passes its zenith except that their sins disappear along with it. Hajj and Umrah drive away poverty just as the bellows remove impurities from iron."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2239 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَحُجُّ عَنْ آخَرَ أَ لَهُ مِنَ اَلْأَجْرِ وَ اَلثَّوَابِ شَيْءٌ فَقَالَ «لِلَّذِي يَحُجُّ عَنِ اَلرَّجُلِ أَجْرٌ وَ ثَوَابُ عَشْرِ حِجَجٍ وَ يُغْفَرُ لَهُ وَ لِأَبِيهِ وَ لِأُمِّهِ وَ لاِبْنِهِ وَ لاِبْنَتِهِ وَ لِأَخِيهِ وَ لِأُخْتِهِ وَ لِعَمِّهِ وَ لِعَمَّتِهِ وَ لِخَالِهِ وَ لِخَالَتِهِ إِنَّ اَللَّهَ وَاسِعٌ كَرِيمٌ».

Hadith.2239 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who performs Hajj on behalf of another. "Will he receive any reward or recompense?"
The Imam {a.s} replied: "The one who performs Hajj on behalf of another receives the reward and recompense of ten Hajj. He is forgiven, along with his father, his mother, his son, his daughter, his brother, his sister, his paternal uncle, his paternal aunt, his maternal uncle, and his maternal aunt. Indeed, Allah {SWT} is all-encompassing and generous."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 165

2240 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ حَجَّ عَنْ إِنْسَانٍ اِشْتَرَكَا حَتَّى إِذَا قَضَى طَوَافَ اَلْفَرِيضَةِ اِنْقَطَعَتِ اَلشِّرْكَةُ فَمَا كَانَ بَعْدَ ذَلِكَ مِنْ عَمَلٍ كَانَ لِذَلِكَ اَلْحَاجِّ».

Hadith.2240 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever performs Hajj on behalf of another shares in the reward with them until the obligatory Tawaf is completed. After that, any deed performed is solely for the one performing the Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 340 • Wasa'il Al-Shi'a, Vol. 11, p. 165 • Wasa'il Al-Shi'a, Vol. 11, p. 193

2241 - وَ سَأَلَ عَلِيُّ بْنُ يَقْطِينٍ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ دَفَعَ إِلَى خَمْسَةِ نَفَرٍ حَجَّةً وَاحِدَةً فَقَالَ «يَحُجُّ بِهَا بَعْضُهُمْ وَ كُلُّهُمْ شُرَكَاءُ فِي اَلْأَجْرِ » فَقَالَ لَهُ لِمَنِ اَلْحَجُّ، فَقَالَ «لِمَنْ صَلِيَ فِي اَلْحَرِّ وَ اَلْبَرْدِ».

فإن أخذ رجل من رجل مالا يحج عنه ومات ولم يخلف شيئا فإن كان الأجير قد حج اخذت حجته ودفعت إلى صاحب المال، وإن لم يكن حج كتب لصاحب المال ثواب الحج.

Hadith.2241 - Ali ibn Yaqtin asked Imam Abu Al-Hasan {a.s} about a man who entrusted the cost of one Hajj to five people.
Imam {a.s} replied: "One of them performs the Hajj, and all of them share in the reward."
Ali ibn Yaqtin then asked: "Who is the Hajj attributed to?"
Imam {a.s} replied: "It is for the one who prayed in both the heat and the cold."

[AL SADUQ]
If a man accepts money from another to perform Hajj on their behalf and then dies without leaving anything behind, the ruling depends on whether the hired person had performed the Hajj:
If the hired person had already performed the Hajj, the reward of their Hajj is transferred to the person who provided the money.
If the hired person had not performed the Hajj, the reward of the Hajj is written for the person who provided the money.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 203

2242 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَوْ أَشْرَكْتَ أَلْفاً فِي حَجَّتِكَ لَكَانَ لِكُلِّ وَاحِدٍ حَجٌّ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ حَجَّتِكَ شَيْءٌ.

Hadith.2242 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "If you included a thousand people in your Hajj, each one of them would receive the reward of a complete Hajj without anything being diminished from your own Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 317 • Al-Wafi, Vol. 12, p. 332 • Wasa’il Al-Shi’a, Vol. 11, p. 202 • Wasa’il Al-Shi’a, Vol. 11, p. 204 • Al-Fusul al-Muhimmah, Part 2, p. 182

2243 - وَ رُوِيَ : «أَنَّ اَللَّهَ عَزَّ وَ جَلَّ جَاعِلٌ لَهُ وَ لَهُمْ حَجّاً وَ لَهُ أَجْرٌ لِصِلَتِهِ إِيَّاهُمْ ».

ومن أراد أن يطوف عن غيره فليقل حين يفتتح الطواف: " اللهم تقبل من فلان " ويسمي الذي يطوف عنه.

Hadith.2243 - It has been narrated: "Allah {SWT}, Mighty and Majestic, grants a complete Hajj to the one who performs it and to those they include in it, and the one who includes others receives an additional reward for their act of kindness toward them."
Whoever intends to perform Tawaf on behalf of another should say at the beginning of the Tawaf: "O Allah {SWT}, accept this from [name of the person they are performing it for]."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2244 - وَ مَنْ حَجَّ عَنْ غَيْرِهِ فَلْيَقُلْ، اَللَّهُمَّ مَا أَصَابَنِي مِنْ نَصَبٍ أَوْ تَعَبٍ أَوْ شَعَثٍ فَآجِرْ فِيهِ فُلاَناً وَ آجِرْنِي فِي قَضَائِي عَنْهُ ».

وَ قَدْ رُوِيَ: «أَنَّهُ يَذْكُرُهُ إِذَا ذَبَحَ وَ إِنْ لَمْ يَقُلْ شَيْئاً فَلَيْسَ عَلَيْهِ شَيْءٌ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ عَالِمٌ بِالْخَفِيَّاتِ وَ مَنْ وَصَلَ قَرِيباً بِحَجَّةٍ أَوْ عُمْرَةٍ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ حَجَّتَيْنِ وَ عُمْرَتَيْنِ وَ كَذَلِكَ مَنْ حَمَلَ عَنْ حَمِيمٍ يُضَاعَفْ لَهُ اَلْأَجْرُ ضِعْفَيْنِ ».

Hadith.2244 - Whoever performs Hajj on behalf of another should say: "O Allah {SWT}, whatever hardship, fatigue, or dishevelment I experience, reward so-and-so for it and reward me for fulfilling it on their behalf."

It has also been narrated: "They should mention the name of the person on whose behalf they are performing the Hajj when they slaughter the sacrificial animal. However, if they do not say anything, there is no blame upon them, for Allah {SWT}, Mighty and Majestic, knows all that is hidden."

Whoever gifts a Hajj or Umrah to a relative, Allah {SWT}, Mighty and Majestic, records for them the reward of two Hajj and two Umrah. Likewise, whoever performs Hajj or Umrah on behalf of a close friend, their reward is doubled.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2245 - وَ رُوِيَ : «أَنَّ حَجَّةً وَاحِدَةً أَفْضَلُ مِنْ عِتْقِ سَبْعِينَ رَقَبَةً ».

Hadith.2245 - It has been narrated: "A single Hajj is better than freeing seventy slaves."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 120

2246 - وَ لَمَّا صُدَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اَللَّهِ إِنِّي رَجُلٌ مَيِّلٌ يَعْنِي كَثِيرَ اَلْمَالِ وَ إِنِّي فِي بَلَدٍ لَيْسَ يُصْلِحُ مَالِي غَيْرِي فَأَخْبِرْنِي يَا رَسُولَ اَللَّهِ بِشَيْءٍ إِنْ أَنَا صَنَعْتُهُ كَانَ لِي مِثْلُ أَجْرِ اَلْحَاجِّ فَقَالَ لَهُ «اُنْظُرْ إِلَى اَلْجَبَلِ » يَعْنِي أَبَا قُبَيْسٍ «لَوْ أَنْفَقْتَ مِثْلَ هَذَا ذَهَباً تَتَصَدَّقُ بِهِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ مَا أَدْرَكْتَ أَجْرَ اَلْحَاجِّ ».

Hadith.2246 - When the Messenger of Allah {SWT}, peace and blessings be upon him and his family, was prevented from completing his journey (at Hudaybiyyah), a man came to him and said:

"O Messenger of Allah {SWT}, I am a wealthy man, and I reside in a place where none but I can manage my wealth properly. Inform me of something that, if I do it, will grant me the same reward as a pilgrim."

The Prophet replied: "Look at that mountain," referring to Mount Abu Qubays, "Even if you were to spend in charity the equivalent of this mountain in gold for the sake of Allah {SWT}, Mighty and Majestic, you would not attain the reward of a pilgrim."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 229

2247 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ أَنْفَقَ دِرْهَماً فِي اَلْحَجِّ كَانَ خَيْراً لَهُ مِنْ مِائَةِ أَلْفِ دِرْهَمٍ يُنْفِقُهَا فِي حَقٍّ».

Hadith.2247 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever spends a dirham on Hajj, it is better for them than spending one hundred thousand dirhams on a rightful cause."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 247 • Wasa’il Al-Shi’a, Vol. 11, p. 117 • Bihar Al-Anwar, Vol. 96, p. 15

2248 - وَ رُوِيَ : «أَنَّ دِرْهَماً فِي اَلْحَجِّ خَيْرٌ مِنْ أَلْفِ أَلْفِ دِرْهَمٍ فِي غَيْرِهِ وَ دِرْهَمٌ يَصِلُ إِلَى اَلْإِمَامِ مِثْلُ أَلْفِ أَلْفِ دِرْهَمٍ فِي حَجٍّ».

Hadith.2248 - It has been narrated: "A dirham spent on Hajj is better than a million dirhams spent elsewhere. And a dirham that reaches the Imam is equivalent to a million dirhams spent on Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 248 • Wasa’il Al-Shi’a, Vol. 11, p. 117

2249 - وَ رُوِيَ : «أَنَّ دِرْهَماً فِي اَلْحَجِّ أَفْضَلُ مِنْ أَلْفَيْ أَلْفِ دِرْهَمٍ فِيمَا سِوَاهُ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.2249 - It has been narrated: "A dirham spent on Hajj is better than two million dirhams spent elsewhere in the way of Allah {SWT}, Mighty and Majestic."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 22 • Al-Wafi, Vol. 12, p. 247 • Al-Wafi, Vol. 12, p. 248 • Wasa’il Al-Shi’a, Vol. 11, p. 114 • Wasa’il Al-Shi’a, Vol. 11, p. 117 • Al-Fusul al-Muhimmah, Part 2, p. 178

2250 - وَ اَلْحَاجُّ عَلَيْهِ نُورُ اَلْحَجِّ مَا لَمْ يُلِمَّ بِذَنْبٍ ».

وهدية الحاج من نفقة الحج.

ولا تماكس في أربعة أشياء في ثمن الكفن وفي ثمن النسمة وفي شراء الأضحية وفي الكراء إلى مكة.

Hadith.2250 - "The pilgrim carries with them the light of Hajj as long as they do not commit a sin." The gift of a pilgrim is considered part of the expense of Hajj.

One should not bargain over four things: the price of a shroud, the price of a servant or slave, the purchase of a sacrificial animal, and the fare for the journey to Makkah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2251 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «وَدَّ مَنْ فِي اَلْقُبُورِ لَوْ أَنَّ لَهُ حَجَّةً بِالدُّنْيَا وَ مَا فِيهَا ».

Hadith.2251 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Those in their graves wish they had a single Hajj, even at the cost of the world and all it contains."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Majmu’at Warram, Part 2, Page 9 • Wasa’il Al-Shi’a, Vol. 11, p. 117

2252 - وَ رُوِيَ : «أَنَّ اَلْحَاجَّ وَ اَلْمُعْتَمِرَ يَرْجِعَانِ كَمَوْلُودَيْنِ مَاتَ أَحَدُهُمَا طِفْلاً لاَ ذَنْبَ لَهُ وَ عَاشَ اَلْآخَرُ مَا عَاشَ مَعْصُوماً ».

Hadith.2252 - It has been narrated: "The pilgrim and the one performing Umrah return like two newborns—one who died as an infant without sin, and the other who lived their life free from sin."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Majmu’at Warram, Part 2, Page 9 • Al-Wafi, Vol. 12, p. 245 • Wasa’il Al-Shi’a, Vol. 11, p. 102

2253 - وَ اَلْحَاجُّ عَلَى ثَلاَثَةِ أَصْنَافٍ فَأَفْضَلُهُمْ نَصِيباً رَجُلٌ يُغْفَرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ وَقَاهُ اَللَّهُ عَذَابَ اَلْقَبْرِ وَ أَمَّا اَلَّذِي يَلِيهِ فَرَجُلٌ غُفِرَ لَهُ ذَنْبُهُ مَا تَقَدَّمَ مِنْهُ وَ يَسْتَأْنِفُ اَلْعَمَلَ فِيمَا بَقِيَ مِنْ عُمُرِهِ وَ أَمَّا اَلَّذِي يَلِيهِ فَرَجُلٌ يُحْفَظُ فِي أَهْلِهِ وَ مَالِهِ ».

وَ رُوِيَ: «أَنَّهُ هُوَ اَلَّذِي لاَ يُقْبَلُ مِنْهُ اَلْحَجُّ ».

Hadith.2253 - The pilgrim falls into three categories:
The one with the greatest reward is a person whose past and his future sins are forgiven, and Allah {SWT} protects them from the punishment of the grave.
The next is a person whose past sins are forgiven, and they start anew in their remaining life with fresh deeds.
The third is a person who is protected in their family and wealth.
It has also been narrated: "This last category refers to the one whose Hajj is not accepted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 262 • Al-Khisal, Part 1, p. 147 • Al-Wafi, Vol. 12, p. 214 • Wasa’il Al-Shi’a, Vol. 11, p. 101 • Bihar Al-Anwar, Vol. 96, p. 7

2254 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلْحَجُّ جِهَادُ اَلضُّعَفَاءِ وَ نَحْنُ اَلضُّعَفَاءُ ».

Hadith.2254 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Hajj is the jihad of the weak, and we are the weak."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 215 • Wasa’il Al-Shi’a, Vol. 11, p. 102

2255 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَرْبَعَةٌ لاَ تُرَدُّ لَهُمْ دَعْوَةٌ حَتَّى تُفَتَّحَ لَهُمْ أَبْوَابُ اَلسَّمَاءِ وَ تَصِيرَ إِلَى اَلْعَرْشِ دَعْوَةُ اَلْوَالِدِ لِوَلَدِهِ وَ اَلْمَظْلُومِ عَلَى مَنْ ظَلَمَهُ وَ اَلْمُعْتَمِرِ حَتَّى يَرْجِعَ وَ اَلصَّائِمِ حَتَّى يُفْطِرَ.

Hadith.2255 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "There are four whose supplications are not rejected until the gates of the heavens are opened for them and their prayers reach the Throne: the supplication of a parent for their child, the supplication of the wronged against the one who wronged them, the supplication of the one performing Umrah until they return, and the supplication of the fasting person until they break their fast."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 2, p. 510 • The Virtues of the Three Months, Part 1, p. 86 • The Virtues of the Three Months, Part 1, p. 111 • Al-Amali (by Al-Saduq) Vol. 1, p. 265 • Jami al-Akhbar, Part 1, p. 155 • Awaali al-La’aali, Part 4, p. 21 • Al-Wafi, Vol. 9, p. 1532 • Wasa’il Al-Shi’a, Part 7, p. 116 • Bihar Al-Anwar, Vol. 90, p. 354

2256 - وَ مَنْ خَتَمَ اَلْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ أَوْ أَقَلَّ أَوْ أَكْثَرَ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ اَلْأَجْرِ وَ اَلْحَسَنَاتِ مِنْ أَوَّلِ جُمُعَةٍ كَانَتْ فِي اَلدُّنْيَا إِلَى آخِرِ جُمُعَةٍ تَكُونُ وَ كَذَلِكَ إِنْ خَتَمَهُ فِي سَائِرِ اَلْأَيَّامِ ».

Hadith.2256 - "Whoever completes the recitation of the Quran in Makkah, whether from one Friday to the next, in a shorter period, or a longer one, Allah {SWT}, Mighty and Majestic, will record for them rewards and good deeds equivalent to every Friday that has passed since the beginning of the world until the last Friday that will occur. The same applies if they complete it on any other days."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 2, p. 612 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 100 • The Preacher’s Tool, Part 1, p. 288 • Al-Wafi, Vol. 9, p. 1729 • Al-Wafi, Vol. 12, p. 49 • Wasa’il Al-Shi’a, Vol. 6, p. 202 • Wasa’il Al-Shi’a, Vol. 13, p. 289 • Bihar Al-Anwar, Vol. 89, p. 205 • Bihar Al-Anwar, Vol. 96, p. 83

2257 - وَ قَالَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : «مَنْ خَتَمَ اَلْقُرْآنَ بِمَكَّةَ لَمْ يَمُتْ حَتَّى يَرَى رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ يَرَى مَنْزِلَهُ مِنَ اَلْجَنَّةِ ».

Hadith.2257 - Imam Ali ibn Al-Husayn {a.s} said: "Whoever completes the recitation of the Quran in Makkah will not die until they see the Messenger of Allah {SWT}, peace and blessings be upon him and his family, and their place in Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 69 • Wasa'il Al-Shi'a, Vol. 13, p. 288 • Wasa'il Al-Shi'a, Vol. 13, p. 290 • Bihar Al-Anwar, Vol. 89, p. 205 • Bihar Al-Anwar, Vol. 96, p. 82

2258 - وَ تَسْبِيحَةٌ بِمَكَّةَ تَعْدِلُ خَرَاجَ اَلْعِرَاقَيْنِ يُنْفَقُ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.2258 - One tasbih (utterance of glorification) in Makkah is equivalent to the revenue of the two Iraqs spent in the way of Allah {SWT}, Mighty and Majestic.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2259 - وَ مَنْ صَلَّى بِمَكَّةَ سَبْعِينَ رَكْعَةً فَقَرَأَ فِي كُلِّ رَكْعَةٍ بِ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ إِنَّا أَنْزَلْنَاهُ وَ آيَةِ اَلسُّخْرَةِ وَ آيَةِ اَلْكُرْسِيِّ لَمْ يَمُتْ إِلاَّ شَهِيداً وَ اَلطَّاعِمُ بِمَكَّةَ كَالصَّائِمِ فِيمَا سِوَاهَا وَ صِيَامُ يَوْمٍ بِمَكَّةَ يَعْدِلُ صِيَامَ سَنَةٍ فِيمَا سِوَاهَا وَ اَلْمَاشِي، بِمَكَّةَ فِي عِبَادَةِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.2259 - "Whoever prays seventy Rak'ahs in Makkah, reciting in each Rak'ah 'Say: He is Allah {SWT}, the One' (Surah Al-Ikhlas), 'Indeed, We sent it down' (Surah Al-Qadr), the verse of 'Subjugation' (Ayat Al-Sukhrah), and Ayat Al-Kursi, will not die except as a martyr.
Feeding others in Makkah is like fasting elsewhere, and fasting one day in Makkah is equivalent to fasting a year elsewhere. Walking in Makkah is considered an act of worship of Allah {SWT}, Mighty and Majestic."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 49 • Wasa'il Al-Shi'a, Vol. 13, p. 289

2260 - وَ قَالَ اَلْبَاقِرُ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «مَنْ جَاوَرَ سَنَةً بِمَكَّةَ غَفَرَ اَللَّهُ لَهُ ذَنْبَهُ وَ لِأَهْلِ بَيْتِهِ وَ لِكُلِّ مَنِ اِسْتَغْفَرَ لَهُ وَ لِعَشِيرَتِهِ وَ لِجِيرَانِهِ ذُنُوبَ تِسْعِ سِنِينَ وَ قَدْ مَضَتْ وَ عُصِمُوا مِنْ كُلِّ سُوءٍ أَرْبَعِينَ وَ مِائَةَ سَنَةٍ.

والانصراف والرجوع أفضل من المجاورة.

Hadith.2260 - Abu Ja'far Imam Al-Baqir {a.s} said: "Whoever resides in Makkah for a year, Allah {SWT} will forgive their sins, the sins of their household, everyone for whom they seek forgiveness, their relatives, and their neighbors, wiping out the sins of the past nine years. They will also be protected from all harm for 140 years."

[AL SADUQ]
However, leaving and returning to Makkah is considered better than prolonged residence.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2261 - وَ اَلنَّائِمُ بِمَكَّةَ كَالْمُتَهَجِّدِ فِي اَلْبُلْدَانِ ».

Hadith.2261 - The one who sleeps in Makkah is like one who spends the night in worship in other lands.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2262 - وَ اَلسَّاجِدُ بِمَكَّةَ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.2262 - The one who prostrates in Makkah is like one covered in their own blood in the way of Allah {SWT}, Mighty and Majestic.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 68 • Wasa'il Al-Shi'a, Vol. 13, p. 289 • Bihar Al-Anwar, Vol. 96, p. 82

2263 - وَ مَنْ خَلَفَ حَاجّاً فِي أَهْلِهِ بِخَيْرٍ كَانَ لَهُ كَأَجْرِهِ حَتَّى كَأَنَّهُ يَسْتَلِمُ اَلْأَحْجَارَ ».

Hadith.2263 - Whoever looks after the family of a pilgrim with kindness in their absence will have a reward equal to that of the pilgrim, as though they themselves were touching the sacred stones.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 381

2264 - وَ قَالَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : «يَا مَعْشَرَ مَنْ لَمْ يَحُجَّ اِسْتَبْشِرُوا بِالْحَاجِّ إِذَا قَدِمُوا فَصَافِحُوهُمْ وَ عَظِّمُوهُمْ فَإِنَّ ذَلِكَ يَجِبُ عَلَيْكُمْ تُشَارِكُوهُمْ فِي اَلْأَجْرِ ».

Hadith.2264 - Imam Ali ibn Al-Husayn {a.s} said: "O group of those who have not performed Hajj, rejoice in the arrival of the pilgrims when they return. Greet them with handshakes and honor them, for this is an obligation upon you, and by doing so, you will share in their reward."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 71 • Al-Kafi, Vol. 4, p. 264 • Al-Wafi, Vol. 14, p. 1299 • Wasa'il Al-Shi'a, Vol. 11, p. 445 • Bihar Al-Anwar, Vol. 96, p. 386

2265 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «بَادِرُوا بِالسَّلاَمِ عَلَى اَلْحَاجِّ وَ اَلْمُعْتَمِرِينَ وَ مُصَافَحَتِهِمْ مِنْ قَبْلِ أَنْ تُخَالِطَهُمُ اَلذُّنُوبُ ».

Hadith.2265 - Imam {a.s} said: "Hasten to greet the pilgrims and those performing Umrah and to shake their hands before sins mingle with them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 256 • Al-Wafi, Vol. 14, p. 1299 • Wasa’il Al-Shi’a, Vol. 11, p. 445

2266 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «وَقِّرُوا اَلْحَاجَّ وَ اَلْمُعْتَمِرِينَ فَإِنَّ ذَلِكَ وَاجِبٌ عَلَيْكُمْ.

Hadith.2266 - Abu Ja'far {a.s} said: "Honor the pilgrims and those performing Umrah, for this is an obligation upon you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1300 • Wasa’il Al-Shi’a, Vol. 11, p. 446

2267 - وَ مَنْ أَمَاطَ أَذًى عَنْ طَرِيقِ مَكَّةَ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ حَسَنَةً».

و في خبر آخر: «من قبل الله منه حسنة لم يعذبه.

Hadith.2267 - Whoever removes an obstacle from the path to Makkah, Allah {SWT}, Mighty and Majestic, will record a good deed for them."

[AL SADUQ]
In another narration: "Whoever has a good deed accepted by Allah {SWT} will not be punished.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 547 • Al-Wafi, Vol. 12, p. 344 • Wasa’il Al-Shi’a, Vol. 13, p. 292

2268 - وَمَنْ مَاتَ مُحْرِمًا بُعِثَ يَوْمَ الْقِيَامَةِ مُلَبِّيًا بِالْحَجِّ مَغْفُورًا لَهُ.

Hadith.2268 - Whoever dies while in a state of Ihram will be resurrected on the Day of Judgment reciting the Talbiyah for Hajj, forgiven by Allah {SWT}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2269 - وَمَنْ مَاتَ فِي طَرِيقِ مَكَّةَ ذَاهِبًا أَوْ جَائِيًا أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ.

Hadith.2269 - Whoever dies on the way to or from Makkah will be safe from the Great Terror on the Day of Judgment.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 237

2270 - وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْآمِنِينَ.

Hadith.2270 - Whoever dies in either of the two holy sanctuaries will be resurrected by Allah {SWT} among the secure.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 263 • Tahdhib Al-Ahkam, Vol. 5, p. 23 • Al-Wafi, Vol. 12, p. 236 • Wasa'il Al-Shi'a, Vol. 11, p. 100 • Wasa'il Al-Shi'a, Vol. 11, p. 107 • Bihar Al-Anwar, Vol. 7, p. 302

2271 - وَمَنْ مَاتَ بَيْنَ الْحَرَمَيْنِ لَمْ يُنْشَرْ لَهُ دِيوَانٌ.

Hadith.2271 - Whoever dies between the two holy sanctuaries will not have their record of deeds unfurled.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2272 - وَمَنْ دُفِنَ فِي الْحَرَمِ أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ، مِنْ بَرِّ النَّاسِ وَفَاجِرِهِمْ.

Hadith.2272 - Whoever is buried in the Sacred Sanctuary will be safe from the Great Terror, whether they were righteous or sinful.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Part 1, p. 361

2273 - وَمَا مِنْ سَفَرٍ أَبْلَغُ فِي لَحمٍ وَلَا دَمٍ وَلَا جِلْدٍ وَلَا شَعْرٍ مِنْ سَفَرِ مَكَّةَ، وَمَا مِنْ أَحَدٍ يُبْلِغُهُ حَتَّى تَلْحَقَهُ الْمَشَقَّةُ.

وإن ثوابه على قدر مشقته.

Hadith.2273 - "There is no journey that affects the flesh, blood, skin, or hair more profoundly than the journey to Makkah, and no one completes it without enduring hardship."

[AL SADUQ]
The reward for this journey is proportional to the hardship endured.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[نُكَتٌ فِي حَجِّ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ]

2274 - قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَتَى آدَمُ عَلَيْهِ اَلسَّلاَمُ هَذَا اَلْبَيْتَ أَلْفَ أَتْيَةٍ عَلَى قَدَمَيْهِ مِنْهَا سَبْعُمِائَةِ حَجَّةٍ وَ ثَلاَثُمِائَةِ عُمْرَةٍ وَ كَانَ يَأْتِيهِ مِنْ نَاحِيَةِ اَلشَّامِ وَ كَانَ يَحُجُّ عَلَى ثَوْرٍ وَ اَلْمَكَانُ اَلَّذِي يَبِيتُ فِيهِ عَلَيْهِ

اَلسَّلاَمُ اَلْحَطِيمُ وَ هُوَ مَا بَيْنَ بَابِ اَلْبَيْتِ وَ اَلْحَجَرِ اَلْأَسْوَدِ وَ طَافَ آدَمُ عَلَيْهِ اَلسَّلاَمُ قَبْلَ أَنْ يَنْظُرَ إِلَى حَوَّاءَ مِائَةَ عَامٍ وَ قَالَ لَهُ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ حَيَّاكَ اَللَّهُ وَ بَيَّاكَ يَعْنِي أَضْحَكَكَ اَللَّهُ.

NOTES ON THE PILGRIMAGE OF PROPHETS AND MESSENGERS, PEACE BE UPON THEM ALL

Hadith.2274 - Abu Ja'far $^{\{a.s\}}$ said:
"Adam $^{\{a.s\}}$ came to this House a thousand times on foot; of these, seven hundred were pilgrimages (Hajj), and three hundred were minor pilgrimages ('Umrah).
He used to come from the direction of Sham (Syria) and performed the pilgrimage on a bull. The place where he stayed $^{\{a.s\}}$ was the Hatim, which is the area between the door of the House and the Black Stone.
Adam $^{\{a.s\}}$ circumambulated the House for one hundred years before he looked at Hawwa (Eve). Archangel Jibril $^{\{a.s\}}$ said to him, 'May Allah $^{\{SWT\}}$ grant you life and bless you,' meaning that, 'May Allah $^{\{SWT\}}$ bring joy to you.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 135

2275 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَمَّا أَفَاضَ آدَمُ عَلَيْهِ اَلسَّلاَمُ مِنْ مِنًى تَلَقَّتْهُ اَلْمَلاَئِكَةُ بِالْأَبْطَحِ فَقَالُوا يَا آدَمُ بُرَّ حَجُّكَ أَمَا إِنَّا قَدْ حَجَجْنَا هَذَا اَلْبَيْتَ قَبْلَ أَنْ تَحُجَّهُ بِأَلْفَيْ عَامٍ.

Hadith.2275 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said:
"When Adam $^{\{a.s\}}$ descended from Mina, the angels met him at Al-Abtah and said, 'O Adam, may your pilgrimage be accepted. Indeed, we performed pilgrimage to this House two thousand years before you.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 194 • Al-Wafi, Vol. 12, p. 135 • Wasa'il Al-Shi'a, Vol. 11, p. 9 • Wasa'il Al-Shi'a, Vol. 11, p. 100

2276 - وَ نَزَلَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِمَهَاةٍ مِنَ اَلْجَنَّةِ » وَ رُوِيَ «بِيَاقُوتَةٍ حَمْرَاءَ فَأَدَارَهَا عَلَى رَأْسِ آدَمَ وَ حَلَقَ رَأْسَهُ بِهَا».

Hadith.2276 - Archangel Jibril $^{\{a.s\}}$ descended with a tool from Paradise"—and it has been narrated—"a red ruby, and he circled it around Adam's head and shaved his head with it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 134

2277 - وَ رُوِيَ : «أَنَّهُ كَانَ طُولُ سَفِينَةِ نُوحٍ عَلَيْهِ اَلسَّلاَمُ أَلْفاً وَ مِائَتَيْ ذِرَاعٍ وَ عَرْضُهَا مِائَةَ ذِرَاعٍ وَ طُولُهَا فِي اَلسَّمَاءِ ثَمَانِينَ ذِرَاعاً فَرَكِبَ فِيهَا فَطَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ وَ سَعَتْ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ سَبْعاً ثُمَّ «اِسْتَوَتْ عَلَى اَلْجُودِيِّ » »

Hadith.2277 - It has been narrated:
"The length of Noah's {a.s} ark was one thousand and two hundred cubits, its width was one hundred cubits, and its height into the sky was eighty cubits. He boarded it, and it circled the House (Kaaba) seven times and performed the sa'i (ritual walking) between Safa and Marwah seven times, and then it 'settled on Mount Judi.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2278 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلذَّبِيحِ مَنْ كَانَ فَقَالَ « إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ ذَكَرَ قِصَّتَهُ فِي كِتَابِهِ ثُمَّ قَالَ «۝ وَ بَشَّرْنٰاهُ بِإِسْحٰاقَ نَبِيًّا مِنَ اَلصّٰالِحِينَ ۝» ».

وقد اختلفت الروايات في الذبيح فمنها ما ورد بأنه إسماعيل، ومنها ما ورد بأنه إسحاق، ولا سبيل إلى رد الاخبار متى صح طرقها، وكان الذبيح إسماعيل لكن إسحاق لما ولد بعد ذلك تمنى أن يكون هو الذي امر أبوه بذبحه، وكان يصبر لأمر الله عز وجل ويسلم له كصبر أخيه وتسليمه فينال بذلك درجته في الثواب فعلم الله عز وجل ذلك من قبله فسماه بين ملائكته ذبيحا لتمنيه لذلك، وقد ذكرت إسناد ذلك في كتاب النبوة متصلا بالصادق عليه السلام.

Hadith.2278 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about who the "sacrificed one" (Dhabih) was, and Imam {a.s} said:
"Isma'il {a.s}, because Allah {SWT}, the Mighty and Majestic, mentioned his story in His Book and then said: *'And We gave him glad tidings of Ishaq, a prophet from among the righteous*.'" (Surah As-Saffat 37:112)

[AL SADUQ]
There are differing narrations regarding the identity of the sacrificed one. Some state it was Isma'il, while others state it was Ishaq. It is not permissible to reject any report if its chain of transmission is authentic. The sacrificed one was Isma'il; however, when Ishaq was later born, he wished that he had been the one whom his father was commanded to sacrifice. He would have endured and submitted to Allah’s {SWT} command just as his brother did, thereby attaining a similar rank in reward. Allah {SWT}, the Mighty and Majestic, knew this desire in Ishaq’s heart and thus named him "the sacrificed one" (Dhabih) among His angels because of his wish.
I have provided the chain of transmission for this in the Book of Prophethood connected to Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Vol. 4, p. 276

2279 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : أَيْنَ أَرَادَ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ أَنْ يَذْبَحَ اِبْنَهُ فَقَالَ «عَلَى اَلْجَمْرَةِ اَلْوُسْطَى وَ لَمَّا أَرَادَ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ أَنْ يَذْبَحَ اِبْنَهُ صَلَوَاتُ اَللَّهِ عَلَيْهِ قَلَّبَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ اَلْمُدْيَةَ وَ اِجْتَرَّ اَلْكَبْشَ مِنْ قِبَلِ ثَبِيرٍ وَ اِجْتَرَّ اَلْغُلاَمَ مِنْ تَحْتِهِ وَ وَضَعَ اَلْكَبْشَ مَكَانَ اَلْغُلاَمِ وَ نُودِيَ مِنْ مَيْسَرَةِ مَسْجِدِ اَلْخَيْفِ «أَنْ يٰا إِبْرٰاهِيمُ `قَدْ صَدَّقْتَ اَلرُّؤْيٰا إِنّٰا كَذٰلِكَ نَجْزِي اَلْمُحْسِنِينَ `إِنَّ هٰذٰا لَهُوَ اَلْبَلاٰءُ اَلْمُبِينُ `وَ فَدَيْنٰاهُ بِذِبْحٍ عَظِيمٍ» يَعْنِي بِكَبْشٍ أَمْلَحَ يَمْشِي فِي سَوَادٍ وَ يَأْكُلُ فِي سَوَادٍ وَ يَنْظُرُ فِي سَوَادٍ وَ يَبْعَرُ فِي سَوَادٍ وَ يَبُولُ فِي سَوَادٍ أَقْرَنَ فَحْلٍ وَ كَانَ يَرْتَعُ فِي رِيَاضِ اَلْجَنَّةِ أَرْبَعِينَ عَاماً ».

قال مصنف هذا الكتاب - رضي الله عنه -: لم أحب تطويل هذا الكتاب بذكر القصص لان قصدي كان بوضع هذا الكتاب على إيراد النكت وقد ذكرت القصص مشروحة في كتاب النبوة.

Hadith.2279 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked: "Where did Ibrahim {a.s} intend to sacrifice his son?"

Imam {a.s} said: "At the middle Jamrah. When Prophet Ibrahim {a.s} intended to sacrifice his son, Archangel Jibril {a.s} turned the knife over, pulled the ram from Mount Thabir, pulled the boy out from underneath, and placed the ram in the boy's place. Then a call came from the left side of the Mosque of Khayf: 'O Ibrahim, you have fulfilled the vision. Indeed, We thus reward the doers of good. This was indeed a manifest trial. And We ransomed him with a great sacrifice.'

It was a ram, piebald, walking in black, grazing in black, looking in black, defecating in black, urinating in black, horned, and strong. It had grazed in the meadows of Paradise for forty years."

[AL SADUQ]

The compiler of this book—may Allah {SWT} have mercy on him—said: I did not wish to lengthen this book with detailed stories, as my intention was to focus on presenting key points. The detailed accounts of these stories have been explained in the Book of Prophethood.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 148

2280 - وَ إِنَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ عَلَيْهِ اَلسَّلاَمُ حَدَّا اَلْمَسْجِدَ اَلْحَرَامَ مَا بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَكَانَ اَلنَّاسُ يَحُجُّونَ مِنْ مَسْجِدِ اَلصَّفَا ».

Hadith.2280 - "And indeed, Ibrahim and Isma'il {a.s} marked the boundaries of the Sacred Mosque, from Safa to Marwah. The people would perform Hajj starting from the Mosque of Safa."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2281 - وَ قَدْ رُوِيَ: «أَنَّ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ خَطَّ مَا بَيْنَ اَلْحَزْوَرَةِ إِلَى اَلْمَسْعَى.

وأول من كسا البيت إبراهيم عليه السلام

Hadith.2281 - It has been narrated:
"Ibrahim $^{\{a.s\}}$ marked the area between Al-Hazwara and Al-Mas'a."

[AL SADUQ]
And the first to clothe the Kaaba was Ibrahim $^{\{a.s\}}$.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 153

2282 - وَ رُوِيَ : «أَنَّ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ لَمَّا قَضَى مَنَاسِكَهُ أَمَرَهُ اَللَّهُ عَزَّ وَ جَلَّ بِالاِنْصِرَافِ فَانْصَرَفَ وَ مَاتَتْ أُمُّ إِسْمَاعِيلَ فَدَفَنَهَا فِي اَلْحِجْرِ وَ حَجَّرَ عَلَيْهِ لِئَلاَّ يُوطَأَ قَبْرُهَا وَ بَقِيَ إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ وَحْدَهُ فَلَمَّا كَانَ مِنْ قَابِلٍ أَذِنَ اَللَّهُ عَزَّ وَ جَلَّ لِإِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فِي اَلْحَجِّ وَ بِنَاءِ اَلْكَعْبَةِ وَ كَانَتِ اَلْعَرَبُ تَحُجُّ اَلْبَيْتَ وَ كَانَ رَدْماً إِلاَّ أَنَّ قَوَاعِدَهُ مَعْرُوفَةٌ وَ كَانَ إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ لَمَّا صَدَرَ اَلنَّاسُ جَمَعَ اَلْحِجَارَةَ وَ طَرَحَهَا فِي جَوْفِ اَلْكَعْبَةِ

فَلَمَّا قَدِمَ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ كَشَفَ هُوَ وَ إِسْمَاعِيلُ عَنْهَا فَإِذَا هُوَ حَجَرٌ وَاحِدٌ أَحْمَرُ فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ «ضَعْ بِنَاءَهَا عَلَيْهِ» وَ أَنْزَلَ عَلَيْهِ أَرْبَعَةَ أَمْلاَكٍ فَلَمَّا تَمَّ بِنَاؤُهُ قَعَدَ عَلَى كُلِّ رُكْنٍ ثُمَّ نَادَى هَلُمَّ إِلَى اَلْحَجِّ هَلُمَّ إِلَى اَلْحَجِّ فَلَوْ نَادَاهُمْ هَلُمُّوا إِلَى اَلْحَجِّ لَمْ يَحُجَّ إِلاَّ مَنْ كَانَ يَوْمَئِذٍ إِنْسِيّاً مَخْلُوقاً وَ لَكِنَّهُ نَادَى هَلُمَّ إِلَى اَلْحَجِّ فَلَبَّى اَلنَّاسُ فِي أَصْلاَبِ اَلرِّجَالِ وَ أَرْحَامِ اَلنِّسَاءِ لَبَّيْكَ دَاعِيَ اَللَّهِ لَبَّيْكَ دَاعِيَ اَللَّهِ

فَمَنْ لَبَّى مَرَّةً حَجَّ مَرَّةً وَ مَنْ لَبَّى عَشْراً حَجَّ عَشْرَ حِجَجٍ وَ مَنْ لَمْ يُلَبِّ لَمْ يَحُجَّ وَ كَانَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ يَضَعَانِ اَلْحِجَارَةَ وَ يَرْفَعَانِ بِهَا اَلْقَوَاعِدَ وَ اَلْمَلاَئِكَةُ يُنَاوِلُونَهُمَا حَتَّى تَمَّتْ اِثْنَا عَشَرَ ذِرَاعاً

فَلَمَّا اِنْتَهَى إِلَى مَوْضِعِ اَلْحَجَرِ نَادَاهُ أَبُو قُبَيْسٍ يَا إِبْرَاهِيمُ إِنَّ لَكَ عِنْدِي وَدِيعَةً فَأَعْطَاهُ اَلْحَجَرَ فَوَضَعَهُ مَوْضِعَهُ وَ هَيَّأَ لَهُ بَابَيْنِ بَاباً يُدْخَلُ مِنْهُ وَ بَاباً يُخْرَجُ مِنْهُ وَ جَعَلاَ عَلَيْهِ عَتَباً وَ شَرِيجاً مِنْ جَرِيدٍ عَلَى أَبْوَابِهَا وَ كَانَتِ اَلْكَعْبَةُ عُرْيَانَةً فَصَدَرَ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ وَ قَدْ سَوَّى اَلْبَيْتَ وَ أَقَامَ إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ فَتَزَوَّجَ إِسْمَاعِيلُ اِمْرَأَةً مِنَ اَلْعَمَالِقَةِ وَ خَلَّى سَبِيلَهَا وَ تَزَوَّجَ أُخْرَى حِمْيَرِيَّةً فَكَانَتْ عَاقِلَةً

فَتَأَمَّلَتْ بَابَيِ اَلْبَيْتِ فَقَالَتْ لِإِسْمَاعِيلَ عَلَيْهِ اَلسَّلاَمُ هَلاَّ تُعَلِّقُ عَلَى هَذَيْنِ اَلْبَابَيْنِ سِتْرَيْنِ سِتْراً مِنْ هَاهُنَا وَ سِتْراً مِنْ هَاهُنَا فَقَالَ لَهَا نَعَمْ فَعَمِلَتْ لِلْبَيْتِ سِتْرَيْنِ طُولُهُمَا اِثْنَا عَشَرَ ذِرَاعاً فَعَلَّقَهُمَا إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ عَلَى اَلْبَابَيْنِ

فَأَعْجَبَهَا ذَلِكَ فَقَالَتْ فَهَلاَّ أَحُوكُ لِلْكَعْبَةِ ثِيَاباً تَسْتُرُهَا كُلَّهَا فَإِنَّ هَذِهِ اَلْأَحْجَارَ سَمِجَةٌ فَقَالَ لَهَا إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ بَلَى فَأَسْرَعَتْ فِي ذَلِكَ وَ بَعَثَتْ إِلَى قَوْمِهَا تَسْتَغْزِلُهُمْ وَ إِنَّمَا وَقَعَ اِسْتِغْزَالُ اَلنِّسَاءِ بَعْضِهِنَّ مِنْ بَعْضٍ لِذَلِكَ

فَكُلَّمَا فَرَغَتْ مِنْ شِقَّةٍ عَلَّقَتْهَا فَجَاءَ اَلْمَوْسِمُ وَ قَدْ بَقِيَ وَجْهٌ وَاحِدٌ مِنْ وُجُوهِ اَلْكَعْبَةِ فَقَالَتْ لِإِسْمَاعِيلَ عَلَيْهِ اَلسَّلاَمُ كَيْفَ نَصْنَعُ بِهَذَا اَلْوَجْهِ فَكَسَوْهُ خَصَفاً

فَلَمَّا جَاءَ اَلْمَوْسِمُ نَظَرَتِ اَلْعَرَبُ إِلَى أَمْرٍ أَعْجَبَهُمْ فَقَالُوا يَنْبَغِي أَنْ نُهْدِيَ إِلَى عَامِرِ هَذَا اَلْبَيْتِ فَمِنْ ثَمَّ وَقَعَ اَلْهَدْيُ فَجَعَلَ يَأْتِي اَلْكَعْبَةَ كُلُّ فَخِذٍ مِنَ اَلْعَرَبِ بِشَيْءٍ مِنْ وَرِقٍ وَ غَيْرِهِ حَتَّى اِجْتَمَعَ شَيْءٌ كَثِيرٌ

فَنَزَعُوا ذَلِكَ اَلْخَصَفَ وَ أَتَمُّوا اَلْكِسْوَةَ وَ عَلَّقُوا عَلَى اَلْبَيْتِ بَابَيْنِ وَ لَمْ تَكُنِ اَلْكَعْبَةُ مُسَقَّفَةً فَوَضَعَ إِسْمَاعِيلُ فِيهَا أَعْمِدَةً مِثْلَ اَلْأَعْمِدَةِ اَلَّتِي تَرَوْنَ مِنْ خَشَبٍ وَ سَقَّفَهَا بِالْجَرَائِدِ وَ سَوَّاهَا بِالطِّينِ

فَجَاءَتِ اَلْعَرَبُ مِنَ اَلْحَوْلِ فَدَخَلُوا اَلْكَعْبَةَ وَ رَأَوْا عِمَارَتَهَا فَقَالُوا يَنْبَغِي لِعَامِرِ هَذَا اَلْبَيْتِ أَنْ يُزَادَ فَلَمَّا كَانَ مِنْ قَابِلٍ جَاءَهُ اَلْهَدْيُ فَلَمْ يَدْرِ إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ مَا يَصْنَعُ بِهِ فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِ اِنْحَرْهُ وَ أَطْعِمْهُ اَلْحَاجَّ

وَ اِنْقَطَعَ مَاءُ زَمْزَمَ فَشَكَا إِسْمَاعِيلُ إِلَى إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ قِلَّةَ اَلْمَاءِ فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَى إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ وَ أَمَرَهُ بِالْحَفْرِ فَحَفَرَ هُوَ وَ إِسْمَاعِيلُ وَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ حَتَّى ظَهَرَ مَاؤُهَا وَ ضَرَبَ فِي أَرْبَعِ زَوَايَا اَلْبِئْرِ وَ قَالَ فِي كُلِّ ضَرْبَةٍ بِسْمِ اَللَّهِ فَتَفَجَّرَتْ بِأَرْبَعَةِ أَعْيُنٍ

فَقَالَ لَهُ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ اِشْرَبْ يَا إِبْرَاهِيمُ وَ اُدْعُ لِوُلْدِكَ فِيهَا بِالْبَرَكَةِ وَ أَفِضْ عَلَيْكَ مِنَ اَلْمَاءِ وَ طُفْ بِهَذَا اَلْبَيْتِ فَهَذِهِ سُقْيَا سَقَاهَا اَللَّهُ تَعَالَى لِإِسْمَاعِيلَ وَ وُلْدِهِ وَ أَمَّا قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ

»فِيهِ آيٰاتٌ بَيِّنٰاتٌ مَقٰامُ إِبْرٰاهِيمَ « فَأَحَدُهَا أَنَّ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ حِينَ قَامَ عَلَى اَلْحَجَرِ أَثَّرَ قَدَمَاهُ فِيهِ وَ اَلثَّانِيَةُ اَلْحَجَرُ وَ اَلثَّالِثَةُ مَنْزِلُ إِسْمَاعِيلَ عَلَيْهِ اَلسَّلاَمُ« .

Hadith.2282 - It has been narrated:

"When Ibrahim $^{\{a.s\}}$ completed his rituals, Allah $^{\{SWT\}}$, the Mighty and Majestic, commanded him to depart, so he left. The mother of Isma'il passed away, and he buried her in the Hijr and enclosed it with stones to prevent her grave from being stepped on. Isma'il $^{\{a.s\}}$ remained alone.

Later, Allah $^{\{SWT\}}$, the Mighty and Majestic, gave permission to Ibrahim $^{\{a.s\}}$ for the pilgrimage and the rebuilding of the Kaaba. At that time, the Arabs used to perform pilgrimage to the House, but it was in ruins, although its foundations were known. Isma'il $^{\{a.s\}}$, after the people departed, gathered stones and placed them in the interior of the Kaaba.

When Ibrahim $^{\{a.s\}}$ arrived, he and Isma'il uncovered the site and found it to be a single red stone. Allah $^{\{SWT\}}$, the Mighty and Majestic, revealed to him: 'Place its construction upon it.' He sent down four angels to assist in the building. When the construction was complete, Ibrahim sat upon each corner and proclaimed: 'Come to the Hajj, come to the Hajj!' If he had called out, 'Come, O people, to the Hajj!' only those living at that time would have performed it. However, he proclaimed, 'Come to the Hajj!' and people responded while still in the loins of their fathers and the wombs of their mothers, saying:

'Here I am, O Caller of Allah $^{\{SWT\}}$! Here I am, O Caller of Allah $^{\{SWT\}}$!'"

"So whoever responded (to Ibrahim's call) once will perform Hajj once, whoever responded ten times will perform ten Hajj pilgrimages, and whoever did not respond will not perform Hajj.

Ibrahim and Isma'il {a.s} were placing the stones and raising the foundations while the angels handed them the materials, continuing until the height reached twelve cubits.

When they reached the location of the Black Stone, a voice called out to Ibrahim {a.s} from Mount Abu Qubays, saying, 'O Ibrahim, I have a trust for you.' The mountain gave him the Black Stone, which he placed in its position. He then prepared two doors for the Kaaba, one as an entrance and the other as an exit, and constructed a threshold and a covering of palm leaves for the doors. At that time, the Kaaba was uncovered. Ibrahim {a.s} departed after completing the structure of the House, while Isma'il {a.s} remained there. Isma'il married a woman from the Amalekites, but he separated from her and then married another woman from the Himyar tribe, who was wise.

This woman noticed the two doors of the House and said to Isma'il {a.s}, 'Why do you not hang curtains over these two doors—one here and another there?' He replied, 'Yes,' and she made two curtains for the Kaaba, each twelve cubits in length. Isma'il {a.s} hung them over the two doors."

The woman admired the curtains and said, "Why do I not sew clothing for the Kaaba to cover it entirely? These stones are unsightly." Isma'il {a.s} replied, "Certainly." She hurried to undertake this task and sent word to her people to help spin the thread. Thus, women began spinning thread for one another for this purpose.

Whenever she completed a piece, she would hang it on the Kaaba. When the Hajj season arrived, only one side of the Kaaba remained uncovered. She said to Isma'il {a.s}, "What should we do with this side?" So, they covered it with palm-leaf mats.

When the Hajj season came, the Arabs saw the Kaaba in this adorned state and were impressed. They said, "We should offer gifts to the caretaker of this House." From that time onward, the custom of offering gifts (al-hady) began. Each tribe of the Arabs started bringing something to the Kaaba, whether silver or other items, until a large amount was gathered.

They removed the palm-leaf mats and completed the covering of the Kaaba. They also hung two doors on the Kaaba. At that time, the Kaaba had no roof. Isma'il {a.s} erected wooden columns, like the ones you see today, and roofed it with palm-leaf stalks, smoothing it with clay.

The Arabs from the surrounding areas came to the Kaaba, entered it, and observed its structure. They said, "The caretaker of this House should receive more offerings." The following year, offerings were brought again, but Isma'il {a.s} did not know what to do with them. Allah {SWT}, the Mighty and Majestic, revealed to him: "Slaughter (the offerings) and feed them to the pilgrims."

The water of Zamzam dried up, and Isma'il {a.s} complained to Ibrahim {a.s} about the lack of water. Allah {SWT}, the Mighty and Majestic, revealed to Ibrahim {a.s} and commanded him to dig. Ibrahim, Isma'il, and Archangel Jibril {a.s} dug until the water appeared. Ibrahim struck the four corners of the well, saying "In the name of Allah {SWT}" with each strike, and four springs gushed forth.

Archangel Jibril {a.s} said to Ibrahim {a.s}, "Drink, O Ibrahim, and pray for your descendants to be blessed with this water. Pour it upon yourself and circumambulate this House. This is the water that Allah {SWT} has provided for Isma'il and his offspring."

As for the words of Allah {SWT}, the Mighty and Majestic: "In it are clear signs, the station of Ibrahim"—one of these signs is that when Ibrahim {a.s} stood on the stone, his footprints were imprinted on it. The second is the Black Stone, and the third is the dwelling of Isma'il {a.s}."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 141

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2283 - وَ رُوِيَ : «أَنَّ مُوسَى عَلَيْهِ اَلسَّلاَمُ أَحْرَمَ مِنْ رَمْلَةِ مِصْرَ وَ أَنَّهُ مَرَّ فِي سَبْعِينَ نَبِيّاً عَلَى صَفَائِحِ اَلرَّوْحَاءِ عَلَيْهِمُ اَلْعَبَاءُ اَلْقَطَوَانِيَّةُ يَقُولُ لَبَّيْكَ عَبْدُكَ وَ اِبْنُ عَبْدَيْكَ لَبَّيْكَ ».

Hadith.2283 - It has been narrated:
"Musa $^{\{a.s\}}$ entered the state of Ihram from the sands of Egypt. He passed through Al-Rawha' with seventy Prophets, all of them wearing woolen cloaks. They were proclaiming, 'Here I am, Your servant and the son of Your two servants. Here I am!'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 160

2284 - وَ رُوِيَ فِي خَبَرٍ آخَرَ : «أَنَّ مُوسَى عَلَيْهِ اَلسَّلاَمُ مَرَّ بِصَفَائِحِ اَلرَّوْحَاءِ عَلَى جَمَلٍ أَحْمَرَ خِطَامُهُ مِنْ لِيفٍ عَلَيْهِ عَبَاءَتَانِ قَطَوَانِيَّتَانِ وَ هُوَ يَقُولُ: لَبَّيْكَ يَا كَرِيمُ لَبَّيْكَ وَ مَرَّ يُونُسُ بْنُ مَتَّى عَلَيْهِ اَلسَّلاَمُ بِصَفَائِحِ اَلرَّوْحَاءِ وَ هُوَ يَقُولُ لَبَّيْكَ كَشَّافَ اَلْكُرَبِ اَلْعِظَامِ لَبَّيْكَ وَ مَرَّ عِيسَى اِبْنُ مَرْيَمَ عَلَيْهِ اَلسَّلاَمُ بِصَفَائِحِ اَلرَّوْحَاءِ وَ هُوَ يَقُولُ لَبَّيْكَ عَبْدُكَ اِبْنُ أَمَتِكَ لَبَّيْكَ وَ مَرَّ مُحَمَّدٌ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِصَفَائِحِ اَلرَّوْحَاءِ وَ هُوَ يَقُولُ لَبَّيْكَ ذَا اَلْمَعَارِجِ لَبَّيْكَ وَ كَانَ مُوسَى عَلَيْهِ اَلسَّلاَمُ يُلَبِّي وَ تُجِيبُهُ اَلْجِبَالُ وَ سُمِّيَتِ اَلتَّلْبِيَةُ إِجَابَةً لِأَنَّهُ أَجَابَ مُوسَى عَلَيْهِ اَلسَّلاَمُ رَبَّهُ عَزَّ وَ جَلَّ وَ قَالَ لَبَّيْكَ ».

Hadith.2284 - It has been narrated in another report:
"Musa $^{\{a.s\}}$ passed through Al-Rawha' riding a red camel with a bridle made of palm fiber. He wore two woolen cloaks and was proclaiming, 'Here I am, O Generous One! Here I am!' Yunus, the son of Matta $^{\{a.s\}}$, also passed through Al-Rawha', saying, 'Here I am, O Reliever of great distress! Here I am!' Isa, the son of Maryam $^{\{a.s\}}$, passed through Al-Rawha' proclaiming, 'Here I am, Your servant and the son of Your bondwoman! Here I am!' Muhammad (peace and blessings be upon him and his family) passed through Al-Rawha', proclaiming, 'Here I am, O Possessor of lofty ascensions! Here I am!'
When Prophet Musa $^{\{a.s\}}$ called out in talbiyah, the mountains responded to him. The talbiyah (proclamation) was named as such because it was Musa $^{\{a.s\}}$ responding to the call of his Lord $^{\{AZJ\}}$, the Mighty and Majestic, saying, 'Here I am!'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 213 • Ilal al-Sharai’, Vol. 2, p. 419 • Al-Wafi, Vol. 12, p. 161 • Wasa’il Al-Shi’a, Vol. 12, p. 385 • Bihar Al-Anwar, Vol. 96, p. 185

2285 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ سُلَيْمَانَ عَلَيْهِ اَلسَّلاَمُ قَدْ حَجَّ اَلْبَيْتَ فِي اَلْجِنِّ وَ اَلْإِنْسِ وَ اَلطَّيْرِ وَ اَلرِّيَاحِ وَ كَسَا اَلْبَيْتَ اَلْقَبَاطِيَّ ».

Hadith.2285 - Zurara narrated from Abu Ja'far $^{\{a.s\}}$, who said:

"Indeed, Sulayman {a.s} performed Hajj to the House with the jinn, humans, birds, and winds, and he clothed the Kaaba with garments of fine Egyptian linen (Qibatiyya)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 207 • Bihar Al-Anwar, Vol. 14, p. 75

2286 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ آدَمَ عَلَيْهِ اَلسَّلاَمُ هُوَ اَلَّذِي بَنَى اَلْبَيْتَ وَ وَضَعَ أَسَاسَهُ وَ أَوَّلُ مَنْ كَسَاهُ اَلشَّعْرَ وَ أَوَّلُ مَنْ حَجَّ إِلَيْهِ ثُمَّ كَسَاهُ تُبَّعٌ بَعْدَ آدَمَ عَلَيْهِ اَلسَّلاَمُ اَلْأَنْطَاعَ ثُمَّ كَسَاهُ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ اَلْخَصَفَ وَ أَوَّلُ مَنْ كَسَاهُ اَلثِّيَابَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ كَسَاهُ اَلْقَبَاطِيَّ».

Hadith.2286 - Abu Basir narrated from Abu Abdullah {a.s}, who said:
"Indeed, Adam {a.s} was the one who built the House, laid its foundation, and was the first to cover it with hair. He was also the first to perform Hajj to it. After Adam {a.s}, Tubba' covered it with leather, then Ibrahim {a.s} covered it with palm-leaf mats. The first to clothe it with fabric was Sulayman, the son of Dawud {a.s}, who covered it with fine Egyptian linen (Qibatiyya)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 136 • Wasa’il Al-Shi’a, Vol. 13, p. 208

2287 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَمَّا حَجَّ مُوسَى عَلَيْهِ اَلسَّلاَمُ نَزَلَ عَلَيْهِ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ مُوسَى يَا جَبْرَئِيلُ مَا لِمَنْ حَجَّ هَذَا اَلْبَيْتَ بِلاَ نِيَّةٍ صَادِقَةٍ وَ لاَ نَفَقَةٍ طَيِّبَةٍ قَالَ لاَ أَدْرِي حَتَّى أَرْجِعَ إِلَى رَبِّي عَزَّ وَ جَلَّ فَلَمَّا رَجَعَ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «يَا جَبْرَئِيلُ مَا قَالَ لَكَ مُوسَى » وَ هُوَ أَعْلَمُ بِمَا قَالَ قَالَ يَا رَبِّ قَالَ لِي مَا لِمَنْ حَجَّ هَذَا اَلْبَيْتَ بِلاَ نِيَّةٍ صَادِقَةٍ وَ لاَ نَفَقَةٍ طَيِّبَةٍ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «اِرْجِعْ إِلَيْهِ وَ قُلْ لَهُ أَهَبُ لَهُ حَقِّي وَ أُرْضِي عَنْهُ خَلْقِي» قَالَ فَقَالَ يَا جَبْرَئِيلُ فَمَا لِمَنْ حَجَّ هَذَا اَلْبَيْتَ بِنِيَّةٍ صَادِقَةٍ وَ نَفَقَةٍ طَيِّبَةٍ قَالَ فَرَجَعَ إِلَى اَللَّهِ تَعَالَى فَأَوْحَى اَللَّهُ إِلَيْهِ قُلْ لَهُ «أَجْعَلُهُ فِي اَلرَّفِيقِ اَلْأَعْلَى مَعَ «اَلنَّبِيِّينَ وَ اَلصِّدِّيقِينَ وَ اَلشُّهَدٰاءِ وَ اَلصّٰالِحِينَ وَ حَسُنَ أُولٰئِكَ رَفِيقاً» » »

Hadith.2287 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When Musa {a.s} performed Hajj, Archangel Jibril {a.s} descended upon him. Musa asked him: 'O Archangel Jibril, what is the reward for one who performs Hajj to this House without a sincere intention and without lawful provisions?'
Archangel Jibril replied: 'I do not know until I return to my Lord {AZJ}, the Mighty and Majestic.'
When Archangel Jibril returned, Allah {SWT}, the Mighty and Majestic, asked: 'O Archangel Jibril, what did Musa say to you?'—though Allah {SWT} already knows.
Archangel Jibril said: 'My Lord {AZJ}, he asked me about the one who performs Hajj to this House without a sincere intention and without lawful provisions.'
Allah {SWT}, the Mighty and Majestic, said: 'Return to him and tell him: I grant him My right and seek the satisfaction of My creation concerning him.'

Then Musa asked: 'O Archangel Jibril, what about the one who performs Hajj to this House with a sincere intention and lawful provisions?'
Archangel Jibril returned to Allah {SWT}, the Mighty and Majestic, and Allah {SWT} revealed to him: 'Tell him: I will place him in the highest company with “the Prophets, the truthful, the martyrs, and the righteous—what excellent companions they are.”'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 244 • Wasa’il Al-Shi’a, Vol. 11, p. 144 • General Hadith Qudsi, Vol. 1, p. 127 • Bihar Al-Anwar, Vol. 13, p. 359

2288 - وَ نَزَلَتِ اَلْمُتْعَةُ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عِنْدَ اَلْمَرْوَةِ بَعْدَ فَرَاغِهِ مِنَ اَلسَّعْيِ فَقَالَ «يَا أَيُّهَا اَلنَّاسُ هَذَا جَبْرَئِيلُ » وَ أَشَارَ بِيَدِهِ إِلَى خَلْفِهِ «يَأْمُرُنِي أَنْ آمُرَ مَنْ لَمْ يَسُقْ هَدْياً أَنْ يُحِلَّ وَ لَوِ اِسْتَقْبَلْتُ مِنْ أَمْرِي مَا اِسْتَدْبَرْتُ لَفَعَلْتُ كَمَا أَمَرْتُكُمْ وَ لَكِنِّي سُقْتُ اَلْهَدْيَ وَ لَيْسَ لِسَائِقِ اَلْهَدْيِ أَنْ يُحِلَّ «حَتّٰى يَبْلُغَ اَلْهَدْيُ مَحِلَّهُ» » فَقَامَ إِلَيْهِ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ اَلْكِنَانِيُّ فَقَالَ يَا رَسُولَ اَللَّهِ عَلَّمْتَنَا دِينَنَا فَكَأَنَّنَا خُلِقْنَا اَلْيَوْمَ أَ رَأَيْتَ هَذَا اَلَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَوْ لِلْأَبَدِ فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «لاَ بَلْ لِأَبَدِ اَلْأَبَدِ» وَ إِنَّ رَجُلاً قَامَ فَقَالَ يَا رَسُولَ اَللَّهِ نَخْرُجُ حَاجّاً وَ رُءُوسُنَا تَقْطُرُ فَقَالَ «إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَداً»

وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ بِالْيَمَنِ فَلَمَّا رَجَعَ وَجَدَ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ قَدْ أَحَلَّتْ فَجَاءَ إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مُسْتَفْتِياً وَ مُحَرِّشاً عَلَى فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ فَقَالَ لَهُ «أَنَا أَمَرْتُ اَلنَّاسَ بِذَلِكَ فَبِمَ أَهْلَلْتَ أَنْتَ يَا عَلِيُّ » فَقَالَ «إِهْلاَلاً كَإِهْلاَلِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » فَقَالَ لَهُ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «كُنْ عَلَى إِحْرَامِكَ مِثْلِي فَأَنْتَ شَرِيكِي فِي هَدْيِي» وَ كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَاقَ مَعَهُ مِائَةَ بَدَنَةٍ فَجَعَلَ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ مِنْهَا أَرْبَعاً وَ ثَلاَثِينَ وَ لِنَفْسِهِ سِتّاً وَ سِتِّينَ وَ نَحَرَهَا كُلَّهَا بِيَدِهِ ثُمَّ أَخَذَ مِنْ كُلِّ بَدَنَةٍ جَذْوَةً وَ طَبَخَهَا فِي قِدْرٍ وَ أَكَلاَ مِنْهَا وَ تَحَسَّيَا مِنَ اَلْمَرَقِ فَقَالَ «قَدْ أَكَلْنَا اَلْآنَ مِنْهَا جَمِيعاً» وَ لَمْ يُعْطِيَا اَلْجَزَّارِينَ جُلُودَهَا وَ لاَ جِلاَلَهَا وَ لاَ قَلاَئِدَهَا وَ لَكِنْ تَصَدَّقَا بِهَا.

Hadith.2288 - It has been narrated:
It is narrated that *mut‘ah* was revealed to the Prophet, peace and blessings be upon him and his family, at *Marwah* after completing the *Sa‘y*.
He said: "O people, this is Archangel Jibril"—and he gestured with his hand behind him—"commanding me to order those who have not brought sacrificial animals to exit Ihram. If I had known beforehand what I know now, I would have done as I am commanding you. However, I have brought the sacrificial animals, and it is not permissible for the one bringing the sacrificial animals to exit Ihram 'until the sacrificial animals reach their place.'"
Then Suraqah ibn Malik ibn Ju'shum Al-Kinani stood up and said: "O Messenger of Allah {SWT}, you have taught us our religion as if we were created today. Is what you have commanded us specific to this year, or is it forever?"
The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "No, rather it is for eternity."

A man stood up and said: "O Messenger of Allah {SWT}, we will return from Hajj with our heads dripping (with water from purification after relations)?"
The Prophet replied: "You will never believe in this, ever."
When Imam Ali {a.s} was in Yemen, upon his return, he found that Fatima {s.a} (peace be upon her) had exited Ihram. Imam {a.s} approached the Prophet (peace and blessings be upon him and his family) seeking clarification and expressing concern about Fatima's {s.a} actions.
The Prophet said to him: "I am the one who commanded the people to do so. And with what intention did you enter Ihram, O Ali {a.s}?"
Imam Ali {a.s} replied: "With the same intention as the Prophet (peace and blessings be upon him and his family)."
The Prophet then said: "Remain in Ihram like me, for you are my partner in the sacrificial offering."
The Prophet (peace and blessings be upon him and his family) had brought one hundred camels for sacrifice. He allocated thirty-four of them to Imam Ali {a.s} and sixty-six for himself.
He {saws} sacrificed them all with his own hand.
From each camel, he took a portion of meat, cooked it in a pot, and both of them ate from it and drank its broth.
The Prophet said: "We have now eaten from them all together."
They did not give the hides, saddles, or ornaments of the camels to the butchers but instead donated them as charity.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2289 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَفْتَخِرُ عَلَى اَلصَّحَابَةِ وَ يَقُولُ «مَنْ فِيكُمْ مِثْلِي وَ أَنَا شَرِيكُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي هَدْيِهِ مَنْ فِيكُمْ مِثْلِي وَ أَنَا اَلَّذِي ذَبَحَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ هَدْيِي بِيَدِهِ».

Hadith.2289 - Imam Ali ibn Abi Talib {a.s} would take pride among the companions and say:
"Who among you is like me? I am the partner of the Messenger of Allah {SWT} (peace and blessings be upon him and his family) in his sacrificial offering. Who among you is like me? I am the one whose sacrificial offering the Messenger of Allah {SWT} (peace and blessings be upon him and his family) slaughtered with his own hand."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 174

2290 - وَ رُوِيَ : أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ غَدَا مِنْ مِنًى فِي طَرِيقِ ضَبٍّ وَ رَجَعَ مِنْ بَيْنِ اَلْمَأْزِمَيْنِ وَ كَانَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا سَلَكَ طَرِيقاً لَمْ يَرْجِعْ فِيهِ.

Hadith.2290 - It has been narrated:
The Messenger of Allah {SWT} (peace and blessings be upon him and his family) departed from Mina through the road of Dabb and returned through the path between the two mountain passes. The Prophet (peace and blessings be upon him and his family) would not return on the same path he had taken.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 248 • Al-Wafi, Vol. 12, p. 181 • Wasa’il Al-Shi’a, Vol. 11, p. 232 • Wasa’il Al-Shi’a, Vol. 11, p. 458 • Bihar Al-Anwar, Vol. 21, p. 395

2291 - وَ رُوِيَ : أَنَّهُ عَلَيْهِ اَلسَّلاَمُ حَجَّ عِشْرِينَ حَجَّةً مُسْتَسِرّاً وَ فِي كُلِّهَا يَمُرُّ بِالْمَأْزِمَيْنِ فَيَنْزِلُ وَ يَبُولُ.

واعتمر عليه السلام تسع عمر ولم يحج حجة الوداع إلا وقبلها حج.

Hadith.2291 - It has been narrated:
The Prophet (peace and blessings be upon him and his family) performed twenty Hajj pilgrimages secretly. In each of them, he would pass through the two mountain passes (Al-Ma'ziman), dismount, and relieve himself.

[AL SADUQ]
He also performed nine 'Umrah pilgrimages and did not perform the Farewell Hajj without having performed a Hajj before it.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2292 - وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ اَلسِّنَانِيُّ وَ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى اَلدَّقَّاقُ قَالاَ حَدَّثَنَا أَبُو اَلْعَبَّاسِ أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا اَلْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اَللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنَا تَمِيمُ بْنُ بُهْلُولٍ عَنْ أَبِيهِ عَنْ أَبِي اَلْحَسَنِ اَلْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ قَالَ : قُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ كَمْ حَجَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ

فَقَالَ «عِشْرِينَ حَجَّةً مُسْتَسِرّاً فِي كُلِّ حَجَّةٍ يَمُرُّ بِالْمَأْزِمَيْنِ فَيَنْزِلُ فَيَبُولُ» فَقُلْتُ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ وَ لِمَ كَانَ يَنْزِلُ هُنَاكَ فَيَبُولُ قَالَ «لِأَنَّهُ مَوْضِعٌ عُبِدَ فِيهِ اَلْأَصْنَامُ وَ مِنْهُ أُخِذَ اَلْحَجَرُ اَلَّذِي نُحِتَ مِنْهُ هُبَلُ اَلَّذِي رَمَى بِهِ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ مِنْ ظَهْرِ اَلْكَعْبَةِ لَمَّا عَلاَ ظَهْرَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ

فَأَمَرَ بِهِ فَدُفِنَ عِنْدَ بَابِ بَنِي شَيْبَةَ فَصَارَ اَلدُّخُولُ إِلَى اَلْمَسْجِدِ مِنْ بَابِ بَنِي شَيْبَةَ سُنَّةً لِأَجْلِ ذَلِكَ» قَالَ سُلَيْمَانُ فَقُلْتُ فَكَيْفَ صَارَ اَلتَّكْبِيرُ يَذْهَبُ بِالضِّغَاطِ هُنَاكَ قَالَ «لِأَنَّ قَوْلَ اَلْعَبْدِ اَللَّهُ أَكْبَرُ مَعْنَاهُ اَللَّهُ أَكْبَرُ مِنْ أَنْ يَكُونَ مِثْلَ اَلْأَصْنَامِ اَلْمَنْحُوتَةِ وَ اَلْآلِهَةِ اَلْمَعْبُودَةِ دُونَهُ وَ أَنَّ إِبْلِيسَ فِي شَيَاطِينِهِ يُضَيِّقُ عَلَى اَلْحَاجِّ مَسْلَكَهُمْ فِي ذَلِكَ اَلْمَوْضِعِ فَإِذَا سَمِعَ اَلتَّكْبِيرَ طَارَ مَعَ شَيَاطِينِهِ وَ تَبِعَتْهُمُ اَلْمَلاَئِكَةُ حَتَّى يَقَعُوا فِي اَللُّجَّةِ اَلْخَضْرَاءِ«

قُلْتُ وَ كَيْفَ صَارَ اَلصَّرُورَةُ يُسْتَحَبُّ لَهُ دُخُولُ اَلْكَعْبَةِ دُونَ مَنْ قَدْ حَجَّ فَقَالَ «لِأَنَّ اَلصَّرُورَةَ قَاضِي فَرْضٍ مَدْعُوٍّ إِلَى حَجِّ بَيْتِ اَللَّهِ فَيَجِبُ أَنْ يَدْخُلَ اَلْبَيْتَ اَلَّذِي دُعِيَ إِلَيْهِ لِيُكْرَمَ فِيهِ«

فَقُلْتُ وَ كَيْفَ صَارَ اَلْحَلْقُ عَلَيْهِ وَاجِباً دُونَ مَنْ قَدْ حَجَّ فَقَالَ «لِيَصِيرَ بِذَلِكَ مُوسَماً بِسِمَةِ اَلْآمِنِينَ أَ لاَ تَسْمَعُ قَوْلَ اَللَّهِ عَزَّ وَ جَلَّ يَقُولُ «لَتَدْخُلُنَّ اَلْمَسْجِدَ اَلْحَرٰامَ إِنْ شٰاءَ اَللّٰهُ آمِنِينَ مُحَلِّقِينَ رُؤُسَكُمْ وَ مُقَصِّرِينَ لاٰ تَخٰافُونَ» «

فَقُلْتُ فَكَيْفَ صَارَ وَطْءُ اَلْمَشْعَرِ اَلْحَرَامِ عَلَيْهِ فَرِيضَةً قَالَ «لِيَسْتَوْجِبَ بِذَلِكَ وَطْءَ بُحْبُوحَةِ اَلْجَنَّةِ «

Hadith.2292 - It is narrated from Muhammad ibn Ahmad al-Sinani and Ali ibn Ahmad ibn Musa al-Daqqaq, who both said: Abu al-Abbas Ahmad ibn Yahya ibn Zakariya al-Qattan narrated to us, saying: Bakr ibn Abdullah ibn Habib narrated to us, saying: Tamim ibn Buhlul narrated to us, from his father, from Abu al-Hasan al-Abdi, from Sulayman ibn Mihran, who said:

I asked Ja'far ibn Muhammad {a.s}, "How many times did the Messenger of Allah {SWT} (peace and blessings be upon him and his family) perform Hajj?"

Imam {a.s} replied: "Twenty Hajj pilgrimages secretly, and in each pilgrimage, During each pilgrimage, he would pass by the Ma’zamain, where he would stop and relieved himself."

I asked him: "O son of the Messenger of Allah {SWT}, why would he dismount there to relieve himself?"

Imam {a.s} replied: "Because it was a place where idols were worshipped, and from there was taken the stone used to carve Hubal, the idol that Imam Ali {a.s} threw from the top of the Kaaba after climbing on the back of the Messenger of Allah {SWT} (peace and blessings be upon him and his family). The Prophet ordered that it be buried near the gate of Banu Shaybah, which is why entering the mosque from the Gate of Banu Shaybah became a Sunnah."

Sulayman then asked: "Why does the proclamation of 'Allahu Akbar' alleviate the burden at that place?"

Imam {a.s} replied: "Because the servant's saying, 'Allah {SWT} is greater,' means 'Allah {SWT} is greater than being like the carved idols or the gods worshipped instead of Him.' Indeed, Iblis and his devils narrow the passage for the pilgrims in that spot. When they hear the takbir (proclamation of Allah’s {SWT} greatness), they flee with their devils, and the angels chase them until they fall into the green abyss."

I asked: "Why is it recommended for a first-time pilgrim (Saroorah) to enter the Kaaba while it is not required for someone who has performed Hajj before?"

Imam {a.s} replied: "Because the first-time pilgrim is fulfilling an obligation and has been invited to Allah’s {SWT} House; thus, it is proper for him to enter the House to which he has been invited, so that he may be honored within it."

I asked: "Why is shaving the head obligatory for a first-time pilgrim but not for one who has performed Hajj before?"

Imam {a.s} replied: "To mark him with the symbol of the secure ones. Do you not hear the words of Allah {SWT}, the Mighty and Majestic: *You will surely enter the Sacred Mosque, if Allah wills, in security, with your heads shaved and [hair] shortened, not fearing [anyone]*'?"

I asked: "Why is the standing at Al-Mash'ar Al-Haram an obligation?"

Imam {a.s} replied: "So that by doing so, one may earn the right to tread in the central courtyard of Paradise."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai’, Vol. 2, p. 449 • Al-Wafi, Vol. 12, p. 206 • Bihar Al-Anwar, Vol. 96, p. 39

2293 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلَّذِي كَانَ عَلَى بُدْنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نَاجِيَةُ بْنُ جُنْدَبٍ اَلْخُزَاعِيُّ اَلْأَسْلَمِيُّ وَ اَلَّذِي حلَقَ رَأْسَهُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ اَلْحُدَيْبِيَةِ خِرَاشُ بْنُ أُمَيَّةَ اَلْخُزَاعِيُّ وَ اَلَّذِي حَلَقَ رَأْسَهُ فِي حَجَّتِهِ، مَعْمَرُ بْنُ عَبْدِ اَللَّهِ بْنِ حَارِثِ بْنِ نَصْرِ بْنِ عَوْفِ بْنِ عَوِيجِ بْنِ عَدِيِّ بْنِ كَعْبٍ فَقِيلَ لَهُ وَ هُوَ يَحْلِقُهُ يَا مَعْمَرُ أُذُنُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي يَدِكَ قَالَ وَ اَللَّهِ إِنِّي لَأَعُدُّهُ فَضْلاً عَلَيَّ مِنَ اَللَّهِ عَظِيماً وَكَانَ مَعْمَرُ بْنُ عَبْدِ اَللَّهِ يُرَجِّلُ شَعْرَهُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَ ثَوْبَا رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَللَّذَانِ أَحْرَمَ فِيهِمَا يَمَانِيَّيْنِ عِبْرِيٌّ وَ ظَفَارِ وَ قَطَعَ اَلتَّلْبِيَةَ حِينَ زَاغَتِ اَلشَّمْسُ يَوْمَ عَرَفَةَ ».

Hadith.2293 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}:
"The person who was responsible for the sacrificial camels of the Prophet (peace and blessings be upon him and his family) was Najiyah ibn Jundab Al-Khuza'i Al-Aslami. The one who shaved the Prophet's head on the day of Hudaybiyyah was Khirash ibn Umayyah Al-Khuza'i, and the one who shaved his head during his Hajj was Ma'mar ibn Abdullah ibn Harith ibn Nasr ibn Awf ibn Awij ibn Adiyy ibn Ka'b.
It was said to him while he was shaving the Prophet's head: 'O Ma'mar, the ear of the Messenger of Allah {SWT} (peace and blessings be upon him and his family) is in your hand.'
He replied: 'By Allah {SWT}, I consider this a great favor from Allah {SWT} upon me.'
Ma'mar ibn Abdullah also used to comb the hair of the Prophet (peace and blessings be upon him and his family).
The two garments in which the Messenger of Allah {SWT} (peace and blessings be upon him and his family) entered the state of Ihram were Yemeni garments—one from 'Abri and the other from Dhafar. He {saws} ceased the Talbiyah (proclamation of 'Here I am, O Allah {SWT}') when the sun passed its zenith on the Day of Arafah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2294 - وَ قَدْ أَحْرَمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي ثَوْبَيْ كُرْسُفٍ.

Hadith.2294 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) entered the state of Ihram wearing two garments made of cotton.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 339 • Tahdhib Al-Ahkam, Vol. 5, p. 66 • Al-Wafi, Vol. 12, p. 563 • Wasa’il Al-Shi’a, Vol. 12, p. 359 • Bihar Al-Anwar, Vol. 21, p. 401

2295 - وَ إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ طَافَ بِالْكَعْبَةِ حَتَّى إِذَا بَلَغَ اَلرُّكْنَ اَلْيَمَانِيَّ رَفَعَ رَأْسَهُ إِلَى اَلْكَعْبَةِ وَ قَالَ -: « اَلْحَمْدُ لِلَّهِ اَلَّذِي شَرَّفَكِ وَ عَظَّمَكِ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي بَعَثَنِي نَبِيّاً وَ جَعَلَ عَلِيّاً إِمَاماً اَللَّهُمَّ اِهْدِ لَهُ خِيَارَ خَلْقِكَ وَ جَنِّبْهُ شِرَارَ خَلْقِكَ ».

Hadith.2295 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) circumambulated the Kaaba, and when he reached the Yemeni Corner, He $^{\{saws\}}$ raised his head toward the Kaaba and said:
"All praise is due to Allah $^{\{SWT\}}$, who has honored and magnified you. All praise is due to Allah $^{\{SWT\}}$, who sent me as a prophet and made Ali an imam. O Allah $^{\{SWT\}}$, guide for him the best of Your creation and keep him away from the worst of Your creation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 410 • Tahdhib Al-Ahkam, Vol. 5, p. 107 • Al-Wafi, Vol. 13, p. 836 • Wasa’il Al-Shi’a, Vol. 13, p. 315

CHAPTER 64 - CHAPTER ON THE ORIGIN OF THE KAABA, ITS VIRTUE, AND THE VIRTUE OF THE HARAM (SACRED SANCTUARY)

بَابُ ابْتِدَاءِ الْكَعْبَةِ وَفَضْلِهَا وَفَضْلِ الْحَرَمِ

HADITH 2296 – 2349

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2296 - قَالَ أَبُو جَعْفَرٍ : «لَمَّا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يَخْلُقَ اَلْأَرْضَ أَمَرَ اَلرِّيَاحَ اَلْأَرْبَعَ فَضَرَبْنَ مَتْنَ اَلْمَاءِ حَتَّى صَارَ مَوْجاً ثُمَّ أَزْبَدَ فَصَارَ زَبَداً وَاحِداً فَجَمَعَهُ فِي مَوْضِعِ اَلْبَيْتِ ثُمَّ جَعَلَهُ جَبَلاً مِنْ زَبَدٍ ثُمَّ دَحَا اَلْأَرْضَ مِنْ تَحْتِهِ وَ هُوَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنّٰاسِ لَلَّذِي بِبَكَّةَ مُبٰارَكاً ﴾» فَأَوَّلُ بُقْعَةٍ خُلِقَتْ مِنَ اَلْأَرْضِ اَلْكَعْبَةُ ثُمَّ مُدَّتِ اَلْأَرْضُ مِنْهَا».

Hadith.2296 - Abu Ja'far, Imam Muhammad ibn Ali Al-Baqir {a.s}, said:
"When Allah {SWT}, the Mighty and Majestic, intended to create the earth, He commanded the four winds, and they struck the surface of the water until it became waves. Then it produced foam, which formed into a single mass of foam. He gathered it at the location of the House (Kaaba), then made it into a mountain of foam. From beneath it, He spread out the earth, and this is the meaning of Allah’s {SWT} words: *'Indeed, the first House [of worship] established for mankind was that at Bakkah (Makkah), blessed*.' (Surah Aal-e-Imran 3:96)
The first part of the earth to be created was the Kaaba, and from it, the earth was stretched out."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 25 • Tafsir al-Safi, Part 1, p. 356

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2297 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى دَحَا اَلْأَرْضَ مِنْ تَحْتِ اَلْكَعْبَةِ إِلَى مِنًى ثُمَّ دَحَاهَا مِنْ مِنًى إِلَى عَرَفَاتٍ ثُمَّ دَحَاهَا مِنْ عَرَفَاتٍ إِلَى مِنًى فَالْأَرْضُ مِنْ عَرَفَاتٍ وَ عَرَفَاتٌ مِنْ مِنًى وَ مِنًى مِنَ اَلْكَعْبَةِ وَ كَذَلِكَ عِلْمُنَا بَعْضُهُ مِنْ بَعْضٍ.

Hadith.2297 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, spread the earth from beneath the Kaaba to Mina, then from Mina to Arafat, and then from Arafat back to Mina. Thus, the earth extends from Arafat, Arafat is from Mina, and Mina is from the Kaaba. Similarly, our knowledge is derived, one from another."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 189 • Bihar Al-Anwar, Vol. 54, p. 203 • Tafsir Nur Al-Thaqalayn, Part 5, p. 502 • Tafsir Kanz Al-Daqaiq, Part 14, p. 122

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2298 - وَ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ اَلْبَيْتَ مِنَ اَلسَّمَاءِ وَ لَهُ أَرْبَعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ قِنْدِيلٌ مِنْ ذَهَبٍ مُعَلَّقٌ.

Hadith.2298 - "Indeed, Allah {SWT}, the Mighty and Majestic, sent down the House (Kaaba) from the heavens, and it had four doors. On each door, there hung a golden lantern."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2299 - وَ رُوِيَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ : «فِي خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي اَلْقَعْدَةِ أَنْزَلَ اَللَّهُ عَزَّ وَ جَلَّ اَلْكَعْبَةَ اَلْبَيْتَ اَلْحَرَامَ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ كَانَ كَفَّارَةَ سَبْعِينَ سَنَةً وَ هُوَ أَوَّلُ يَوْمٍ أُنْزِلَتْ فِيهِ اَلرَّحْمَةُ مِنَ اَلسَّمَاءِ عَلَى آدَمَ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.2299 - It has been narrated from Imam Musa ibn Jafar Al-Kadhim {a.s} that he said:
"On the 25th of Dhu al-Qa'dah, Allah {SWT}, the Mighty and Majestic, sent down the Kaaba, the Sacred House. Whoever fasts on that day will have the expiation of seventy years of sins. It is also the first day on which mercy was sent down from the heavens upon Adam {a.s}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 57 • Wasa'il Al-Shi'a, Vol. 10, p. 450

2300 - وَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : « لَيْلَةُ خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي اَلْقَعْدَةِ دُحِيَتِ اَلْأَرْضُ مِنْ تَحْتِ اَلْكَعْبَةِ فَمَنْ صَامَ ذَلِكَ اَلْيَوْمَ كَانَ كَمَنْ صَامَ سِتِّينَ شَهْراً ».

Hadith.2300 - Imam Ali ibn Musa Ar-Ridha {a.s} said:
"On the night of the 25th of Dhu al-Qa'dah, the earth was spread out from beneath the Kaaba. Whoever fasts on that day, it is as if they have fasted for sixty months."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 57 • Wasa'il Al-Shi'a, Vol. 10, p. 450

2301 - وَ سَأَلَ مُحَمَّدُ بْنُ عِمْرَانَ اَلْعِجْلِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَيَّ شَيْءٍ كَانَ مَوْضِعُ اَلْبَيْتِ حَيْثُ كَانَ اَلْمَاءُ فِي قَوْلِ اَللَّهِ تَعَالَى: «وَ كٰانَ عَرْشُهُ عَلَى اَلْمٰاءِ» قَالَ «كَانَتْ مَهَاةً بَيْضَاءَ يَعْنِي دُرَّةً.

Hadith.2301 - Muhammad ibn Imran Al-'Ijli asked Abu Abdullah {a.s}:
"What was the location of the House (Kaaba) when the water existed, as mentioned in the words of Allah {SWT}, the Exalted: 'And His Throne was upon the water'?"
Imam {a.s} replied: "It was a white expanse, meaning a pearl."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 2, p. 140 • Al-Kafi, Vol. 4, p. 188 • Al-Wafi, Vol. 12, p. 27 • Wasa’il Al-Shi’a, Vol. 13, p. 239 • Tafsir al-Burhan, Vol. 3, p. 82 • Bihar Al-Anwar, Vol. 54, p. 89 • Bihar Al-Anwar, Vol. 54, p. 203 • Tafsir Nur Al-Thaqalayn, Part 2, p. 339 • Tafsir Kanz Al-Daqaiq, Vol. 6, p. 128

2302 - وَ فِي رِوَايَةِ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَللَّهَ عَزَّ وَ جَلَّ أَنْزَلَهُ لِآدَمَ عَلَيْهِ اَلسَّلاَمُ مِنَ اَلْجَنَّةِ وَ كَانَ دُرَّةً بَيْضَاءَ فَرَفَعَهُ اَللَّهُ تَعَالَى إِلَى اَلسَّمَاءِ وَ بَقِيَ أُسُّهُ وَ هُوَ بِحِيَالِ هَذَا اَلْبَيْتِ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لاَ يَرْجِعُونَ إِلَيْهِ أَبَداً فَأَمَرَ اَللَّهُ عَزَّ وَ جَلَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ عَلَيْهِ اَلسَّلاَمُ بِبُنْيَانِ اَلْبَيْتِ عَلَى اَلْقَوَاعِدِ».

Hadith.2302 - In a narration from Abu Khadijah, from Abu Abdullah $^{\{a.s\}}$:
"Allah $^{\{SWT\}}$, the Mighty and Majestic, sent the House (Kaaba) down to Adam $^{\{a.s\}}$ from Paradise. It was a white pearl. Allah $^{\{SWT\}}$ then raised it back to the heavens, leaving its foundation, which corresponds to this House (the Kaaba). Every day, seventy thousand angels enter it and never return to it again.
Then Allah $^{\{SWT\}}$, the Mighty and Majestic, commanded Ibrahim and Isma'il $^{\{a.s\}}$ to build the House upon its foundations."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 188 • Al-Wafi, Vol. 12, p. 27 • Tafsir al-Safi, Part 1, p. 190 • Tafsir al-Safi, Part 1, p. 357 • Tafsir Nur Al-Thaqalayn, Part 1, p. 125 • Tafsir Kanz Al-Daqaiq, Part 2, p. 152

2303 - وَ فِي رِوَايَةِ عِيسَى بْنِ عَبْدِ اَللَّهِ اَلْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «كَانَ مَوْضِعُ اَلْكَعْبَةِ رَبْوَةً مِنَ اَلْأَرْضِ بَيْضَاءَ تُضِيءُ كَضَوْءِ اَلشَّمْسِ وَ اَلْقَمَرِ حَتَّى قَتَلَ اِبْنَا آدَمَ أَحَدُهُمَا صَاحِبَهُ فَاسْوَدَّتْ فَلَمَّا نَزَلَ آدَمُ عَلَيْهِ اَلسَّلاَمُ رَفَعَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ اَلْأَرْضَ كُلَّهَا حَتَّى رَآهَا ثُمَّ قَالَ هَذِهِ لَكَ كُلُّهَا قَالَ يَا رَبِّ مَا هَذِهِ اَلْأَرْضُ اَلْبَيْضَاءُ اَلْمُنِيرَةُ قَالَ «هِيَ حَرَمِي فِي أَرْضِي وَ قَدْ جَعَلْتُ عَلَيْكَ أَنْ تَطُوفَ بِهَا كُلَّ يَوْمٍ سَبْعَمِائَةِ طَوَافٍ» ».

Hadith.2303 - In a narration from Isa ibn Abdullah Al-Hashimi, from his father, from Imam Abu Abdullah $^{\{a.s\}}$, from his father $^{\{a.s\}}$:
"The location of the Kaaba was a raised area of white earth that radiated like the light of the sun and the moon until one of Adam's sons killed his brother, and it darkened. When Adam $^{\{a.s\}}$ descended, Allah $^{\{SWT\}}$, the Mighty and Majestic, raised the entire earth for him to see and said, 'This is all yours.'
Adam said: 'My Lord $^{\{AZJ\}}$, what is this radiant, white land?'
Allah $^{\{SWT\}}$ replied: 'This is My sanctuary on My earth, and I have made it incumbent upon you to circumambulate it seven hundred times every day.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 189 • Al-Wafi, Vol. 12, p. 28 • Tafsir al-Safi, Part 1, p. 358 • Wasa’il Al-Shi’a, Vol. 13, p. 303 • Bihar Al-Anwar, Vol. 11, p. 217

2304 - وَ رَوَى سَعِيدُ بْنُ عَبْدِ اَللَّهِ اَلْأَعْرَجُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «أَحَبُّ اَلْأَرْضِ إِلَى اَللَّهِ تَعَالَى مَكَّةُ وَ مَا تُرْبَةٌ أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ تُرْبَتِهَا وَ لاَ حَجَرٌ أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ حَجَرِهَا وَ لاَ شَجَرٌ أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ شَجَرِهَا وَ لاَ جِبَالٌ أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ جِبَالِهَا وَ لاَ مَاءٌ أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ مَائِهَا».

Hadith.2304 - Saeed ibn Abdullah Al-A'raj narrated from Abu Abdullah {a.s}:
"The most beloved land to Allah {SWT}, the Exalted, is Mecca, and no soil is more beloved to Him, Allah {SWT}, the Mighty and Majestic, than its soil; no stone is more beloved to Allah {SWT}, the Mighty and Majestic, than its stones; no tree is more beloved to Allah {SWT}, the Mighty and Majestic, than its trees; no mountains are more beloved to Allah {SWT}, the Mighty and Majestic, than its mountains; and no water is more beloved to Allah {SWT}, the Mighty and Majestic, than its water."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 40 • Wasa'il Al-Shi'a, Vol. 13, p. 243

2305 - وَ فِي خَبَرٍ آخَرَ : «مَا خَلَقَ اَللَّهُ تَبَارَكَ وَ تَعَالَى بُقْعَةً فِي اَلْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا» وَ أَوْمَأَ بِيَدِهِ إِلَى اَلْكَعْبَةِ «وَ لاَ أَكْرَمَ عَلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْهَا لَهَا حَرَّمَ اَللَّهُ اَلْأَشْهُرَ اَلْحُرُمَ فِي كِتَابِهِ «يَوْمَ خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» ».

Hadith.2305 - In another narration:
"Allah {SWT}, Blessed and Exalted, did not create a spot on earth more beloved to Him than it"—and he gestured with his hand toward the Kaaba—"nor more honored by Allah {SWT}, the Mighty and Majestic, than it. For its sake, Allah {SWT} sanctified the sacred months in His Book 'on the day He created the heavens and the earth.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 40 • Wasa'il Al-Shi'a, Vol. 13, p. 242

2306 - وَ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ اِخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئاً وَ اِخْتَارَ مِنَ اَلْأَرْضِ مَوْضِعَ اَلْكَعْبَةِ ».

Hadith.2306 - It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:
"Indeed, Allah {SWT}, the Mighty and Majestic, chose something special from everything, and He chose from the earth the location of the Kaaba."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 41 • Tafsir al-Safi, Part 1, p. 357 • Wasa'il Al-Shi'a, Vol. 13, p. 242

2307 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «لاَ يَزَالُ اَلدِّينُ قَائِماً مَا قَامَتِ اَلْكَعْبَةُ ».

Hadith.2307 - Imam {a.s} said:
"The religion will remain established as long as the Kaaba stands."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 271 • Reasons for the Shariah, Vol. 2, p. 396 • Al-Wafi, Vol. 12, p. 40 • Wasa’il Al-Shi’a, Vol. 11, p. 21 • Wasa’il Al-Shi’a, Vol. 13, p. 242 • Al-Fusul al-Muhimmah, Part 2, p. 174 • Bihar Al-Anwar, Vol. 96, p. 57

2308 - وَ قَالَ زُرَارَةُ بْنُ أَعْيَنَ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَدْرَكْتَ اَلْحُسَيْنَ عَلَيْهِ اَلسَّلاَمُ قَالَ «نَعَمْ أَذْكُرُ وَ أَنَا مَعَهُ فِي اَلْمَسْجِدِ اَلْحَرَامِ وَ قَدْ دَخَلَ فِيهِ اَلسَّيْلُ وَ اَلنَّاسُ يَتَخَوَّفُونَ عَلَى اَلْمَقَامِ يَخْرُجُ اَلْخَارِجُ فَيَقُولُ قَدْ ذَهَبَ بِهِ اَلسَّيْلُ وَ يَدْخُلُ اَلدَّاخِلُ فَيَقُولُ هُوَ مَكَانَهُ» قَالَ «فَقَالَ «يَا فُلاَنُ مَا يَصْنَعُ هَؤُلاَءِ» فَقُلْتُ أَصْلَحَكَ اَللَّهُ يَخَافُونَ أَنْ يَكُونَ اَلسَّيْلُ قَدْ ذَهَبَ بِالْمَقَامِ قَالَ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَهُ عَلَماً لَمْ يَكُنْ لِيَذْهَبَ بِهِ فَاسْتَقِرُّوا» وَ كَانَ مَوْضِعُ اَلْمَقَامِ اَلَّذِي وَضَعَهُ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ عِنْدَ جِدَارِ اَلْبَيْتِ فَلَمْ يَزَلْ هُنَاكَ حَتَّى حَوَّلَهُ أَهْلُ اَلْجَاهِلِيَّةِ إِلَى اَلْمَكَانِ اَلَّذِي هُوَ فِيهِ اَلْيَوْمَ فَلَمَّا فَتَحَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَكَّةَ رَدَّهُ إِلَى اَلْمَوْضِعِ اَلَّذِي وَضَعَهُ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ فَلَمْ يَزَلْ هُنَاكَ إِلَى أَنْ وَلِيَ عُمَرُ فَسَأَلَ اَلنَّاسَ مَنْ مِنْكُمْ يَعْرِفُ اَلْمَكَانَ اَلَّذِي كَانَ فِيهِ اَلْمَقَامُ فَقَالَ لَهُ رَجُلٌ أَنَا قَدْ كُنْتُ أَخَذْتُ مِقْدَارَهُ بِنِسْعٍ فَهُوَ عِنْدِي فَقَالَ اِئْتِنِي بِهِ فَأَتَاهُ فَقَاسَهُ ثُمَّ رَدَّهُ إِلَى ذَلِكَ اَلْمَكَانِ.

Hadith.2308 - Zurara ibn A'yan said to Abu Ja'far {a.s}: "Did you meet Imam Al-Husayn {a.s}?"
Imam {a.s} replied: "Yes, I remember being with him in the Sacred Mosque when a flood entered it, and the people were worried about the Maqam (Station of Ibrahim). Someone would go out and say: 'The flood has taken it away,' and another would come in and say, 'It is still in its place.'
Imam Al-Husayn {a.s} said: 'O so-and-so, what are these people doing?'
I said: 'May Allah {SWT} rectify your affairs, they fear that the flood might have taken the Maqam.'
He said: 'Indeed, Allah {SWT}, the Mighty and Majestic, has made it a sign; it will not be taken away. Be at ease.'
The Maqam was originally placed by Ibrahim {a.s} next to the wall of the Kaaba, and it remained there until the people of Jahiliyyah (pre-Islamic ignorance) moved it to its current location. When the Prophet (peace and blessings be upon him and his family) conquered Mecca, he returned it to the spot where Ibrahim {a.s} had placed it, and it stayed there until the caliphate of Umar.
Umar asked the people: 'Who among you knows the original location of the Maqam?'
A man said: 'I know. I had measured its position with a strap, and I still have it.'
Umar said: 'Bring it to me.'
The man brought it, and Umar measured the position and returned the Maqam to that location."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2309 - وَ رُوِيَ : «أَنَّهُ قُتِلَ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ وَ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَرْبَعُ سِنِينَ ».

Hadith.2309 - It has been narrated:
"Al-Husayn ibn Ali {a.s} was martyred when Abu Ja'far {a.s} was four years old."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2310 - وَ رُوِيَ : «أَنَّ اَلْكَعْبَةَ شَكَتْ إِلَى اَللَّهِ عَزَّ وَ جَلَّ فِي اَلْفَتْرَةِ بَيْنَ عِيسَى وَ مُحَمَّدٍ صَلَوَاتُ اَللَّهِ عَلَيْهِمَا فَقَالَتْ يَا رَبِّ مَا لِي قَلَّ زُوَّارِي مَا لِي قَلَّ عُوَّادِي فَأَوْحَى اَللَّهُ جَلَّ جَلاَلُهُ إِلَيْهَا «أَنِّي مُنْزِلٌ نُوراً جَدِيداً عَلَى قَوْمٍ يَحِنُّونَ إِلَيْكِ كَمَا تَحِنُّ اَلْأَنْعَامُ إِلَى أَوْلاَدِهَا وَ يُزَفُّونَ إِلَيْكِ كَمَا تُزَفُّ اَلنِّسْوَانُ إِلَى أَزْوَاجِهَا» يَعْنِي أُمَّةَ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.2310 - It has been narrated:
"The Kaaba complained to Allah {SWT}, the Mighty and Majestic, during the period between Isa {a.s} and Muhammad {saws}, saying, 'O Lord {AZJ}, why have my visitors decreased? Why have those who come to me diminished?'
Allah {SWT}, Glorified and Exalted, revealed to it: 'I will send down a new light upon a people who will long for you as livestock long for their young and who will come to you in procession as brides are escorted to their husbands.'
This refers to the Ummah of Muhammad {saws} (peace and blessings be upon him and his family)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 41 • Wasa'il Al-Shi'a, Vol. 11, p. 22 • General Hadith Qudsi, Vol. 1, p. 708

2311 - وَ رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «وُجِدَ فِي حَجَرٍ «أَنِّي أَنَا اَللَّهُ ذُو بَكَّةَ صَنَعْتُهَا يَوْمَ خَلَقْتُ اَلسَّمَاوَاتِ وَ اَلْأَرْضَ وَ يَوْمَ خَلَقْتُ اَلشَّمْسَ وَ اَلْقَمَرَ وَ حَفَفْتُهَا بِسَبْعَةِ أَمْلاَكٍ حَفّاً مُبَارَكٌ لِأَهْلِهَا فِي اَلْمَاءِ وَ اَللَّبَنِ يَأْتِيهَا رِزْقُهَا مِنْ سُبُلٍ مِنْ أَعْلاَهَا وَ أَسْفَلِهَا وَ اَلثَّنِيَّةِ ».

Hadith.2311 - Hariz narrated from Abu Abdullah {a.s}, who said:
"It was found inscribed on a stone: 'I am Allah {SWT}, the Lord {AZJ} of Bakkah. I created it on the day I created the heavens and the earth, the day I created the sun and the moon. I surrounded it with seven blessed angels, a sanctuary blessed for its people with water and milk. Its sustenance comes to it from paths above and below and through the mountain passes.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 34 • Tafsir al-Safi, Part 1, p. 358 • Wasa'il Al-Shi'a, Vol. 13, p. 243 • General Hadith Qudsi, Vol. 1, p. 672 • Tafsir Kanz Al-Daqaiq, Part 3, p. 167

2312 - وَ رُوِيَ : «أَنَّهُ وُجِدَ فِي حَجَرٍ آخَرَ مَكْتُوبٌ هَذَا بَيْتُ اَللَّهِ اَلْحَرَامُ بِمَكَّةَ تَكَفَّلَ اَللَّهُ عَزَّ وَ جَلَّ بِرِزْقِ أَهْلِهِ مِنْ ثَلاَثَةِ سُبُلٍ مُبَارَكٌ لِأَهْلِهِ فِي اَللَّحْمِ وَ اَلْمَاءِ.

Hadith.2312 - It has been narrated:
"It was found inscribed on another stone: 'This is the Sacred House of Allah {SWT} in Mecca. Allah {SWT}, the Mighty and Majestic, has guaranteed the sustenance of its people through three blessed means. It is blessed for its people in meat and water.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 34 • Wasa'il Al-Shi'a, Vol. 13, p. 243

2313 - وَ رُوِيَ عَنْ أَبِي حَمْزَةَ اَلثُّمَالِيِّ قَالَ قَالَ لَنَا عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : «أَيُّ اَلْبِقَاعِ أَفْضَلُ» فَقُلْنَا اَللَّهُ وَ رَسُولُهُ وَ اِبْنُ رَسُولِهِ أَعْلَمُ فَقَالَ «أَمَّا أَفْضَلُ اَلْبِقَاعِ مَا بَيْنَ اَلرُّكْنِ وَ اَلْمَقَامِ وَ لَوْ أَنَّ رَجُلاً عُمِّرَ مَا عُمِّرَ نُوحٌ عَلَيْهِ اَلسَّلاَمُ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَاماً يَصُومُ اَلنَّهَارَ وَ يَقُومُ اَللَّيْلَ فِي ذَلِكَ اَلْمَكَانِ ثُمَّ لَقِيَ اَللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ، وَلاَيَتِنَا لَمْ يَنْفَعْهُ ذَلِكَ شَيْئاً».

Hadith.2313 - It has been narrated from Abu Hamzah Al-Thumali, who said:
Imam Ali ibn Al-Husayn {a.s} said to us: "Which is the most virtuous place?"
We replied: "Allah {SWT}, His Messenger, and the son of His Messenger know best."
Imam {a.s} said: "The most virtuous place is what lies between the Rukn (corner of the Kaaba) and the Maqam (Station of Ibrahim). If a man were to live as long as Nuh {a.s} did among his people—one thousand years less fifty—fasting by day and praying by night in that place, and then met Allah {SWT}, the Mighty and Majestic, without our Wilayah (allegiance), it would not benefit him in any way."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2314 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ فَتْحِ مَكَّةَ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ مَكَّةَ «يَوْمَ خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» فَهِيَ حَرَامٌ إِلَى أَنْ تَقُومَ اَلسَّاعَةُ لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَ لاَ تَحِلُّ لِأَحَدٍ مِنْ بَعْدِي وَ لَمْ تَحِلَّ لِي إِلاَّ سَاعَةً مِنَ اَلنَّهَارِ ».

Hadith.2314 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said on the day of the conquest of Mecca:
"Indeed, Allah {SWT}, Blessed and Exalted, sanctified Mecca 'on the day He created the heavens and the earth.' It is sacred until the Day of Resurrection. It was not made lawful for anyone before me, nor will it be made lawful for anyone after me. It was only made lawful for me for one hour of the day."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 226 • Awaali al-La’aali, Part 2, p. 95 • Al-Wafi, Vol. 12, p. 32 • Wasa’il Al-Shi’a, Vol. 12, p. 404 • Bihar Al-Anwar, Vol. 21, p. 135 • Tafsir Nur Al-Thaqalayn, Part 1, p. 125 • Tafsir Nur Al-Thaqalayn, Part 4, p. 106 • Tafsir Kanz Al-Daqaiq, Part 2, p. 145 • Tafsir Kanz Al-Daqaiq, Vol. 9, p. 607

2315 - وَ رَوَى كُلَيْبٌ اَلْأَسَدِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِسْتَأْذَنَ اَللَّهَ عَزَّ وَ جَلَّ فِي مَكَّةَ ثَلاَثَ مَرَّاتٍ مِنَ اَلدَّهْرِ فَأَذِنَ اَللَّهُ لَهُ فِيهَا سَاعَةً مِنَ اَلنَّهَارِ ثُمَّ جَعَلَهَا حَرَاماً مَا دَامَتِ اَلسَّمَاوَاتُ وَ اَلْأَرْضُ».

Hadith.2315 - Kulayb Al-Asadi narrated from Abu Abdullah {a.s}:
"The Messenger of Allah {SWT} (peace and blessings be upon him and his family) sought permission from Allah {SWT}, the Mighty and Majestic, regarding Mecca three times over the course of time. Allah {SWT} granted him permission for it during one hour of the day, after which He made it sacred as long as the heavens and the earth remain."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 33 • Wasa’il Al-Shi’a, Vol. 12, p. 405

2316 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ حَرَّمَ مَكَّةَ «يَوْمَ خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» وَ لاَ يُخْتَلَى خَلاَهَا وَ لاَ يُعْضَدُ شَجَرُهَا وَ لاَ يُنَفَّرُ صَيْدُهَا وَ لاَ يُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُنْشِدٍ فَقَامَ إِلَيْهِ اَلْعَبَّاسُ بْنُ عَبْدِ اَلْمُطَّلِبِ فَقَالَ يَا رَسُولَ اَللَّهِ إِلاَّ اَلْإِذْخِرُ فَإِنَّهُ لِلْقَبْرِ وَ لِسُقُوفِ بُيُوتِنَا فَسَكَتَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَاعَةً وَ نَدِمَ اَلْعَبَّاسُ عَلَى مَا قَالَ ثُمَّ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِلاَّ اَلْإِذْخِرُ» ».

Hadith.2316 - He {as.} said:
"Indeed, Allah {SWT}, the Mighty and Majestic, sanctified Mecca 'on the day He created the heavens and the earth.' Its vegetation is not to be uprooted, its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be picked up except by one who announces it."
Al-Abbas ibn Abd al-Muttalib stood and said: "O Messenger of Allah {SWT}, except for Al-Idhkhir (a type of grass), for it is used in graves and the roofs of our homes."
The Messenger of Allah {SWT} (peace and blessings be upon him and his family) remained silent for a moment, and Al-Abbas regretted what he had said.
Then the Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "Except for Al-Idhkhir."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 33 • Wasa’il Al-Shi’a, Vol. 12, p. 558

2317 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «أَسَاسُ اَلْبَيْتِ مِنَ اَلْأَرْضِ اَلسَّابِعَةِ اَلسُّفْلَى إِلَى اَلْأَرْضِ اَلسَّابِعَةِ اَلْعُلْيَا».

Hadith.2317 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:

"The foundation of the House (Kaaba) extends from the seventh layer of the lower earth to the seventh layer of the upper earth."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 65 • Wasa'il Al-Shi'a, Vol. 4, p. 339

2318 - وَ رَوَى أَبُو هَمَّامٍ إِسْمَاعِيلُ بْنُ هَمَّامٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ قَالَ لِرَجُلٍ «أَيُّ شَيْءٍ اَلسَّكِينَةُ عِنْدَكُمْ» فَلَمْ يَدْرِ اَلْقَوْمُ مَا هِيَ فَقَالُوا جَعَلَنَا اَللَّهُ فِدَاكَ مَا هِيَ قَالَ «رِيحٌ تَخْرُجُ مِنَ اَلْجَنَّةِ طَيِّبَةٌ لَهَا صُورَةٌ كَصُورَةِ اَلْإِنْسَانِ تَكُونُ مَعَ اَلْأَنْبِيَاءِ عَلَيْهِمُ اَلسَّلاَمُ وَ هِيَ اَلَّتِي أُنْزِلَتْ عَلَى إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ حِينَ بَنَى اَلْكَعْبَةَ فَأَخَذَتْ تَأْخُذُ كَذَا وَ كَذَا وَ بَنَى اَلْأَسَاسَ عَلَيْهَا».

Hadith.2318 - Abu Hammam Isma'il ibn Hammam narrated from Imam Ali ibn Musa Ar-Ridha {a.s}:
Imam {a.s} said to a man: "What do you understand 'Sakina' to mean?"
The people did not know what it was and replied: "May we be your ransom, what is it?"
Imam {a.s} said: "'Sakina' is a breeze that comes from Paradise, fragrant, and has a form like that of a human. It accompanies the Prophets {a.s}. It is the same 'Sakina' that was sent down upon Prophet Ibrahim {a.s} when he was building the Kaaba. It guided him by pointing out this and that, and he built the foundation upon it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Uyun al-Akhbar, Part 1, p. 312 • Ma'ani al-Akhbar, Part 1, p. 285 • Tafsir al-Burhan, Vol. 2, p. 756 • Bihar Al-Anwar, Vol. 12, p. 102 • Bihar Al-Anwar, Vol. 13, p. 444 • Bihar Al-Anwar, Vol. 96, p. 53

2319 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «كَانَ طُولُ اَلْكَعْبَةِ تِسْعَةَ أَذْرُعٍ وَ لَمْ يَكُنْ لَهَا سَقْفٌ فَسَقَّفَهَا قُرَيْشٌ ثَمَانِيَةَ عَشَرَ ذِرَاعاً ثُمَّ كَسَرَهَا اَلْحَجَّاجُ عَلَى اِبْنِ اَلزُّبَيْرِ فَبَنَاهَا وَ جَعَلَهَا سَبْعَةً وَ عِشْرِينَ ذِرَاعاً ».

Hadith.2319 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The height of the Kaaba was nine cubits, and it had no roof. The Quraysh then roofed it, raising its height to eighteen cubits. Later, Al-Hajjaj demolished it during his conflict with Ibn Al-Zubayr and rebuilt it, raising its height to twenty-seven cubits."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 207 • Al-Wafi, Vol. 12, p. 62 • Wasa'il Al-Shi'a, Vol. 13, p. 214 • Tafsir Kanz Al-Daqaiq, Part 2, p. 154

2320 - وَ رُوِيَ عَنْ سَعِيدِ بْنِ عَبْدِ اَللَّهِ اَلْأَعْرَجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «إِنَّ قُرَيْشاً فِي اَلْجَاهِلِيَّةِ هَدَمُوا اَلْبَيْتَ فَلَمَّا أَرَادُوا بِنَاءَهُ حِيلَ بَيْنَهُ وَ بَيْنَهُمْ وَ أُلْقِيَ فِي رُوعِهِمُ اَلرُّعْبُ حَتَّى قَالَ قَائِلٌ مِنْهُمْ لِيَأْتِ كُلُّ رَجُلٍ مِنْكُمْ بِأَطْيَبِ مَالِهِ وَ لاَ تَأْتُوا بِمَالٍ اِكْتَسَبْتُمُوهُ مِنْ قَطِيعَةِ رَحِمٍ أَوْ حَرَامٍ فَفَعَلُوا فَخُلِّيَ بَيْنَهُمْ

وَ بَيْنَ بُنْيَانِهِ فَبَنَوْهُ حَتَّى اِنْتَهَوْا إِلَى مَوْضِعِ اَلْحَجَرِ اَلْأَسْوَدِ فَتَشَاجَرُوا فِيهِ أَيُّهُمْ يَضَعُ اَلْحَجَرَ فِي مَوْضِعِهِ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَهُمْ شَرٌّ فَحَكَّمُوا أَوَّلَ مَنْ يَدْخُلُ مِنْ بَابِ اَلْمَسْجِدِ فَدَخَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمَّا أَتَاهُمْ أَمَرَ بِثَوْبٍ فَبَسَطَ ثُمَّ وَضَعَ اَلْحَجَرَ فِي وَسَطِهِ ثُمَّ أَخَذَتِ اَلْقَبَائِلُ بِجَوَانِبِ اَلثَّوْبِ فَرَفَعُوهُ ثُمَّ تَنَاوَلَهُ عَلَيْهِ اَلسَّلاَمُ فَوَضَعَهُ فِي مَوْضِعِهِ فَخَصَّهُ اَللَّهُ عَزَّ وَ جَلَّ بِهِ».

Hadith.2320 - It has been narrated from Sa'id ibn Abdullah Al-A'raj, from Abu Abdullah {a.s}, that he said:

"In the pre-Islamic era, the Quraysh demolished the Kaaba. When they wanted to rebuild it, they were prevented from doing so by a sense of fear that filled their hearts. Then someone among them said, 'Let each of you bring the purest of his wealth, and do not bring any wealth gained from severing family ties or from unlawful means.' They did so, and the fear was lifted, allowing them to proceed with its construction.

When they reached the location of the Black Stone, they disputed among themselves as to who would place it in its position, and their disagreement nearly led to conflict. They agreed to let the first person to enter the mosque decide.

The first to enter was the Messenger of Allah {SWT} (peace and blessings be upon him and his family). When he came to them, he asked for a cloth to be spread out. He placed the Black Stone in the middle of it and then instructed the tribes to hold the edges of the cloth and lift it together. Once it was raised, the Prophet (peace and blessings be upon him and his family) took the stone with his own hands and placed it in its position.

Thus, Allah {SWT}, the Mighty and Majestic, honored him with this distinction."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 217 • Al-Wafi, Vol. 12, p. 57 • Wasa'il Al-Shi'a, Vol. 13, p. 214 • Bihar Al-Anwar, Vol. 15, p. 337 • Tafsir Nur Al-Thaqalayn, Part 1, p. 127 • Tafsir Kanz Al-Daqaiq, Part 2, p. 155

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2321 - وَ رُوِيَ : «أَنَّ اَلْحَجَّاجَ لَمَّا فَرَغَ مِنْ بِنَاءِ اَلْكَعْبَةِ سَأَلَ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ أَنْ يَضَعَ اَلْحَجَرَ فِي مَوْضِعِهِ فَأَخَذَهُ وَ وَضَعَهُ فِي مَوْضِعِهِ.

Hadith.2321 - It has been narrated:

"When Al-Hajjaj completed the rebuilding of the Kaaba, he asked Imam Ali ibn Al-Husayn {a.s} to place the Black Stone in its position. Imam Ali ibn Al-Husayn {a.s} took it and placed it in its proper place."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 61 • Wasa'il Al-Shi'a, Vol. 13, p. 216

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2322 - وَ رُوِيَ : «أَنَّهُ كَانَ بُنْيَانُ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ اَلطُّولُ ثَلاَثِينَ ذِرَاعاً وَ اَلْعَرْضُ اِثْنَيْنِ وَ عِشْرِينَ ذِرَاعاً وَ اَلسَّمْكُ تِسْعَةَ أَذْرُعٍ وَ إِنَّ قُرَيْشاً لَمَّا بَنَوْهَا كَسَوْهَا اَلْأَرْدِيَةَ».

Hadith.2322 - It has been narrated:
"The structure built by Ibrahim {a.s} had a height of thirty cubits, a width of twenty-two cubits, and a thickness of nine cubits. When the Quraysh rebuilt it, they covered it with cloaks."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 61 • Wasa'il Al-Shi'a, Vol. 13, p. 217

2323 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَاهَمَ قُرَيْشاً فِي بِنَاءِ اَلْبَيْتِ فَصَارَ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنْ بَابِ اَلْكَعْبَةِ إِلَى اَلنِّصْفِ مَا بَيْنَ اَلرُّكْنِ اَلْيَمَانِيِّ إِلَى اَلْحَجَرِ اَلْأَسْوَدِ ».

Hadith.2323 - It has been narrated by Al-Bazanti from Dawud ibn Sirhan, from Abu Abdullah {a.s}: "The Messenger of Allah {SWT} (peace and blessings be upon him and his family) participated with the Quraysh in the rebuilding of the Kaaba. The portion that came under the share of the Messenger of Allah {SWT} (peace and blessings be upon him and his family) was from the door of the Kaaba to halfway between the Yemeni Corner and the Black Stone."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 59 • Wasa'il Al-Shi'a, Vol. 13, p. 216 • Tafsir Nur Al-Thaqalayn, Part 1, p. 127 • Tafsir Kanz Al-Daqaiq, Part 2, p. 155

2324 - وَ فِي رِوَايَةٍ أُخْرَى : «أَنَّهُ كَانَ لِبَنِي هَاشِمٍ مِنَ اَلْحَجَرِ اَلْأَسْوَدِ إِلَى اَلرُّكْنِ اَلشَّامِيِّ ».

Hadith.2324 - In another narration:
"The portion of the Kaaba allocated to Banu Hashim extended from the Black Stone to the Syrian Corner."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 60 • Wasa'il Al-Shi'a, Vol. 13, p. 216 • Tafsir Nur Al-Thaqalayn, Part 1, p. 127 • Tafsir Kanz Al-Daqaiq, Part 2, p. 155

[مَنْ أَرَادَ الْكَعْبَةَ بِسُوءٍ]

وما أراد الكعبة أحد بسوء إلا غضب الله عزوجل لها، ونوى يوما تبع الملك أن يقتل مقاتلة أهل الكعبة ويسبي ذريتهم ثم يهدم الكعبة فسالت عيناه حتى وقعتا على خدية فسأل عن ذلك، فقالوا: ما نرى الذي أصابك إلا بما نويت في هذا البيت لان البلد حرم الله والبيت بيت الله، وسكان مكة ذرية إبراهيم خليل الله، فقال: صدقتم فما مخرجى مما وقعت فيه؟ قالوا: تحدث نفسك بغير ذلك فحدث نفسه بخير فرجعت حدقتاه حتى ثبتتا في مكانهما، فدعا القوم الذين أشاروا عليه بهدمها فقتلهم ثم أتى البيت فكساه الانطاع وأطعم الطعام ثلاثين يوما كل يوم مائة جزور حتى حملت الجفان إلى السباع في رؤوس الجبال ونثرت الاعلاف للوحوش، ثم انصرف من مكة إلى المدينة فأنزل بها قوما من أهل اليمن من غسان وهم الانصار

وروي: أنه ذبح له ستة آلاف بقرة بشعب ابن عامر، وكان يقال لها مطابخ تبع حتى نزلها ابن عامر فاضيفت إليه فقيل: شعيب ابن عامر، ولم يكن تبع مؤمنا ولا كافرا ولكنه كان ممن يطلب الدين الحنيف، ولم يملك المشرق إلا تبع وكسرى.

وقصده أصحاب الفيل وملكهم أبو يكسوم: أبرهة بن الصباح الحميري ليهدمه.

فأرسل الله عليهم طيرا ابابيل ترميهم بحجارة من سجيل، فجعلهم كعصف مأكول.

وإنما لم يجر على الحجاج ما جرى على تبع وأصحاب الفيل لان قصد الحجاج لم يكن إلى هدم الكعبة إنما كان قصده إلى ابن الزبير وكان ضدا لصاحب الحق، فلما استجار بالكعبة أراد الله أن يبين للناس أنه لم يجره فامهل من هدمها عليه.

WHOEVER INTENDS EVIL AGAINST THE KAABA

No one has ever intended harm toward the Kaaba except that Allah $^{\{SWT\}}$, the Mighty and Majestic, became angry on its behalf. Once, King Tubba’ resolved to kill the fighting men of the people of the Kaaba, take their offspring as captives, and destroy the Kaaba. His eyes began to swell until they fell onto his cheeks.

He inquired about the cause, and they said: "We believe that what has afflicted you is due to your intention against this House, for the city is Allah’s $^{\{SWT\}}$ sanctuary, the House is Allah’s $^{\{SWT\}}$ House, and the residents of Mecca are the descendants of Ibrahim, the friend of Allah $^{\{SWT\}}$."

Tubba’ said: "You have spoken the truth. What can deliver me from what I am facing?"

They said: "Change your intention and resolve to do good."

So, he changed his intention to something better. His eyes returned to their proper place and were restored. He then summoned those who had advised him to destroy the Kaaba and killed them. Afterward, he went to the Kaaba, covered it with leather, and provided food for thirty days, sacrificing one hundred camels daily. Large trays of food were carried to the wild animals on the mountain peaks, and fodder was scattered for the beasts.

He then departed from Mecca to Medina and settled there a group of Yemenites from Ghassan, who became the Ansar (supporters).

It has been narrated:

"Tubba’ sacrificed six thousand cattle at Sha'b Ibn 'Amir, a place that was referred to as the 'Kitchens of Tubba’' until it was later inhabited by Ibn 'Amir and became known as 'Sha'b Ibn 'Amir.' Tubba’ was neither a believer nor an outright disbeliever, but he sought the Abrahamic faith. None ruled over both the East and the West except Tubba’ and Khosrow.

Later, the Kaaba was targeted by the companions of the elephant and their king, Abū Yaksūm (Abraha ibn Al-Sabah Al-Himyari), who intended to demolish it. Allah $^{\{SWT\}}$ sent against them flocks of birds (Ababil) pelting them with stones of baked clay, rendering them like eaten straw.

What happened to Tubba’ and the companions of the elephant did not befall Al-Hajjaj because his intention was not to destroy the Kaaba itself but to confront Ibn Al-Zubayr, who opposed the rightful authority. When Ibn Al-Zubayr sought refuge in the Kaaba, Allah $^{\{SWT\}}$ willed to show the people that He did not grant him safety, and so He delayed the punishment for its destruction upon Al-Hajjaj."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Monotheism, Part 1, p. 253 • Ilal al-Sharai’, Vol. 2, p. 403 • Al-Amali (by Al-Saduq) Vol. 1, p. 616 • Al-Wafi, Vol. 12, p. 183

2325 - وَ رُوِيَ عَنْ عِيسَى بْنِ يُونُسَ قَالَ : كَانَ اِبْنُ أَبِي اَلْعَوْجَاءِ مِنْ تَلاَمِذَةِ اَلْحَسَنِ اَلْبَصْرِيِّ فَانْحَرَفَ عَنِ اَلتَّوْحِيدِ فَقِيلَ لَهُ تَرَكْتَ مَذْهَبَ صَاحِبِكَ وَ دَخَلْتَ فِيمَا لاَ أَصْلَ لَهُ وَ لاَ حَقِيقَةَ فَقَالَ إِنَّ صَاحِبِي كَانَ مِخْلَطاً كَانَ يَقُولُ طَوْراً بِالْقَدَرِ وَ طَوْراً بِالْجَبْرِ وَ مَا أَعْلَمُهُ اِعْتَقَدَ مَذْهَباً دَامَ عَلَيْهِ

قَالَ وَ دَخَلَ مَكَّةَ تَمَرُّداً وَ إِنْكَاراً عَلَى مَنْ يَحُجُّ وَ كَانَ يَكْرَهُ اَلْعُلَمَاءُ مُسَاءَلَتَهُ إِيَّاهُمْ وَ مُجَالَسَتَهُ لَهُمْ لِخُبْثِ لِسَانِهِ وَ فَسَادِ ضَمِيرِهِ فَأَتَى جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ فَجَلَسَ إِلَيْهِ فِي جَمَاعَةٍ مِنْ نُظَرَائِهِ ثُمَّ قَالَ لَهُ إِنَّ اَلْمَجَالِسَ أَمَانَاتٌ وَ لاَ بُدَّ لِكُلِّ مَنْ كَانَ بِهِ سُعَالٌ أَنْ يَسْعُلَ أَ فَتَأْذَنُ لِي فِي اَلْكَلاَمِ

فَقَالَ «تَكَلَّمْ» فَقَالَ إِلَى كَمْ تَدُوسُونَ هَذَا اَلْبَيْدَرَ وَ تَلُوذُونَ بِهَذَا اَلْحَجَرِ وَ تَعْبُدُونَ هَذَا اَلْبَيْتَ اَلْمَرْفُوعَ بِالطُّوبِ وَ اَلْمَدَرِ وَ تُهَرْوِلُونَ حَوْلَهُ هَرْوَلَةَ اَلْبَعِيرِ إِذَا نَفَرَ مَنْ فَكَّرَ فِي هَذَا أَوْ قَدَّرَ عَلِمَ أَنَّ هَذَا فِعْلٌ أَسَّسَهُ غَيْرُ حَكِيمٍ وَ لاَ ذِي نَظَرٍ

فَقُلْ فَإِنَّكَ رَأْسُ هَذَا اَلْأَمْرِ وَ سَنَامُهُ وَ أَبُوكَ أُسُّهُ وَ نِظَامُهُ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «إِنَّ مَنْ أَضَلَّهُ اَللَّهُ وَ أَعْمَى قَلْبَهُ اِسْتَوْخَمَ اَلْحَقَّ فَلَمْ يَسْتَعْذِبْهُ وَ صَارَ اَلشَّيْطَانُ وَلِيَّهُ يُورِدُهُ مَنَاهِلَ اَلْهَلَكَةِ ثُمَّ لاَ يُصْدِرُهُ

و هَذَا بَيْتٌ اِسْتَعْبَدَ اَللَّهُ بِهِ خَلْقَهُ لِيَخْتَبِرَ طَاعَتَهُمْ فِي إِتْيَانِهِ فَحَثَّهُمْ عَلَى تَعْظِيمِهِ وَ زِيَارَتِهِ وَ جَعَلَهُ مَحَلَّ أَنْبِيَائِهِ وَ قِبْلَةً لِلْمُصَلِّينَ لَهُ فَهُوَ شُعْبَةٌ مِنْ رِضْوَانِهِ وَ طَرِيقٌ يُؤَدِّي إِلَى غُفْرَانِهِ مَنْصُوبٌ عَلَى اِسْتِوَاءِ اَلْكَمَالِ وَ مُجْتَمَعِ اَلْعَظَمَةِ وَ اَلْجَلاَلِ

خَلَقَهُ اَللَّهُ قَبْلَ دَحْوِ اَلْأَرْضِ بِأَلْفَيْ عَامٍ وَ أَحَقُّ مَنْ أُطِيعَ فِيمَا أَمَرَ وَ اُنْتُهِيَ عَمَّا نَهَى عَنْهُ وَ زَجَرَ اَللَّهُ اَلْمُنْشِئُ لِلْأَرْوَاحِ بِالصُّوَرِ» فَقَالَ اِبْنُ أَبِي اَلْعَوْجَاءِ ذَكَرْتَ يَا أَبَا عَبْدِ اَللَّهِ فَأَحَلْتَ عَلَى غَائِبٍ

فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «وَيْلَكَ وَ كَيْفَ يَكُونُ غَائِباً مَنْ هُوَ مَعَ خَلْقِهِ شَاهِدٌ وَ إِلَيْهِمْ أَقْرَبُ «مِنْ حَبْلِ اَلْوَرِيدِ» يَسْمَعُ كَلاَمَهُمْ وَ يَرَى أَشْخَاصَهُمْ وَ يَعْلَمُ أَسْرَارَهُمْ وَ إِنَّمَا اَلْمَخْلُوقُ اَلَّذِي إِذَا اِنْتَقَلَ عَنْ مَكَانٍ اِشْتَغَلَ بِهِ مَكَانٌ وَ خَلاَ مِنْهُ مَكَانٌ فَلاَ يَدْرِي فِي اَلْمَكَانِ اَلَّذِي صَارَ إِلَيْهِ مَا حَدَثَ فِي اَلْمَكَانِ اَلَّذِي كَانَ فِيهِ

فَأَمَّا اَللَّهُ اَلْعَظِيمُ اَلشَّأْنِ اَلْمَلِكُ اَلدَّيَّانُ، فَإِنَّهُ لاَ يَخْلُو مِنْهُ مَكَانٌ وَ لاَ يَشْتَغِلُ بِهِ مَكَانٌ وَ لاَ يَكُونُ إِلَى مَكَانٍ أَقْرَبَ مِنْهُ إِلَى مَكَانٍ وَ اَلَّذِي بَعَثَهُ بِالْآيَاتِ اَلْمُحْكَمَةِ وَ اَلْبَرَاهِينِ اَلْوَاضِحَةِ وَ أَيَّدَهُ بِنَصْرِهِ وَ اِخْتَارَهُ لِتَبْلِيغِ رِسَالاَتِهِ صَدَّقْنَا قَوْلَهُ بِأَنَّ رَبَّهُ بَعَثَهُ وَ كَلَّمَهُ»

فَقَامَ عَنْهُ اِبْنُ أَبِي اَلْعَوْجَاءِ فَقَالَ لِأَصْحَابِهِ مَنْ أَلْقَانِي فِي بَحْرِ هَذَا سَأَلْتُكُمْ أَنْ تَلْتَمِسُوا لِي خُمْرَةً فَأَلْقَيْتُمُونِي عَلَى جَمْرَةٍ

قَالُوا لَهُ مَا كُنْتَ فِي مَجْلِسِهِ إِلاَّ حَقِيراً فَقَالَ «إِنَّهُ اِبْنُ مَنْ حَلَقَ رُءُوسَ مَنْ تَرَوْنَ».

Hadith.2325 - It has been narrated from Isa ibn Yunus:

Ibn Abi Al-Awja' was one of the students of Al-Hasan Al-Basri, but he deviated from monotheism. When asked why he abandoned his teacher's path and followed a belief with neither foundation nor truth, he said: "My teacher was inconsistent. At times, he spoke of free will (qadar), and at other times, of predestination (jabr). I do not know of him adhering to any belief consistently."

He entered Mecca in rebellion and denial of those performing Hajj. Scholars disliked engaging with him in discussions or sitting with him because of his sharp tongue and corrupt intentions. However, he went to Imam Ja'far ibn Muhammad {a.s}, sat with him in a gathering of scholars, and said to him:

"Discussions in such gatherings are a trust, and anyone with a cough must eventually cough. Will you permit me to speak?"

Imam Ja'far {a.s} said: "Speak."

Ibn Abi Al-Awja' then said: "For how long will you tread upon this threshing floor, cling to this stone, worship this house built of mud and clay, and run around it like a camel driven in frenzy? Whoever reflects on this or considers it carefully will realize that this is an act established by someone lacking wisdom and insight."

Imam Abu Abdullah {a.s} replied: "Indeed, one whom Allah {SWT} has led astray and whose heart He has blinded finds truth bitter and fails to savor its sweetness. Satan becomes his ally, leading him to the waters of destruction without ever returning him from them.

This is a House through which Allah {SWT} has subjected His creation to servitude, testing their obedience by their journey to it. He has urged them to venerate and visit it, making it the station of His Prophets and the direction (qiblah) for those who pray to Him. It is a branch of His pleasure and a pathway to His forgiveness, established in the utmost perfection and the gathering point of majesty and grandeur.

Allah {SWT} created it two thousand years before the spreading of the earth. It is most fitting that He be obeyed in what He commands and refrained from what He {SWT} prohibits and warns against—Allah {SWT}, who forms souls and shapes them into their forms."

Ibn Abi Al-Awja' responded: "You speak of something, O Abu Abdullah, and refer to the unseen."

Imam Abu Abdullah {a.s} said: "Woe to you! How can He {SWT} be unseen, He who is present with His creation, nearer to them 'than their jugular vein,' hears their speech, sees their forms, and knows their secrets? Only a created being becomes unseen when he moves from one place to another, so that the place he left becomes empty of him, and the place he reaches becomes occupied by him. Such a being cannot know what occurs in the place he left while being in the place he arrived at."

The Imam {a.s} continued: "As for Allah {SWT}, the Magnificent in status, the Sovereign, the Judge, no place is devoid of Him, no place preoccupies Him, and He is no closer to one place than to another. By the One who sent His Prophet with clear signs, definitive proofs, and supported him with His victory, and who chose him to deliver His messages, we affirm his claim that his Lord {AZJ} sent him and spoke to him."

Ibn Abi Al-Awja' rose from the gathering and said to his companions: "Who cast me into the ocean of this man's discourse? I asked you to find me a shade, and you threw me onto burning embers!"

They replied: "You were insignificant in his assembly."

He responded: "He is the son of the one who shaved the heads of those you see (referring to his lineage and the Imam's profound knowledge and authority)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2326 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ فِي خَبَرٍ آخَرَ : حَدِيثٍ يُذْكَرُ فِيهِ اَلْإِسْلاَمُ وَ اَلْإِيمَانُ «وَ لَوْ أَنَّ رَجُلاً دَخَلَ اَلْكَعْبَةَ فَبَالَ فِيهَا مُعَانِداً أُخْرِجَ مِنَ اَلْكَعْبَةِ وَ مِنَ اَلْحَرَمِ وَ ضُرِبَتْ عُنُقُهُ ».

Hadith.2326 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said in another narration, in a discussion about Islam and faith:
"If a man were to enter the Kaaba and urinate in it out of defiance, he would be removed from the Kaaba and the Haram, and his neck would be struck."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 87 • Wasa'il Al-Shi'a, Vol. 13, p. 291

2327 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «◌ وَ مَنْ دَخَلَهُ كٰانَ آمِناً ◌» قَالَ «مَنْ دَخَلَ اَلْحَرَمَ مُسْتَجِيراً بِهِ فَهُوَ آمِنٌ مِنْ سَخَطِ اَللَّهِ عَزَّ وَ جَلَّ وَ مَا دَخَلَ مِنَ اَلْوَحْشِ وَ اَلطَّيْرِ كَانَ آمِناً مِنْ أَنْ يُهَاجَ أَوْ يُؤْذَى حَتَّى يَخْرُجَ مِنَ اَلْحَرَمِ ».

Hadith.2327 - Abdullah ibn Sinan asked Abu Abdullah {a.s} about the words of Allah {SWT}, the Mighty and Majestic: "*And whoever enters it shall be safe*." (Surah Aal-e-Imran 3:97)
Imam {a.s} replied: "Whoever enters the sanctuary (Haram) seeking refuge is safe from the wrath of Allah {SWT}, the Mighty and Majestic. Likewise, any wild animal or bird that enters it is safe from being disturbed or harmed until it leaves the sanctuary."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La'aali, Part 2, p. 95 • Tafsir al-Safi, Part 1, p. 187 • Tafsir al-Safi, Part 1, p. 360 • Tafsir Nur Al-Thaqalayn, Part 1, p. 124 • Tafsir Nur Al-Thaqalayn, Part 1, p. 370 • Tafsir Kanz Al-Daqaiq, Part 2, p. 145

[الْإِلْحَادُ فِي الْحَرَمِ وَالْجِنَايَاتُ]

ومن أتى بموجب الحد في الحرم اخذ به في الحرم لأنه لم ير للحرم حرمة.

2328 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ : أَنَّهُ أُتِيَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقِيلَ لَهُ إِنَّ سَبُعاً مِنْ سِبَاعِ اَلطَّيْرِ عَلَى اَلْكَعْبَةِ لَيْسَ يَمُرُّ بِهِ شَيْءٌ مِنْ حَمَامِ اَلْحَرَمِ إِلاَّ ضَرَبَهُ فَقَالَ «اِنْصِبُوا لَهُ وَ اُقْتُلُوهُ فَإِنَّهُ قَدْ أَلْحَدَ ».

DEVIATION AND CRIMES IN THE SACRED SANCTUARY

Whoever commits a crime warranting a prescribed punishment (hadd) within the Haram is to be punished within the Haram itself, for they have shown no regard for the sanctity of the Haram.
Hadith.2328 - Mu'awiyah ibn Ammar narrated:

It was brought to the attention of Abu Abdullah {a.s} that a predatory bird had taken up a position on the Kaaba and was attacking any of the Haram's pigeons that passed by.
Imam {a.s} said: "Set up for it and kill it, for it has committed desecration (ilhad)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 227 • Ilal al-Sharai', Vol. 2, p. 453 • Al-Wafi, Vol. 12, p. 85 • Wasa'il Al-Shi'a, Vol. 13, p. 83 • Tafsir al-Burhan, vol. 3, p. 868 • Bihar Al-Anwar, Vol. 96, p. 152 • Tafsir Nur Al-Thaqalayn, Part 3, p. 482 • Tafsir Kanz Al-Daqaiq, Vol. 9, p. 71

2329 - قَالَ : وَ سَأَلْتُهُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ وَ مَنْ يُرِدْ فِيهِ بِإِلْحٰادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذٰابٍ أَلِيمٍ ﴾» قَالَ «كُلُّ ظُلْمٍ إِلْحَادٌ وَ ضَرْبُ اَلْخَادِمِ فِي غَيْرِ ذَنْبٍ مِنْ ذَلِكَ اَلْإِلْحَادِ.

Hadith.2329 - He (Mu'awiyah ibn Ammar) said:
I asked him (Imam Abu Abdullah {a.s}) about the words of Allah {SWT}, the Mighty and Majestic:
"*And whoever intends a deviation therein or wrongdoing, We will make him taste a painful punishment*." (Surah Al-Hajj 22:25)
Imam {a.s} replied: "Every act of injustice is a form of deviation (ilhad), and striking a servant without cause is among such deviation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 227 • Al-Wafi, Vol. 12, p. 85

2330 - وَ فِي رِوَايَةِ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كُلُّ ظُلْمٍ يَظْلِمُهُ اَلرَّجُلُ نَفْسَهُ بِمَكَّةَ مِنْ سَرِقَةٍ أَوْ ظُلْمِ أَحَدٍ أَوْ شَيْءٍ مِنَ اَلظُّلْمِ فَإِنِّي أَرَاهُ إِلْحَاداً وَ لِذَلِكَ كَانَ يَتَّقِي اَلْفُقَهَاءُ أَنْ يَسْكُنُوا مَكَّةَ ».

Hadith.2330 - In a narration from Abu Al-Sabbah Al-Kinani, from him (Imam Abu Abdullah {a.s}): "Every act of injustice a person commits against himself in Mecca—be it theft, oppression of someone, or any form of wrongdoing—I consider it to be deviation (ilhad). For this reason, the jurists avoided residing in Mecca."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[إِظْهَارُ السِّلَاحِ بِمَكَّةَ]

2331 - وَ سَأَلَهُ أَبُو بَصِيرٍ : عَنِ اَلرَّجُلِ يُرِيدُ مَكَّةَ أَوِ اَلْمَدِينَةَ أَ يُكْرَهُ أَنْ يَخرجَ مِنْهُ بِالسِّلاَحِ فَقَالَ «لاَ بَأْسَ أَنْ يَخْرُجَ بِالسِّلاَحِ مِنْ بَلَدِهِ وَ لَكِنْ إِذَا دَخَلَ مَكَّةَ لَمْ يُظْهِرْهُ.

DISPLAYING WEAPONS IN MECCA

Hadith.2331 - Abu Basir asked him (Abu Abdullah {a.s}) about a man intending to travel to Mecca or Medina and whether it is disliked for him to carry weapons.

Imam {a.s} replied: "There is no harm in carrying weapons when leaving his hometown, but when he enters Mecca, he should not display them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2332 - وَ فِي رِوَايَةِ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْهُ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ يَنْبَغِي أَنْ يَدْخُلَ اَلْحَرَمَ بِسِلاَحٍ إِلاَّ أَنْ يُدْخِلَهُ فِي جُوَالِقٍ أَوْ يُغَيِّبَهُ يَعْنِي حَتَّى يَلُفَّ عَلَى اَلْحَدِيدِ شَيْئاً».

Hadith.2332 - In a narration from Hariz ibn Abdullah, from him (Imam Abu Abdullah {a.s}):
"It is not appropriate to enter the Haram with a weapon unless it is placed in a sack or concealed - meaning, the blade should be wrapped in something."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 228 • Al-Wafi, Vol. 12, p. 88 • Wasa'il Al-Shi'a, Vol. 13, p. 256

[الاِنْتِفَاعُ بِثِيَابِ الْكَعْبَةِ]

2333 - وَ سَأَلَ عَبْدُ اَلْمَلِكِ بْنُ عُتْبَةَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَمَّا يَصِلُ إِلَيْنَا مِنْ ثِيَابِ اَلْكَعْبَةِ هَلْ يَصْلُحُ لَنَا أَنْ نَلْبَسَ شَيْئاً مِنْهَا فَقَالَ «يَصْلُحُ لِلصِّبْيَانِ وَ اَلْمَصَاحِفِ وَ اَلْمِخَدَّةِ تَبْتَغِي بِذَلِكَ اَلْبَرَكَةَ إِنْ شَاءَ اَللَّهُ تَعَالَى ».

BENEFITING FROM THE COVERING OF THE KAABA

Hadith.2333 - Abdul Malik ibn Utbah asked Abu Abdullah {a.s} about garments from the coverings of the Kaaba that reach us. He inquired whether it is permissible to wear any of it.
Imam {a.s} replied: "It is suitable for children, for covering copies of the Quran, and for use as cushions, seeking blessings through it, if Allah {SWT}, the Exalted, wills."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[كَرَاهِيَةُ أَخْذِ تُرَابِ الْبَيْتِ وَحَصَاهُ]

2334 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَخَذْتُ سُكّاً مِنْ سُكِّ اَلْمَقَامِ وَ تُرَاباً مِنْ تُرَابِ اَلْبَيْتِ وَ سَبْعَ حَصَيَاتٍ فَقَالَ «بِئْسَ مَا صَنَعْتَ أَمَّا اَلتُّرَابَ وَ اَلْحَصَى فَرُدَّهُ ».

DISLIKE OF TAKING THE DUST AND PEBBLES OF THE HOUSE (KAABA)

Hadith.2334 - It has been narrated from Mu'awiyah ibn Ammar, who said:
I said to Abu Abdullah {a.s}, "I took some dust from the Maqam and soil from the House, along with seven pebbles."

Imam {a.s} replied: "What you have done is not good. As for the dust and the pebbles, return them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 229 • Al-Wafi, Vol. 12, p. 92 • Wasa’il Al-Shi’a, Vol. 5, p. 232 • Wasa’il Al-Shi’a, Vol. 13, p. 220 • Al-Fusul al-Muhimmah, Part 3, p. 367

2335 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ يَنْبَغِي لِأَحَدٍ أَنْ يَأْخُذَ مِنْ تُرْبَةِ مَا حَوْلَ اَلْبَيْتِ وَ إِنْ أَخَذَ مِنْ ذَلِكَ شَيْئاً رَدَّهُ.

Hadith.2335 - It has been narrated from Muhammad ibn Muslim, from Abu Abdullah {a.s}:
"It is not appropriate for anyone to take soil from around the House (Kaaba), and if someone takes anything from it, they must return it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 453

2336 - وَ قَالَ حُذَيْفَةُ بْنُ مَنْصُورٍ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : إِنَّ عَمِّي كَنَسَ اَلْكَعْبَةَ فَأَخَذَ مِنْ تُرَابِهَا فَنَحْنُ نَتَدَاوَى بِهِ فَقَالَ «رُدَّهُ إِلَيْهَا ».

Hadith.2336 - Hudhayfah ibn Mansur said to Abu Abdullah {a.s}:
"My uncle swept the Kaaba and took some of its soil, and we use it for treatment."
Imam {a.s} replied: "Return it to the Kaaba."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2337 - وَ قَالَ لَهُ زَيْدٌ اَلشَّحَّامُ : أُخْرِجُ مِنَ اَلْمَسْجِدِ حَصَاةً قَالَ «فَرُدَّهَا أَوِ اِطْرَحْهَا فِي مَسْجِدٍ ».

Hadith.2337 - Zayd Al-Shahham said to him (Abu Abdullah {a.s}):
"May I take a pebble out of the mosque?"
Imam {a.s} replied: "Return it or place it in another mosque."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[كراهية المقام بمكة]

2338 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَنْبَغِي لِلرَّجُلِ أَنْ يُقِيمَ بِمَكَّةَ سَنَةً» قُلْتُ كَيْفَ يَصْنَعُ قَالَ «يَتَحَوَّلُ عَنْهَا وَ لاَ يَنْبَغِي أَنْ يُرْفَعَ بِنَاءٌ فَوْقَ اَلْكَعْبَةِ ».

DISLIKE OF RESIDING IN MECCA

Hadith.2338 - It has been narrated by Al-‘Ala’ from Muhammad ibn Muslim, from Abu Ja‘far {a.s}, who said: "It is not appropriate for a person to reside in Mecca for a full year."
I asked: "What should he do?"
Imam {a.s} replied: "He should move away from it. Also, it is not appropriate for any building to be raised higher than the Kaaba."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 230 • Ilal al-Sharai’, Vol. 2, p. 446 • Tahdhib Al-Ahkam, Vol. 5, p. 448 • Tahdhib Al-Ahkam, Vol. 5, p. 463 • Al-Wafi, Vol. 12, p. 88 • Wasa’il Al-Shi’a, Vol. 13, p. 233 • Bihar Al-Anwar, Vol. 96, p. 81

2339 - وَ رُوِيَ : «أَنَّ اَلْمُقَامَ بِمَكَّةَ يُقْسِي اَلْقَلْبَ ».

Hadith.2339 - It has been narrated: "Residing in Mecca hardens the heart."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 230 • Al-Wafi, Vol. 12, p. 89 • Wasa’il Al-Shi’a, Vol. 13, p. 234

2340 - وَ رَوَى دَاوُدُ اَلرَّقِّيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «إِذَا فَرَغْتَ مِنْ نُسُكِكَ فَارْجِعْ فَإِنَّهُ أَشْوَقُ لَكَ إِلَى اَلرُّجُوعِ.

Hadith.2340 - It has been narrated by Dawud Al-Raqqi from Abu Abdullah {a.s} that he said: "When you have completed your rituals, then return, for it will make you more eager to come back."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 230 • Al-Wafi, Vol. 12, p. 89 • Wasa’il Al-Shi’a, Vol. 13, p. 234

[شَجَرُ الْحَرَمِ]

2341 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ شَجَرَةٌ أَصْلُهَا فِي اَلْحِلِّ وَ فَرْعُهَا فِي اَلْحَرَمِ فَقَالَ «حُرِّمَ أَصْلُهَا لِمَكَانِ فَرْعِهَا» قُلْتُ فَإِنَّ أَصْلَهَا فِي اَلْحَرَمِ وَ فَرْعَهَا فِي اَلْحِلِّ قَالَ «حُرِّمَ فَرْعُهَا لِمَكَانِ أَصْلِهَا».

TREES OF THE SACRED SANCTUARY

Hadith.2341 - It has been narrated from Mu'awiyah ibn Ammar, who said:
I asked Abu Abdullah {a.s} about a tree whose root is in the non-sacred area (hill) and its branches extend into the sacred area (Haram).
Imam {a.s} replied: "The root is sanctified because of the branch's location."

I then asked: "What if its root is in the Haram and its branch extends into the hill?"
Imam {a.s} said: "The branch is sanctified because of the root's location."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 231 • Ilal al-Sharai', Vol. 2, p. 453 • Tahdhib Al-Ahkam, Vol. 5, p. 379 • Al-Wafi, Vol. 12, p. 98 • Wasa'il Al-Shi'a, Vol. 12, p. 559 • Wasa'il Al-Shi'a, Vol. 12, p. 560 • Bihar Al-Anwar, Vol. 96, p. 153

2342 - وَ رَوَى حَرِيزٌ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «كُلُّ شَيْءٍ يَنْبُتُ فِي اَلْحَرَمِ فَهُوَ حَرَامٌ عَلَى اَلنَّاسِ أَجْمَعِينَ إِلاَّ مَا أَنْبَتَّهُ أَنْتَ أَوْ غَرَسْتَهُ.

Hadith.2342 - It has been narrated from Hariz, from him (Abu Abdullah {a.s}), that he said: "Everything that grows in the Haram is forbidden for all people, except for what you yourself plant or cultivate."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 380 • Wasa'il Al-Shi'a, Vol. 12, p. 553 • Al-Fusul al-Muhimmah, Part 2, p. 197

2343 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «يُخَلَّى عَنِ اَلْبَعِيرِ فِي اَلْحَرَمِ يَأْكُلُ مَا شَاءَ ».

Hadith.2343 - Imam {a.s} said:
"The camel is to be left free in the Haram to eat whatever it wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 231 • Tahdhib Al-Ahkam, Vol. 5, p. 381 • Al-Wafi, Vol. 12, p. 97 • Wasa'il Al-Shi'a, Vol. 12, p. 558

2344 - وَ مَا يَأْكُلُهُ اَلْإِبِلُ فَلَيْسَ بِهِ بَأْسٌ أَنْ يَنْزِعَهُ ».

Hadith.2344 - "And whatever the camels eat, there is no harm in removing it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 97

2345 - وَ سَأَلَهُ سُلَيْمَانُ بْنُ خَالِدٍ : عَنِ اَلرَّجُلِ يَقْطَعُ مِنَ اَلْأَرَاكِ اَلَّذِي بِمَكَّةَ قَالَ «عَلَيْهِ ثَمَنُهُ يَتَصَدَّقُ بِهِ وَ لاَ يَنْزِعُ مِنْ شَجَرِ مَكَّةَ شَيْئاً إِلاَّ اَلنَّخْلَ وَ شَجَرَ اَلْفَوَاكِهِ».

Hadith.2345 - Sulaiman ibn Khalid asked him (Abu Abdullah {a.s}) about a man who cuts from the arak tree in Mecca.
Imam {a.s} replied: "He must pay its value as charity, and no one should remove anything from the trees of Mecca except for palm trees and fruit trees."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 174

2346 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ اَلْمُحْرِمُ يَنْزِعُ اَلْحَشِيشَ مِنْ غَيْرِ اَلْحَرَمِ فَقَالَ «نَعَمْ» قُلْتُ فَمِنَ اَلْحَرَمِ قَالَ «لاَ».

Hadith.2346 - It has been narrated from Muhammad ibn Muslim, from one of the Imams {a.s}, who said:
I asked him: "Can a person in the state of ihram remove grass from outside the Haram?"
Imam {a.s} replied: "Yes."
I then asked: "What about from within the Haram?"
Imam {a.s} replied: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 94 • Wasa’il Al-Shi’a, Vol. 12, p. 552

2347 - وَ سَأَلَ إِسْحَاقُ بْنُ يَزِيدَ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَدْخُلُ مَكَّةَ فَيَقْطَعُ مِنْ شَجَرِهَا فَقَالَ «اِقْطَعْ مَا كَانَ دَاخِلاً عَلَيْكَ وَ لاَ تَقْطَعْ مَا لَمْ يَدْخُلْ مَنْزِلَكَ عَلَيْكَ ».

Hadith.2347 - Ishaq ibn Yazid asked Abu Ja'far {a.s} about a man entering Mecca and cutting from its trees.
Imam {a.s} replied: "Cut what encroaches into your space, but do not cut what does not enter into your dwelling."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 231 • Al-Wafi, Vol. 12, p. 95 • Wasa’il Al-Shi’a, Vol. 12, p. 555

2348 - وَ سَأَلَ مَنْصُورُ بْنُ حَازِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْأَرَاكِ يَكُونُ فِي اَلْحَرَمِ فَأَقْطَعُهُ قَالَ «عَلَيْكَ فِدَاؤُهُ».

Hadith.2348 - Mansour bin Hazim asked Abu Abdullah {a.s} about the arak tree being in the sanctuary, and if he could cut it down.
Imam {a.s} said: "You may do so, and may you be ransomed for it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[لُقَطَةُ الْحَرَمِ]

2349 - وَ رَوَى إِبْرَاهِيمُ بْنُ عُمَرَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَللُّقَطَةُ لُقَطَتَانِ لُقَطَةُ اَلْحَرَمِ تُعَرِّفُ سَنَةً فَإِنْ وَجَدْتَ صَاحِبَهَا وَ إِلاَّ تَصَدَّقْتَ بِهَا وَ لُقَطَةُ غَيْرِ اَلْحَرَمِ تُعَرِّفُهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَ إِلاَّ فَهِيَ كَسَبِيلِ مَالِكَ ».

وَ رُوِيَ: «أَنَّ فِي أَسْمَاءِ مَكَّةَ أَنَّهَا مَكَّةُ وَ بَكَّةُ وَ أُمُّ اَلْقُرَى وَ أُمُّ رُحْمٍ وَ اَلْبَاسَّةُ كَانُوا إِذَا ظَلَمُوا بِهَا بَسَّتْهُمْ أَيْ أَهْلَكَتْهُمْ وَ كَانُوا إِذَا ظُلِمُوا رُحِمُوا ».

LOST PROPERTY OF THE SACRED SANCTUARY

Hadith.2349 - It has been narrated from Ibrahim ibn Umar, from Abu Abdullah {a.s}, who said:
"There are two types of lost property (luqata). As for the lost property of the Haram, you must announce it for one year. If you find its owner, return it; otherwise, give it in charity. As for lost property outside the Haram, announce it for one year. If its owner comes, return it; otherwise, it becomes like your own property."
It has also been narrated:
"Among the names of Mecca are: Mecca, Bakkah, Umm al-Qura, Umm al-Rahm, and Al-Bassah. When people commit oppression there, it destroys them (bassathum, meaning annihilates them), and when they are oppressed there, they are shown mercy."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 238 • Tahdhib Al-Ahkam, Vol. 5, p. 421 • Al-Wafi, Vol. 12, p. 98 • Al-Wafi, Vol. 17, p. 348 • Wasa'il Al-Shi'a, Vol. 13, p. 260 • Al-Wafi, Vol. 12, p. 50 • Wasa'il Al-Shi'a, Vol. 13, p. 243

CHAPTER 65 - CHAPTER ON THE PROHIBITION OF HUNTING IN THE SANCTUARY AND ITS RULINGS

بَابُ تَحْرِيمِ صَيْدِ الْحَرَمِ وَحُكْمِهِ

HADITH 2350 – 2378

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2350 - رَوَى زُرَارَةُ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَصَابَ اَلْمُحْرِمُ فِي اَلْحَرَمِ حَمَامَةً إِلَى أَنْ تَبْلُغَ اَلظَّبْيَ فَعَلَيْهِ دَمٌ يُهَرِيقُهُ وَ يَتَصَدَّقُ بِمِثْلِ ثَمَنِهِ أَيْضاً فَإِنْ أَصَابَ مِنْهُ وَ هُوَ حَلاَلٌ فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِمِثْلِ ثَمَنِهِ ».

Hadith.2350 - Zurara ibn A‘yan narrated from Abu Ja‘far $^{\{a.s\}}$, who said:
"If a person in a state of ihram in the Haram kills a pigeon or anything up to the size of a gazelle, he must offer a sacrificial animal (damm), slaughter it, and also give the equivalent of its value in charity. However, if he does so while he is not in a state of ihram, he must give the equivalent of its value in charity."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 767 • Wasa’il Al-Shi’a, Vol. 13, p. 29 • Wasa’il Al-Shi’a, Vol. 13, p. 88

2351 - وَ سَأَلَ سُلَيْمَانُ بْنُ خَالِدٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ أَغْلَقَ بَابَهُ عَلَى طَيْرٍ فَمَاتَ فَقَالَ «إِنْ كَانَ أَغْلَقَ اَلْبَابَ عَلَيْهِ بَعْدَ مَا أَحْرَمَ فَعَلَيْهِ دَمٌ وَ إِنْ كَانَ أَغْلَقَهُ قَبْلَ أَنْ يُحْرِمَ وَ هُوَ حَلاَلٌ فَعَلَيْهِ ثَمَنُهُ».

Hadith.2351 - Sulayman ibn Khalid asked Abu Abdullah $^{\{a.s\}}$ about a man who closed his door on a bird, causing it to die.
Imam $^{\{a.s\}}$ replied: "If he closed the door on it after entering the state of ihram, then he must offer a sacrificial animal (damm). If he closed it before entering ihram while he was in a permissible state, he must pay its value."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2352 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَغْلَقَ بَابَ بَيْتٍ عَلَى طَيْرٍ مِنْ حَمَامِ اَلْحَرَمِ فَمَاتَ قَالَ «يَتَصَدَّقُ بِدِرْهَمٍ أَوْ يُطْعِمُ بِهِ حَمَامَ اَلْحَرَمِ ».

Hadith.2352 - Al-Halabi narrated from Abu Abdullah $^{\{a.s\}}$ regarding a man who closed the door of a house on a pigeon from the Haram, causing it to die.
Imam $^{\{a.s\}}$ said: "He must give a dirham in charity or use it to feed the pigeons of the Haram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 110 • Wasa'il Al-Shi'a, Vol. 13, p. 41 • Wasa'il Al-Shi'a, Vol. 13, p. 50

2353 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ قَتَلَ حَمَامَةً مِنْ حَمَامِ اَلْحَرَمِ وَ هُوَ فِي اَلْحَرَمِ غَيْرُ مُحْرِمٍ فَقَالَ «عَلَيْهِ قِيمَتُهَا وَ هُوَ دِرْهَمٌ يَتَصَدَّقُ بِهِ أَوْ يَشْتَرِي بِهِ طَعَاماً لِحَمَامِ اَلْحَرَمِ فَإِنْ قَتَلَهَا وَ هُوَ مُحْرِمٌ فِي اَلْحَرَمِ فَعَلَيْهِ شَاةٌ وَ قِيمَةُ اَلْحَمَامَةِ ».

Hadith.2353 - Muhammad ibn Al-Fudayl narrated from Abu Al-Hasan {a.s}:
I asked him about a man who killed a pigeon from the pigeons of the Haram while in the Haram but not in the state of ihram.
Imam {a.s} said: "He must pay its value, which is a dirham, and give it as charity or use it to buy food for the pigeons of the Haram. However, if he killed it while in the state of ihram within the Haram, he must offer a sheep as a sacrifice and also pay the value of the pigeon."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 345 • Al-Istibsar, Part 2, p. 200 • Al-Wafi, Vol. 12, p. 107 • Wasa'il Al-Shi'a, Vol. 13, p. 26

2354 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِيمَنْ أَصَابَ طَيْراً فِي اَلْحَرَمِ قَالَ «إِنْ كَانَ مُسْتَوِيَ اَلْجَنَاحِ فَلْيُخَلِّ عَنْهُ وَ إِنْ كَانَ غَيْرَ مُسْتَوِي اَلْجَنَاحِ نَتَفَهُ وَ أَطْعَمَهُ وَ أَسْقَاهُ فَإِذَا اِسْتَوَى جَنَاحَاهُ خَلَّى عَنْهُ ».

Hadith.2354 - Hafs ibn Al-Bakhtari narrated from Abu Abdullah {a.s} regarding someone who catches a bird in the Haram:
"If the bird's wings are intact, let it go. But if its wings are not intact, care for it by feeding and giving it water until its wings are restored, then release it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 105 • Wasa'il Al-Shi'a, Vol. 13, p. 30

2355 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُحْرِمُ وَ عِنْدَهُ فِي أَهْلِهِ صَيْدٌ إِمَّا وَحْشٌ وَ إِمَّا طَيْرٌ قَالَ «لاَ بَأْسَ.

Hadith.2355 - Al-'Ala narrated from Muhammad ibn Muslim, who said:
I asked Abu Abdullah {a.s} about a man who enters into ihram while he has wild animals or birds in his household.
Imam {a.s} said: "There is no harm in it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 719 • Wasa’il Al-Shi’a, Vol. 13, p. 74

2356 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ خَلاَّدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ ذَبَحَ حَمَامَةً مِنْ حَمَامِ اَلْحَرَمِ قَالَ «عَلَيْهِ اَلْفِدَاءُ» قَالَ قُلْتُ فَيَأْكُلُهُ قَالَ «لاَ» قُلْتُ فَيَطْرَحُهُ قَالَ «إِذاً يَكُونُ عَلَيْهِ فِدَاءٌ آخَرُ» قَالَ قُلْتُ فَمَا يَصْنَعُ بِهِ قَالَ «يَدْفِنُهُ ».

Hadith.2356 - Ibn Abi Umayr narrated from Khallad, from Abu Abdullah {a.s}, regarding a man who slaughtered a pigeon from the pigeons of the Haram.
Imam {a.s} said: "He must offer an expiation (fidya)."
I asked: "Can he eat it?"
Imam {a.s} replied: "No."
I asked:"Can he throw it away?"
Imam {a.s} replied: "If he does, another expiation will be required."
I asked: "Then what should he do with it?"
Imam {a.s} said: "He should bury it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta ‘Ashar (Dar Shabestari Edition) Vol. 1, p. 106 • Al-Usul al-Sitta ‘Ashar (Dar Al-Hadith Edition) Vol. 1, p. 313 • Al-Kafi, Vol. 4, p. 233 • Ilal al-Sharai’, Vol. 2, p. 454 • Tahdhib Al-Ahkam, Vol. 5, p. 378 • Al-Istibsar, Part 2, p. 215 • Al-Wafi, Vol. 12, p. 105 • Wasa’il Al-Shi’a, Vol. 12, p. 431 • Wasa’il Al-Shi’a, Vol. 13, p. 102

2357 - وَ رَوَى اِبْنُ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ : أَرْسَلْتُ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ أَنَّ أَخاً لِي اِشْتَرَى حَمَاماً مِنَ اَلْمَدِينَةِ فَذَهَبْنَا بِهَا مَعَنَا إِلَى مَكَّةَ فَاعْتَمَرْنَا وَ أَقَمْنَا إِلَى اَلْحَجِّ ثُمَّ أَخْرَجْنَا اَلْحَمَامَ مَعَنَا مِنْ مَكَّةَ إِلَى اَلْكُوفَةِ هَلْ عَلَيْنَا فِي ذَلِكَ شَيْءٌ فَقَالَ لِلرَّسُولِ «إِنِّي أَظُنُّهُنَّ كُنَّ فُرْهَةً قُلْ لَهُ يَذْبَحُ مَكَانَ كُلِّ طَيْرٍ شَاةً.

Hadith.2357 - Ibn Faddal narrated from Yunus ibn Ya‘qub, who said:
I sent a message to Abu Al-Hasan {a.s} asking about my brother, who had purchased pigeons in Medina. We took them with us to Mecca, performed ‘Umrah, stayed until Hajj, and then brought the pigeons with us from Mecca to Kufa. Is there any obligation upon us for this?
Imam {a.s} replied to the messenger: "I believe they were wild pigeons. Tell him he must sacrifice one sheep for each bird."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 235 • Al-Wafi, Vol. 12, p. 112 • Wasa’il Al-Shi’a, Vol. 13, p. 40

2358 - وَ رَوَى صَفْوَانُ عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ شِرَاءِ اَلْقَمَارِيِّ بِمَكَّةَ وَ اَلْمَدِينَةِ فَقَالَ «مَا أُحِبُّ أَنْ يُخْرَجَ مِنْهَا شَيْءٌ.

Hadith.2358 - Safwan narrated from Al-'Ays ibn Al-Qasim, who said:
I asked Abu Abdullah {a.s} about purchasing doves in Mecca and Medina.
Imam {a.s} said: "I do not like that anything be taken out from them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 349 • Al-Wafi, Vol. 12, p. 112 • Wasa’il Al-Shi’a, Vol. 13, p. 38

2359 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ : أَنَّ اَلْحَكَمَ سَأَلَ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أُهْدِيَ لَهُ فِي اَلْحَرَمِ حَمَامَةٌ مَقْصُوصَةٌ فَقَالَ «اِنْتِفْهَا وَ أَحْسِنْ عَلَفَهَا حَتَّى إِذَا اِسْتَوَى رِيشُهَا فَخَلِّ سَبِيلَهَا».

Hadith.2359 - Hariz narrated from Zurara that Al-Hakam asked Abu Ja‘far {a.s} about a man who was gifted a pigeon with clipped wings in the Haram.
Imam {a.s} said: "Pluck its feathers, feed it well, and when its feathers have grown back, release it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 233 • Al-Wafi, Vol. 12, p. 103 • Wasa’il Al-Shi’a, Vol. 13, p. 30

2360 - وَ رَوَى حَرِيزٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أُهْدِيَ لَهُ حَمَامٌ أَهْلِيٌّ وَ جِيءَ بِهِ وَ هُوَ فِي اَلْحَرَمِ مُحِلٌّ قَالَ «إِنْ أَصَابَ مِنْهُ شَيْئاً فَلْيَتَصَدَّقْ مَكَانَهُ بِنَحْوٍ مِنْ ثَمَنِهِ».

Hadith.2360 - Hariz narrated from Muhammad ibn Muslim, who said:
I asked Abu Abdullah {a.s} about a man who was gifted domestic pigeons while he was in the Haram and in a state of being non-muhrim.
Imam {a.s} said: "If he takes any of them, he should give charity equivalent to its value."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 347 • Wasa’il Al-Shi’a, Vol. 13, p. 28 • Wasa’il Al-Shi’a, Vol. 13, p. 31

2361 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ رَمَى صَيْداً فِي اَلْحِلِّ وَ هُوَ يَؤُمُّ اَلْحَرَمَ فِيمَا بَيْنَ اَلْبَرِيدِ وَ اَلْمَسْجِدِ فَأَصَابَهُ فِي اَلْحِلِّ فَمَضَى بِرَمْيَتِهِ حَتَّى دَخَلَ اَلْحَرَمَ فَمَاتَ مِنْ رَمْيَتِهِ هَلْ عَلَيْهِ جَزَاءٌ فَقَالَ «لَيْسَ عَلَيْهِ جَزَاءٌ إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ مَنْ نَصَبَ شَرَكاً فِي اَلْحِلِّ إِلَى جَانِبِ اَلْحَرَمِ فَوَقَعَ فِيهِ صَيْدٌ فَاضْطَرَبَ حَتَّى دَخَلَ اَلْحَرَمَ فَمَاتَ فَلَيْسَ عَلَيْهِ جَزَاؤُهُ لِأَنَّهُ نَصَبَ حَيْثُ نَصَبَ وَ هُوَ لَهُ حَلاَلٌ وَ رَمَى حَيْثُ رَمَى وَ هُوَ لَهُ حَلاَلٌ فَلَيْسَ عَلَيْهِ فِيمَا كَانَ بَعْدَ ذَلِكَ شَيْءٌ» فَقُلْتُ هَذَا اَلْقِيَاسُ عِنْدَ اَلنَّاسِ فَقَالَ «إِنَّمَا شَبَّهْتُ لَكَ اَلشَّيْءَ بِالشَّيْءِ لِتَعْرِفَهُ».

Hadith.2361 - Safwan ibn Yahya narrated from Abdul-Rahman ibn al-Hajjaj, who said:

I asked Abu Abdullah {a.s} about a man who hunted an animal in the Ḥill (permissible area) while heading towards the Haram, in the area between the post station and the mosque. He struck it in the Ḥill, but the hunted animal moved towards the Haram and died there. I asked if he would be liable for a penalty.
Imam {a.s} replied: "There is no penalty upon him. The example of this is like a person who sets a trap in the Ḥill, near the boundary of the Haram, and an animal falls into the trap and struggles until it enters the Haram and dies there. He is not liable for the penalty because the trap was set in a permissible place, and similarly, he hunted in a permissible area. Therefore, he is not accountable for what happens afterward."
I said: "This resembles analogy (qiyas) according to the people."
Imam {a.s} replied: "I only drew a parallel between things so that you may understand."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 454 • Wasa'il Al-Shi'a, Vol. 13, p. 67 • Bihar Al-Anwar, Vol. 96, p. 153

2362 - وَ رَوَى اَلْمُثَنَّى عَنْ كَرِبٍ اَلصَّيْرَفِيِّ قَالَ : كُنَّا جَمِيعاً فَاشْتَرَيْنَا طَيْراً فَقَصَصْنَاهُ فَدَخَلْنَا بِهِ مَكَّةَ فَعَابَ ذَلِكَ أَهْلُ مَكَّةَ فَأَرْسَلَ كَرِبٌ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلَهُ فَقَالَ «اِسْتَوْدِعُوهُ رَجُلاً مِنْ أَهْلِ مَكَّةَ ، مُسْلِماً أَوِ اِمْرَأَةً مُسْلِمَةً فَإِذَا اِسْتَوَى خَلُّوْا سَبِيلَهُ ».

Hadith.2362 - Al-Muthanna narrated from Karib al-Sayrafi:
We were a group who collectively purchased a bird, clipped its feathers, and entered Makkah with it. The people of Makkah disapproved of this action. Karib sent someone to Abu Abdullah {a.s} to inquire about it.
Imam {a.s} said: "Entrust it to a Muslim man or woman from the people of Makkah, and when its feathers grow back, release it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 233 • Al-Wafi, Vol. 12, p. 103

2363 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ نَتَفَ حَمَامَةً مِنْ حَمَامِ اَلْحَرَمِ فَقَالَ «يَتَصَدَّقُ بِصَدَقَةٍ عَلَى مِسْكِينٍ وَ يُعْطِي بِالْيَدِ اَلَّتِي نَتَفَ بِهَا فَإِنَّهُ قَدْ أَوْجَعَهُ».

Hadith.2363 - Ibn Muskan narrated from Ibrahim ibn Maymun:
I said to Abu Abdullah {a.s}, "A man plucked the feathers of a pigeon from the pigeons of the Haram."
Imam {a.s} replied: "He should give charity to a needy person and with the hand that plucked the feathers, for he has caused it pain."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 235 • Ilal al-Sharai', Vol. 2, p. 453 • Al-Wafi, Vol. 12, p. 113 • Bihar Al-Anwar, Vol. 96, p. 153

2364 - وَ رَوَى صَفْوَانُ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُهْدِيَ لَنَا طَيْرٌ مَذْبُوحٌ بِمَكَّةَ فَأَكَلَهُ أَهْلُنَا فَقَالَ «لاَ يَرَى بِهِ أَهْلُ مَكَّةَ بَأْساً» قُلْتُ فَأَيَّ شَيْءٍ تَقُولُ أَنْتَ قَالَ «عَلَيْهِمْ ثَمَنُهُ».

Hadith.2364 - Safwan narrated from Mansur ibn Hazim:
I said to Abu Abdullah $^{\{a.s\}}$, "A slaughtered bird was gifted to us in Mecca, and our family ate it."
Imam $^{\{a.s\}}$ replied: "The people of Mecca see no harm in it."
I asked: "What do you say about it?"
Imam $^{\{a.s\}}$ said: "They are liable for its price."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 236 • Tahdhib Al-Ahkam, Vol. 5, p. 376 • Al-Istibsar, Part 2, p. 213 • Al-Wafi, Vol. 12, p. 113 • Wasa'il Al-Shi'a, Vol. 12, p. 424 • Wasa'il Al-Shi'a, Vol. 13, p. 25 • Wasa'il Al-Shi'a, Vol. 13, p. 39

2365 - وَ رَوَى صَفْوَانُ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ يُذْبَحُ اَلصَّيْدُ فِي اَلْحَرَمِ وَ إِنْ صِيدَ فِي اَلْحِلِّ».

Hadith.2365 - Safwan narrated from Abdullah ibn Sinan:
Abu Abdullah $^{\{a.s\}}$ said: "Hunting is not to be slaughtered in the Sacred Sanctuary (Haram), even if it was hunted in the permissible (Hil)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 118 • Wasa'il Al-Shi'a, Vol. 12, p. 425 • Wasa'il Al-Shi'a, Vol. 12, p. 431

2366 - وَ رَوَى اَلنَّضْرُ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «فِي حَمَامِ مَكَّةَ اَلطَّيْرُ اَلْأَهْلِيُّ مِنْ حَمَامِ اَلْحَرَمِ مَنْ ذَبَحَ مِنْهُ طَيْراً فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِصَدَقَةٍ أَفْضَلَ مِنْ ثَمَنِهِ فَإِنْ كَانَ مُحْرِماً فَشَاةٌ عَنْ كُلِّ طَيْرٍ.

Hadith.2366 - Al-Nadr narrated from Abdullah ibn Sinan:
I heard Abu Abdullah $^{\{a.s\}}$ say: "For the pigeons of Mecca and the domesticated birds from the pigeons of the Sacred Sanctuary (Haram), whoever slaughters a bird from them must give charity greater than its value. If the person was in the state of Ihram, then a sheep is required for each bird."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 235 • Al-Wafi, Vol. 12, p. 111 • Wasa'il Al-Shi'a, Vol. 13, p. 23

2367 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ طَيْرٍ أَهْلِيٍّ أَقْبَلَ فَدَخَلَ اَلْحَرَمَ فَقَالَ «لاَ يُؤْخَذُ وَ لاَ يُمَسُّ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَ مَنْ دَخَلَهُ كٰانَ آمِناً» ».

Hadith.2367 - Muawiyah ibn Ammar asked Abu Abdullah {a.s} about a domesticated bird that entered the Sacred Sanctuary (Haram).
Imam {a.s} replied: "It should not be taken or touched because Allah {SWT}, the Almighty, says: 'And whoever enters it shall be safe.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2368 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَحَدَهُمَا عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلظَّبْيِ يَدْخُلُ اَلْحَرَمَ فَقَالَ «لاَ يُؤْخَذُ وَ لاَ يُمَسُّ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَ مَنْ دَخَلَهُ كٰانَ آمِناً» ».

Hadith.2368 - Muhammad ibn Muslim asked one of the Imams {a.s} about a gazelle entering the Sacred Sanctuary (Haram).
Imam {a.s} replied: "It should not be taken or touched because Allah {SWT}, the Almighty, says: 'And whoever enters it shall be safe.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 362 • Al-Wafi, Vol. 12, p. 104 • Wasa'il Al-Shi'a, Vol. 12, p. 557 • Wasa'il Al-Shi'a, Vol. 13, p. 75

2369 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ : كَانَ فِي جَانِبِ بَيْتِي مِكْتَلٌ كَانَ فِيهِ بَيْضَتَانِ مِنْ حَمَامِ اَلْحَرَمِ فَذَهَبَ غُلاَمِي فَكَبَّ اَلْمِكْتَلَ وَ هُوَ لاَ يَعْلَمُ أَنَّ فِيهِ بَيْضَتَيْنِ فَكَسَرَهُمَا فَخَرَجْتُ فَلَقِيتُ عَبْدَ اَللَّهِ بْنَ اَلْحَسَنِ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ تَصَدَّقْ بِكَفَّيْنِ مِنْ دَقِيقٍ قَالَ فَلَقِيتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بَعْدُ فَأَخْبَرْتُهُ فَقَالَ لِي عَلَيْهِ اَلسَّلاَمُ «عَلَيْهِ ثَمَنُ طَيْرَيْنِ يُطْعِمُ بِهِ حَمَامَ اَلْحَرَمِ » فَلَقِيتُ عَبْدَ اَللَّهِ بْنَ اَلْحَسَنِ فَأَخْبَرْتُهُ فَقَالَ صَدَقَ خُذْ بِهِ فَإِنَّهُ أَخَذَ عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ.

Hadith.2369 - Ibn Maskan narrated from Yazid ibn Khalifa, who said:
"There was a basket near my house containing two eggs of the Sacred Sanctuary's pigeons. My servant, unaware of the eggs, overturned the basket, breaking them. I went out and met Abdullah ibn al-Hasan, and I mentioned this to him.
He said: 'Give in charity two handfuls of flour.'
Later, I met Abu Abdullah {a.s} and informed him.
Imam {a.s} said: 'He must pay the price of two birds, feeding the pigeons of the Sacred Sanctuary with it.'
I then met Abdullah ibn al-Hasan and informed him of this.
He said: 'He {a.s} has spoken the truth; follow it, for He {a.s} has taken this from his forefathers {a.s}.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 236 • Al-Wafi, Vol. 12, p. 115

2370 - وَ رُوِيَ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَتَسَحَّرُ بِفِرَاخٍ أُتِيَ بِهَا مِنْ غَيْرِ مَكَّةَ فَتُذْبَحُ فِي اَلْحَرَمِ فَأَتَسَحَّرُ بِهَا فَقَالَ «بِئْسَ اَلسَّحُورُ سَحُورُكَ أَمَا عَلِمْتَ أَنَّ مَا أَدْخَلْتَ بِهِ اَلْحَرَمَ حَيّاً فَقَدْ حَرُمَ عَلَيْكَ ذَبْحُهُ وَ إِمْسَاكُهُ».

Hadith.2370 - Shihab ibn Abd Rabbihi narrated:
"I said to Abu Abdullah {a.s}: 'I partake in Suhoor with chicks brought from outside Mecca, which are slaughtered in the Sacred Sanctuary, and I partake in Suhoor with them.'
Imam {a.s} replied: 'What an evil Suhoor is your Suhoor! Do you not know that whatever you bring into the Sacred Sanctuary alive becomes forbidden for you to slaughter and to retain?'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 119 • Wasa'il Al-Shi'a, Vol. 13, p. 31

2371 - وَ رَوَى مُحَمَّدُ بْنُ حُمْرَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «كُنْتُ مَعَ عَلِيِّ بْنِ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ بِالْحَرَمِ فَرَآنِي أُوذِي اَلْخَطَاطِيفَ فَقَالَ» «يَا بُنَيَّ لاَ تَقْتُلْهُنَّ وَ لاَ تُؤْذِهِنَّ فَإِنَّهُنَّ لاَ يُؤْذِينَ شَيْئاً».

Hadith.2371 - Muhammad ibn Humran narrated from Abu Abdullah {a.s} from his father {a.s}, who said: "I was with Ali ibn al-Husayn {a.s} in the Sacred Sanctuary, and he saw me troubling the swallows.
Imam {a.s} said: 'O my son, do not kill them and do not harm them, for they do not harm anything.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 120 • Wasa'il Al-Shi'a, Vol. 13, p. 35

2372 - وَ رُوِيَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ فَرْخَيْنِ مُسَرْوَلَيْنِ ذَبَحْتُهُمَا وَ أَنَا بِمَكَّةَ فَقَالَ لِي «لِمَ ذَبَحْتَهُمَا» فَقُلْتُ جَاءَتْنِي بِهِمَا جَارِيَةٌ مِنْ أَهْلِ مَكَّةَ فَسَأَلَتْنِي أَنْ أَذْبَحَهُمَا فَظَنَنْتُ أَنِّي بِالْكُوفَةِ وَ لَمْ أَذْكُرِ اَلْحَرَمَ قَالَ «تَصَدَّقْ بِقِيمَتِهِمَا» قُلْتُ كَمْ قَالَ «دِرْهَماً وَ هُوَ خَيْرٌ مِنْهُمَا».

Hadith.2372 - Abdul Rahman ibn al-Hajjaj narrated:
"I asked Abu Abdullah {a.s} about two young birds dressed in feathers that I slaughtered while I was in Mecca.
Imam {a.s} said to me: 'Why did you slaughter them?'
I replied: 'A girl from the people of Mecca brought them to me and asked me to slaughter them, and I thought I was in Kufa and did not recall the sanctity of the Haram.'
Imam {a.s} said: 'Give charity equivalent to their value.'
I asked: 'How much?'
Imam {a.s} said: 'A dirham, which is better than them.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 237 • Al-Wafi, Vol. 12, p. 117

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2373 - وَ سَأَلَهُ زُرَارَةُ : عَنْ رَجُلٍ أَخْرَجَ طَيْراً مِنْ مَكَّةَ إِلَى اَلْكُوفَةِ فَقَالَ «يَرُدُّهُ إِلَى مَكَّةَ ».

Hadith.2373 - Zurara narrated:
He asked (Imam {a.s}) about a man who took a bird from Mecca to Kufa.
The Imam {a.s} said: "He must return it to Mecca."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2374 - وَ رَوَى اَلْمُثَنَّى عَنْ مُحَمَّدِ بْنِ أَبِي اَلْحَكَمِ قَالَ : قُلْتُ لِغُلاَمٍ لَنَا هَيِّئْ لَنَا غَدَاءَنَا فَأَخَذَ لَنَا مِنْ أَطْيَارِ مَكَّةَ فَذَبَحَهَا وَ طَبَخَهَا فَدَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «اِدْفِنْهُنَّ وَ اِفْدِ عَنْ كُلِّ طَيْرٍ مِنْهُنَّ».

Hadith.2374 - Al-Muthanna narrated from Muhammad ibn Abi al-Hakam:
He said: I told a servant of ours, "Prepare our meal." So he took birds from Mecca, slaughtered them, and cooked them.
I went to Abu Abdullah {a.s}, and Imam {a.s} said: "Bury them and offer compensation (fidya) for each bird among them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 103

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2375 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ قَتَلَ طَيْراً مِنْ طُيُورِ اَلْحَرَمِ وَ هُوَ مُحْرِمٌ فِي اَلْحَرَمِ فَقَالَ «عَلَيْهِ شَاةٌ وَ قِيمَةُ اَلْحَمَامِ دِرْهَمٌ يَعْلِفُ بِهِ حَمَامَ اَلْحَرَمِ وَ إِنْ كَانَ فَرْخاً فَعَلَيْهِ حَمَلٌ وَ قِيمَةُ اَلْفَرْخِ نِصْفُ دِرْهَمٍ يَعْلِفُ بِهِ حَمَامَ اَلْحَرَمِ ».

Hadith.2375 - Ali ibn Abi Hamzah narrated from Abi Basir, from Abi Abdullah {a.s}:
Regarding a man who killed a bird of the sanctuary while he was in a state of ihram within the Haram,
Imam {a.s} said: "He must offer a sheep as compensation, and the value of the bird is one dirham, with which he should feed the pigeons of the Haram. If it was a chick, then he must offer a lamb, and the value of the chick is half a dirham, with which he should also feed the pigeons of the Haram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 770 • Wasa'il Al-Shi'a, Vol. 13, p. 30

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2376 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ تَشْتَرِيَنَّ فِي اَلْحَرَمِ إِلاَّ مَذْبُوحاً قَدْ ذُبِحَ فِي اَلْحِلِّ ثُمَّ جِيءَ بِهِ إِلَى اَلْحَرَمِ مَذْبُوحاً فَلاَ بَأْسَ بِهِ لِلْحَلاَلِ ».

Hadith.2376 - Al-Halabi narrated from Abi Abdullah {a.s}:
"Do not purchase [meat] in the Haram unless it has been slaughtered in the Hill (outside the Haram) and then brought to the Haram after being slaughtered; in such a case, there is no issue with it for someone who is not in a state of ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 12, p. 425

2377 - وَ سَأَلَ سَعِيدُ بْنُ عَبْدِ اَللَّهِ اَلْأَعْرَجُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ بَيْضَةِ نَعَامَةٍ أَكَلْتُ فِي اَلْحَرَمِ فَقَالَ «تَصَدَّقْ بِثَمَنِهَا ».

Hadith.2377 - Sa'id ibn Abdullah Al-A'raj asked Abu Abdullah {a.s} about an ostrich egg that he ate while in the Haram.
Imam {a.s} replied: "Give in charity the equivalent of its price."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2378 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فِي قِيمَةِ اَلْحَمَامَةِ دِرْهَمٌ وَ فِي اَلْفَرْخِ نِصْفُ دِرْهَمٍ وَ فِي اَلْبَيْضَةِ رُبُعُ دِرْهَمٍ».

Hadith.2378 - Abdul Rahman ibn Al-Hajjaj narrated that Abu Abdullah {a.s} said:
"The value of a pigeon is one dirham, the value of a chick is half a dirham, and the value of an egg is a quarter of a dirham."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 234 • Al-Wafi, Vol. 12, p. 107 • Wasa'il Al-Shi'a, Vol. 13, p. 25

CHAPTER 66 - CHAPTER ON WHAT IS PERMITTED TO BE SLAUGHTERED IN THE SANCTUARY AND TAKEN OUTSIDE

بَابُ مَا يَجُوزُ أَنْ يُذْبَحَ فِي الْحَرَمِ وَيُخْرَجَ بِهِ مِنْهُ

HADITH 2379 – 2385

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2379 - رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ يُذْبَحُ فِي اَلْحَرَمِ إِلاَّ اَلْإِبِلُ وَ اَلْبَقَرُ وَ اَلْغَنَمُ وَ اَلدَّجَاجُ ».

Hadith.2379 - Ibn Muskan narrated from Abu Basir, from Abu Abdullah $^{\{a.s\}}$, who said:
"It is not permissible to slaughter in the Haram except for camels, cows, sheep, and chickens."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 367 • Al-Wafi, Vol. 12, p. 124 • Al-Wafi, Vol. 12, p. 125 • Wasa'il Al-Shi'a, Vol. 12, p. 548

2380 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنْ دَجَاجِ اَلْحَبَشِ فَقَالَ «لَيْسَ مِنَ اَلصَّيْدِ إِنَّمَا اَلطَّيْرُ مَا طَارَ بَيْنَ اَلسَّمَاءِ وَ اَلْأَرْضِ وَ صَفَّ ».

Hadith.2380 - Mu'awiya ibn Ammar asked him about Ethiopian chickens.
Imam $^{\{a.s\}}$ replied: "It is not considered part of the game (ṣayd); game birds are those that fly between the sky and the earth and flap their wings."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2381 - وَ قَالَ جَمِيلُ بْنُ دَرَّاجٍ وَ مُحَمَّدُ بْنُ مُسْلِمٍ : سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلدَّجَاجِ اَلسِّنْدِيِّ يُخْرَجُ بِهِ مِنَ اَلْحَرَمِ فَقَالَ «نَعَمْ لِأَنَّهَا لاَ تَسْتَقِلُّ بِالطَّيَرَانِ.
وَ فِي خَبَرٍ آخَرَ: «أَنَّهَا تَدُفُّ دَفِيفاً ».

Hadith.2381 - Jamil ibn Darraj and Muhammad ibn Muslim reported that Abu Abdullah $^{\{a.s\}}$ was asked about Sindhi chickens being taken out of the Haram.
Imam $^{\{a.s\}}$ said: "Yes, because they cannot fly independently."
In another narration: "They only flutter lightly."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 80

2382 - وَ سَأَلَهُ اَلْحَسَنُ بْنُ اَلصَّيْقَلِ : عَنْ دَجَاجِ مَكَّةَ وَ طَيْرِهَا فَقَالَ «مَا لَمْ يَصُفَّ فَكُلْهُ وَ مَا كَانَ يَصُفُّ فَخَلِّ سَبِيلَهُ.

Hadith.2382 - Al-Hasan ibn al-Sayqal asked Imam {a.s} about the chickens and birds of Mecca. Imam {a.s} said: "What does not glide (in flight), you may eat it, and what glides, let it go."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2383 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ أَدْخَلَ فَهْدَهُ إِلَى اَلْحَرَمِ أَ لَهُ أَنْ يُخْرِجَهُ فَقَالَ «هُوَ سَبُعٌ فَكُلُّ مَا أَدْخَلْتَ مِنَ اَلسَّبُعِ اَلْحَرَمَ أَسِيراً فَلَكَ أَنْ تُخْرِجَهُ.

Hadith.2383 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who brought his cheetah into the sacred sanctuary (Al-Haram). Is he allowed to take it out?
Imam {a.s} replied: "It is a predator. Whatever predator you bring into the sanctuary as a captive, you are allowed to take it out."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 367 • Al-Wafi, Vol. 12, p. 125 • Wasa'il Al-Shi'a, Vol. 13, p. 82 • Al-Fusul al-Muhimmah, Part 2, p. 199

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2384 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ مُعَاوِيَةُ بْنُ عَمَّارٍ أَنَّهُ قَالَ : «لاَ بَأْسَ بِقَتْلِ اَلنَّمْلِ وَ اَلْبَقِّ فِي اَلْحَرَمِ » وَ قَالَ «لاَ بَأْسَ بِقَتْلِ اَلْقَمْلَةِ فِي اَلْحَرَمِ وَ غَيْرِهِ».

Hadith.2384 - Muawiya ibn Ammar narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said: "There is no harm in killing ants and bedbugs in the sacred sanctuary (Al-Haram)."
Imam {a.s} also said: "There is no harm in killing lice both within the sanctuary and outside of it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 366 • Wasa'il Al-Shi'a, Vol. 12, p. 551

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2385 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «كُلُّ مَا لَمْ يَصُفَّ مِنَ اَلطَّيْرِ فَهُوَ بِمَنْزِلَةِ اَلدَّجَاجِ.

Hadith.2385 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said: "Any bird that does not glide in flight is regarded as being like domesticated chickens."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 124 • Wasa'il Al-Shi'a, Vol. 13, p. 81

CHAPTER 67 - CHAPTER ON TRAVELLING FOR HAJJ AND OTHER ACTS OF OBEDIENCE

بَابُ مَا جَاءَ فِي السِّفَرِ إِلَى الْحَجِّ وَغَيْرِهِ مِنَ الطِّاعَاتِ

HADITH 2386 – 2388

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

2386 - رَوَى عَمْرُو بْنُ أَبِي اَلْمِقْدَامِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «فِي حِكْمَةِ آلِ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ أَنَّ عَلَى اَلْعَاقِلِ أَنْ لاَ يَكُونَ ظَاعِناً إِلاَّ فِي ثَلاَثٍ تَزَوُّدٍ لِمَعَادٍ أَوْ مَرَمَّةٍ لِمَعَاشٍ أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

Hadith.2386 - Amr ibn Abi Al-Miqdam narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said: "In the wisdom of the family of Dawood {a.s} it is stated that it is incumbent upon the intelligent person not to travel except for one of three purposes: gathering provisions for the Hereafter, seeking sustenance for livelihood, or indulging in permissible pleasure."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Adab ad-Diniyah, Part 1, p. 129 • Makarim al-Akhlaq, Part 1, p. 240 • Al-Wafi, Vol. 12, p. 351 • Wasa'il Al-Shi'a, Vol. 11, p. 343 • Al-Fusul al-Muhimmah, Part 3, p. 338

2387 - وَ رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «سَافِرُوا تَصِحُّوا وَ جَاهِدُوا تَغْنَمُوا وَ حُجُّوا تَسْتَغْنُوا».

Hadith.2387 - Al-Sakuni narrated through his chain that the Messenger of Allah {SWT}, peace and blessings be upon him and his family, said:
"Travel, and you will gain health; strive in the way of Allah {SWT}, and you will attain victory; and perform Hajj, and you will become self-sufficient."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 345 • Al-Adab ad-Diniyah, Part 1, p. 129 • Makarim al-Akhlaq, Part 1, p. 240 • Al-Wafi, Vol. 12, p. 351 • Wasa'il Al-Shi'a, Vol. 11, p. 345 • Al-Fusul al-Muhimmah, Part 3, p. 230 • Bihar Al-Anwar, Vol. 73, p. 221 • Bihar Al-Anwar, Vol. 96, p. 10 • Mustadrak Al-Wasail, Vol. 11, p. 16

2388 - وَ رَوَى جَعْفَرُ بْنُ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ اَلْفَضْلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا سَبَّبَ اَللَّهُ عَزَّ وَ جَلَّ لِعَبْدٍ اَلرِّزْقَ فِي أَرْضٍ جَعَلَ لَهُ فِيهَا حَاجَةً».

Hadith.2388 - Ja'far ibn Bashir narrated from Ibrahim ibn al-Fadl, from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"When Allah {SWT}, the Glorious and Majestic, decrees sustenance for a servant in a particular land, He creates a need for him in that land."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 345 • Makarim al-Akhlaq, Part 1, p. 240 • Al-Wafi, Vol. 12, p. 351 • Wasa'il Al-Shi'a, Vol. 11, p. 345 • Bihar Al-Anwar, Vol. 73, p. 221

CHAPTER 68 - CHAPTER ON DAYS AND TIMES RECOMMENDED FOR TRAVEL AND DAYS AND TIMES DISLIKED FOR TRAVEL

بَابُ الْأَيَّامِ وَالْأَوْقَاتِ الَّتِي يُسْتَحَبُّ فِيهَا السَّفَرُ، وَالْأَيَّامِ وَالْأَوْقَاتِ الَّتِي يُكْرَهُ فِيهَا السَّفَرُ

֎ HADITH 2389 – 2403 ֍

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

2389 - رَوَى حَفْصُ بْنُ غِيَاثٍ اَلنَّخَعِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَرَادَ سَفَراً فَلْيُسَافِرْ يَوْمَ اَلسَّبْتِ فَلَوْ أَنَّ حَجَراً زَالَ عَنْ جَبَلٍ فِي يَوْمِ اَلسَّبْتِ لَرَدَّهُ اَللَّهُ عَزَّ وَ جَلَّ إِلَى مَكَانِهِ وَ مَنْ تَعَذَّرَتْ عَلَيْهِ اَلْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ اَلثَّلاَثَاءِ فَإِنَّهُ اَلْيَوْمُ اَلَّذِي أَلاَنَ اَللَّهُ عَزَّ وَ جَلَّ فِيهِ اَلْحَدِيدَ لِدَاوُدَ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.2389 - Hafs ibn Ghayath al-Nakha'i narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Whoever intends to travel should travel on a Saturday, for if a stone were to be dislodged from a mountain on a Saturday, Allah {SWT}, the Glorious and Majestic, would return it to its place. And whoever finds difficulties in fulfilling their needs should seek them on a Tuesday, for it is the day on which Allah {SWT}, the Glorious and Majestic, softened iron for Dawood (David), peace be upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khasal, Part 2, p. 386 • Rawdat Al-Wa'ezin, Vol. 2, p. 392 • Makarim al-Akhlaq, Part 1, p. 240 • Al-Aman, Part 1, p. 30 • Al-Wafi, Vol. 12, p. 352 • Bihar Al-Anwar, Vol. 56, p. 35 • Bihar Al-Anwar, Vol. 73, p. 224

2390 - وَ رَوَى إِبْرَاهِيمُ بْنُ أَبِي يَحْيَى اَلْمَدِينِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لاَ بَأْسَ بِالْخُرُوجِ فِي اَلسَّفَرِ لَيْلَةَ اَلْجُمُعَةِ ».

Hadith.2390 - Ibrahim ibn Abi Yahya al-Madani narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "There is no harm in setting out on a journey on the night of Friday."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 347 • Makarim al-Akhlaq, Part 1, p. 240 • Al-Sara'ir, Part 3, p. 648 • Al-Aman, Part 1, p. 30 • Al-Wafi, Vol. 12, p. 353 • Wasa'il Al-Shi'a, Vol. 11, p. 358 • Bihar Al-Anwar, Vol. 56, p. 33 • Bihar Al-Anwar, Vol. 73, p. 226 • Bihar Al-Anwar, Vol. 73, p. 226

2391 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُسَافِرُ يَوْمَ اَلْخَمِيسِ ».

Hadith.2391 - Abdullah ibn Sulayman narrated from Imam Abu Ja'far {a.s}:
"The Messenger of Allah {SWT}, peace be upon him and his family, used to travel on Thursdays."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 358

2392 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : « يَوْمُ اَلْخَمِيسِ يَوْمٌ يُحِبُّهُ اَللَّهُ وَ رَسُولُهُ وَ مَلاَئِكَتُهُ».

Hadith.2392 - Imam {a.s} said: "Thursday is a day loved by Allah {SWT}, His Messenger, and His angels."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Misbah al-Za’ir, Part 1, p. 26

2393 - وَ كَتَبَ بَعْضُ اَلْبَغْدَادِيِّينَ إِلَى أَبِي اَلْحَسَنِ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ : يَسْأَلُهُ عَنِ اَلْخُرُوجِ يَوْمَ اَلْأَرْبِعَاءِ لاَ يَدُورُ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «مَنْ خَرَجَ يَوْمَ اَلْأَرْبِعَاءِ لاَ يَدُورُ خِلاَفاً عَلَى أَهْلِ اَلطِّيَرَةِ وُقِيَ مِنْ كُلِّ آفَةٍ وَ عُوفِيَ مِنْ كُلِّ عَاهَةٍ وَ قَضَى اَللَّهُ عَزَّ وَ جَلَّ لَهُ حَاجَتَهُ.

Hadith.2393 - Some Baghdadis wrote to Imam al-Hassan al-Thani {a.s} asking about traveling on a Wednesday that does not rotate.
Imam {a.s} replied: "Whoever departs on a Wednesday that does not rotate, in opposition to those who believe in bad omens, will be protected from all harm, healed from every affliction, and Allah {SWT}, the Exalted, will fulfill his need."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Aman, Part 1, p. 32 • Al-Wafi, Vol. 12, p. 353 • Wasa’il Al-Shi’a, Vol. 11, p. 362

2394 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «عَلَيْكُمْ بِالسَّيْرِ بِاللَّيْلِ فَإِنَّ اَلْأَرْضَ تُطْوَى بِاللَّيْلِ».

Hadith.2394 - The Messenger of Allah {SWT}, peace and blessings be upon him and his family, said: "Travel by night, for the earth is folded during the night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 346 • Makarim al-Akhlaq, Part 1, p. 241

2395 - وَ فِي رِوَايَةِ جَمِيلِ بْنِ دَرَّاجٍ وَ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْأَرْضُ تُطْوَى مِنْ آخِرِ اَللَّيْلِ».

Hadith.2395 - In a narration by Jamil ibn Darraj and Hammad ibn Uthman from Abu Abdullah {a.s} he said: "The earth is folded at the end of the night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 346 • Al-Kafi, Vol. 8, p. 314 • Al-Mazar (Lilmufid) Vol. 1, p. 64 • Makarim al-Akhlaq, Part 1, p. 241 • Al-Mazar al-Kabir, Part 1, p. 51 • Al-Wafi, Vol. 12, p. 391 • Wasa'il Al-Shi'a, Vol. 11, p. 364 • Bihar Al-Anwar, Vol. 73, p. 278

2396 - وَ رَوَى مُحَمَّدُ بْنُ يَحْيَى اَلْخَثْعَمِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَخْرُجْ يَوْمَ اَلْجُمُعَةِ فِي حَاجَةٍ فَإِذَا كَانَ يَوْمُ اَلسَّبْتِ وَ طَلَعَتِ اَلشَّمْسُ فَاخْرُجْ فِي حَاجَتِكَ.

Hadith.2396 - Muhammad ibn Yahya Al-Khath'ami narrated from him, peace be upon him: "Do not go out on Friday for any need, but if it is Saturday and the sun has risen, then go out for your need."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 241 • Al-Wafi, Vol. 12, p. 352 • Wasa'il Al-Shi'a, Vol. 11, p. 349 • Bihar Al-Anwar, Vol. 56, p. 34

2397 - وَ سَأَلَ أَبُو أَيُّوبَ اَلْخَزَّازُ وَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «فَإِذٰا قُضِيَتِ اَلصَّلاٰةُ فَانْتَشِرُوا فِي اَلْأَرْضِ وَ اِبْتَغُوا مِنْ فَضْلِ اَللّٰهِ» فَقَالَ عَلَيْهِ اَلسَّلاَمُ «اَلصَّلاَةُ يَوْمَ اَلْجُمُعَةِ وَ اَلاِنْتِشَارُ يَوْمَ اَلسَّبْتِ ».

Hadith.2397 - Abu Ayyub Al-Khazzaz and Abdullah ibn Sinan asked Abu Abdullah {a.s} about the saying of Allah {SWT}, the Exalted:
"*So when the prayer has been concluded, disperse within the land and seek from the bounty of Allah {SWT}*." (Surah Al-Jumu'ah 62:10)
Imam {a.s} said: "The prayer refers to the day of Friday, and the dispersal refers to the day of Saturday."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 241 • Al-Wafi, Vol. 12, p. 352

2398 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : « اَلسَّبْتُ لَنَا وَ اَلْأَحَدُ لِبَنِي أُمَيَّةَ ».

Hadith.2398 - Imam {a.s} said: "Saturday is for us, and Sunday is for Banu Umayyah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 352 • Wasa'il Al-Shi'a, Vol. 11, p. 349 • Wasa'il Al-Shi'a, Vol. 11, p. 350

2399 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «لاَ تُسَافِرْ يَوْمَ اَلْإِثْنَيْنِ وَ لاَ تَطْلُبْ فِيهِ حَاجَةً».

Hadith.2399 - Imam {a.s} said: "Do not travel on Monday, nor seek any need on that day."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 346 • Makarim al-Akhlaq, Part 1, p. 241 • Al-Sara'ir, Part 3, p. 647 • Al-Misbah (by Al-Kafami) Vol. 1, p. 183 • Al-Wafi, Vol. 12, p. 353 • Wasa'il Al-Shi'a, Vol. 11, p. 353 • Bihar Al-Anwar, Vol. 56, p. 39 • Bihar Al-Anwar, Vol. 73, p. 225 • Bihar Al-Anwar, Vol. 73, p. 227

2400 - وَ رُوِيَ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ أَنَّهُ قَالَ : أَرَدْنَا أَنْ نَخْرُجَ فَجِئْنَا نُسَلِّمُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «كَأَنَّكُمْ طَلَبْتُمْ بَرَكَةَ اَلْإِثْنَيْنِ » قُلْنَا نَعَمْ قَالَ «فَأَيُّ يَوْمٍ أَعْظَمُ شُؤْماً مِنْ يَوْمِ اَلْإِثْنَيْنِ فَقَدْنَا فِيهِ نَبِيَّنَا صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ اِرْتَفَعَ اَلْوَحْيُ عَنَّا لاَ تَخْرُجُوا يَوْمَ اَلْإِثْنَيْنِ وَ اُخْرُجُوا يَوْمَ اَلثَّلاَثَاءِ ».

Hadith.2400 - It is narrated from Abu Ayyub Al-Khazzaz that he said:
"We intended to leave, so we went to bid farewell to Abu Abdullah {a.s}.
Imam {a.s} said: 'It seems you are seeking the blessing of Monday.'
We said: 'Yes.'
Imam {a.s} said: 'What day is more ominous than Monday? On that day, we lost our Prophet {saws}, may Allah {SWT} bless him and his family, and revelation ceased to descend upon us. Do not depart on Monday; instead, depart on Tuesday.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 347 • Al-Kafi, Vol. 8, p. 314 • Makarim al-Akhlaq, Part 1, p. 242 • Al-Sara'ir, Part 3, p. 648 • Al-Wafi, Vol. 12, p. 354 • Wasa'il Al-Shi'a, Vol. 11, p. 351 • Bihar Al-Anwar, Vol. 56, p. 40 • Bihar Al-Anwar, Vol. 73, p. 226

2401 - وَ رَوَى مُحَمَّدُ بْنُ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ سَافَرَ أَوْ تَزَوَّجَ وَ اَلْقَمَرُ فِي اَلْعَقْرَبِ لَمْ يَرَ اَلْحُسْنَى.

Hadith.2401 - It is narrated by Muhammad ibn Humran from his father, from Abu Abdullah {a.s}:
"Whoever travels or marries while the moon is in Scorpio will not see goodness."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta 'Ashar (Dar Shabestari Edition) Vol. 1, p. 124 • Al-Usul al-Sitta 'Ashar (Dar Al-Hadith Edition) Vol. 1, p. 342 • Al Mahasin, Part 2, p. 347 • Al-Kafi, Vol. 8, p. 275 • Makarim al-Akhlaq, Part 1, p. 242 • Faraj al-Mahmoum, Vol. 1, p. 91 • Awaali al-La'aali, Part 3, p. 304 • Al-Wafi, Vol. 12, p. 354 • Wasa'il Al-Shi'a, Vol. 11, p. 367

2402 - وَ رُوِيَ عَنْ عَبْدِ اَلْمَلِكِ بْنِ أَعْيَنَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي قَدِ اُبْتُلِيتُ بِهَذَا اَلْعِلْمِ فَأُرِيدُ اَلْحَاجَةَ فَإِذَا نَظَرْتُ إِلَى اَلطَّالِعِ وَ رَأَيْتُ اَلطَّالِعَ اَلشَّرَّ جَلَسْتُ وَ لَمْ أَذْهَبْ فِيهَا وَ إِذَا رَأَيْتُ اَلطَّالِعَ اَلْخَيْرَ ذَهَبْتُ فِي اَلْحَاجَةِ فَقَالَ لِي «تَقْضِي » قُلْتُ نَعَمْ قَالَ «أَحْرِقْ كُتُبَكَ».

Hadith.2402 - It is narrated from Abdul Malik ibn A'yan who said:

"I said to Abu Abdullah {a.s} 'I have been tested with this knowledge (of astrology). When I intend to fulfill a need and observe the rising star, if I see it as unfavorable, I sit and do not proceed. But if I see it as favorable, I proceed with my need.'
Imam {a.s} said to me: 'Do you accomplish it?'
I said: 'Yes.'
Imam {a.s} said: 'Burn your books.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 242 • Silwat al-Hazeen, Part 1, p. 112 • Al-Wafi, Vol. 12, p. 355 • Al-Wafi, Vol. 26, p. 521 • Wasa’il Al-Shi’a, Vol. 11, p. 370 • Bihar Al-Anwar, Vol. 55, p. 272 • Tafsir Nur Al-Thaqalayn, Part 4, p. 407 • Tafsir Kanz Al-Daqaiq, Part 11, p. 139

2403 - وَ رَوَى سُلَيْمَانُ بْنُ جَعْفَرٍ اَلْجَعْفَرِيُّ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «اَلشُّؤْمُ لِلْمُسَافِرِ فِي طَرِيقِهِ فِي سِتَّةٍ اَلْغُرَابِ اَلنَّاعِقِ عَنْ يَمِينِهِ وَ اَلْكَلْبِ اَلنَّاشِرِ لِذَنَبِهِ وَ اَلذِّئْبِ اَلْعَاوِي اَلَّذِي يَعْوِي فِي وَجْهِ اَلرَّجُلِ وَ هُوَ مُقْعٍ عَلَى ذَنَبِهِ يَعْوِي ثُمَّ يَرْتَفِعُ ثُمَّ يَنْخَفِضُ ثَلاَثاً وَ اَلظَّبْيِ اَلسَّانِحِ مِنْ يَمِينٍ إِلَى شِمَالٍ وَ اَلْبُومَةِ اَلصَّارِخَةِ وَ اَلْمَرْأَةِ اَلشَّمْطَاءِ تَلْقَى فَرْجَهَا وَ اَلْأَتَانِ اَلْعَضْبَاءِ يَعْنِي اَلْجَدْعَاءَ فَمَنْ أَوْجَسَ فِي نَفْسِهِ مِنْهُنَّ شَيْئاً فَلْيَقُلِ اِعْتَصَمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي فَاعْصِمْنِي مِنْ ذَلِكَ قَالَ فَيُعْصَمُ مِنْ ذَلِكَ.

Hadith.2403 - It is narrated by Sulaiman ibn Ja'far al-Ja'fari from Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}:
"Ill omen for a traveler on his journey lies in six things:
A croaking crow on his right side,
A dog wagging its tail,
A howling wolf that howls facing the man, sitting on its tail, howling and then raising and lowering itself three times,
A deer crossing from the right to the left,
A screeching owl,
And an old gray-haired woman exposing herself, or a mutilated she-donkey, meaning one with clipped ears.
Whoever feels apprehension in themselves from any of these, let them say: 'I seek refuge with You, my Lord {AZJ}, from the evil that I sense within myself; so protect me from it.'
Imam {a.s} said: 'They will then be protected from it.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 348 • Al-Kafi, Vol. 8, p. 314 • Al-Khisal, Part 1, p. 272 • Al-Aman, Part 1, p. 114 • Al-Wafi, Vol. 12, p. 356 • Wasa’il Al-Shi’a, Vol. 11, p. 363 • Bihar Al-Anwar, Vol. 55, p. 325 • Tafsir Nur Al-Thaqalayn, Part 4, p. 383 • Tafsir Kanz Al-Daqaiq, Part 11, p. 68

CHAPTER 69 - CHAPTER ON BEGINNING A JOURNEY WITH CHARITY

بَابُ افْتِتَاحِ السَّفَرِ بِالصَّدَقَةِ

HADITH 2404 – 2408

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2404 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «تَصَدَّقْ وَ اُخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

Hadith.2404 - It is narrated by Al-Hasan ibn Mahbub from Abdul Rahman ibn Al-Hajjaj that Abu Abdullah {a.s} said: "Give charity and then set out on your journey on any day you wish."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 348 • Al-Kafi, Vol. 4, p. 283 • Tahdhib Al-Ahkam, Vol. 5, p. 49 • Makarim al-Akhlaq, Part 1, p. 243 • Al-Wafi, Vol. 12, p. 358 • Wasa'il Al-Shi'a, Vol. 11, p. 375 • Al-Fusul al-Muhimmah, Part 3, p. 343 • Bihar Al-Anwar, Vol. 73, p. 231 • Bihar Al-Anwar, Vol. 73, p. 232

2405 - وَ رُوِيَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يُكْرَهُ اَلسَّفَرُ فِي شَيْءٍ مِنَ اَلْأَيَّامِ اَلْمَكْرُوهَةِ مِثْلِ اَلْأَرْبِعَاءِ وَ غَيْرِهِ فَقَالَ «اِفْتَتِحْ سَفَرَكَ بِالصَّدَقَةِ وَ اُخْرُجْ إِذَا بَدَا لَكَ وَ اِقْرَأْ آيَةَ اَلْكُرْسِيِّ وَ اِحْتَجِمْ إِذَا بَدَا لَكَ».

Hadith.2405 - It is narrated from Hammad ibn Uthman who said: I asked Abu Abdullah {a.s} whether it is disliked to travel on certain days considered unfavorable, such as Wednesdays and others.
Imam {a.s} replied: "Begin your journey with charity, set out whenever it seems appropriate to you, recite Ayat al-Kursi, and perform cupping (hijama) if you feel the need."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 243 • Al-Wafi, Vol. 12, p. 358 • Wasa'il Al-Shi'a, Vol. 11, p. 375 • Al-Fusul al-Muhimmah, Part 3, p. 344 • Bihar Al-Anwar, Vol. 73, p. 232

2406 - وَ رُوِيَ عَنِ اِبْنِ أَبِي عُمَيْرٍ أَنَّهُ قَالَ : كُنْتُ أَنْظُرُ فِي اَلنُّجُومِ وَ أَعْرِفُهَا وَ أَعْرِفُ اَلطَّالِعَ فَيَدْخُلُنِي مِنْ ذَلِكَ شَيْءٌ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ فَقَالَ «إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَتَصَدَّقْ عَلَى أَوَّلِ مِسْكِينٍ ثُمَّ اِمْضِ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَدْفَعُ عَنْكَ ».

Hadith.2406 - It is narrated from Ibn Abi Umair who said: I used to observe the stars and understand their movements and their rise, and from this, certain thoughts would enter my mind.

I complained about this to Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim, peace be upon them both.
Imam {a.s} said: "If something enters your mind, give charity to the first needy person you encounter, and then proceed, for Allah {SWT}, the Exalted and Glorious, will ward off harm from you."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 243 • Faraj al-Mahmoum, Vol. 1, p. 123 • Al-Wafi, Vol. 12, p. 358 • Wasa’il Al-Shi’a, Vol. 11, p. 376 • Bihar Al-Anwar, Vol. 55, p. 272 • Bihar Al-Anwar, Vol. 73, p. 233

2407 - وَ رَوَى كِرْدِينٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ تَصَدَّقَ بِصَدَقَةٍ إِذَا أَصْبَحَ دَفَعَ اَللَّهُ عَزَّ وَ جَلَّ عَنْهُ نَحْسَ ذَلِكَ اَلْيَوْمِ».

Hadith.2407 - It is narrated from Kirdin, who reported from Abu Abdullah {a.s}:
"Whoever gives charity in the morning, Allah {SWT}, the Exalted and Glorious, will avert the misfortune of that day from him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 349 • Makarim al-Akhlaq, Part 1, p. 243 • Makarim al-Akhlaq, Part 1, p. 243 • Al-Wafi, Vol. 12, p. 358 • Wasa’il Al-Shi’a, Vol. 11, p. 377 • Bihar Al-Anwar, Vol. 56, p. 31 • Bihar Al-Anwar, Vol. 73, p. 233 • Bihar Al-Anwar, Vol. 93, p. 126

2408 - وَ رَوَى هَارُونُ بْنُ خَارِجَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ إِذَا أَرَادَ اَلْخُرُوجَ إِلَى بَعْضِ أَمْوَالِهِ اِشْتَرَى اَلسَّلاَمَةَ مِنَ اَللَّهِ عَزَّ وَ جَلَّ بِمَا تَيَسَّرَ لَهُ وَ يَكُونُ ذَلِكَ إِذَا وَضَعَ رِجْلَهُ فِي اَلرِّكَابِ فَإِذَا سَلَّمَهُ اَللَّهُ عَزَّ وَ جَلَّ وَ اِنْصَرَفَ حَمِدَ اَللَّهَ تَعَالَى وَ شَكَرَهُ وَ تَصَدَّقَ بِمَا تَيَسَّرَ لَهُ».

Hadith.2408 - It is narrated by Harun ibn Kharejah from Muhammad ibn Muslim, who reported from Abu Ja'far, peace be upon him:
"Ali ibn al-Husayn, peace be upon them both, whenever he intended to travel to one of his properties, would purchase safety from Allah {SWT}, the Exalted, with whatever was available to him. This would be done as he placed his foot in the stirrup. If Allah {SWT}, the Exalted, safeguarded him and he returned safely, he would praise and thank Allah {SWT}, the Exalted, and give charity with whatever was available to him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 348 • Makarim al-Akhlaq, Part 1, p. 243 • Al-Wafi, Vol. 12, p. 359 • Wasa’il Al-Shi’a, Vol. 11, p. 376 • Bihar Al-Anwar, Vol. 73, p. 231 • Bihar Al-Anwar, Vol. 73, p. 233

CHAPTER 70 - CHAPTER ON CARRYING A STAFF DURING TRAVEL

بَابُ حَمْلِ الْعَصَا فِي السَّفَرِ

HADITH 2409 – 2412

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2409 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ خَرَجَ فِي سَفَرٍ وَ مَعَهُ عَصَا لَوْزٍ مُرٍّ وَ تَلاَ هَذِهِ اَلْآيَةَ «﴿ وَ لَمّٰا تَوَجَّهَ تِلْقٰاءَ مَدْيَنَ قٰالَ عَسىٰ رَبِّي أَنْ يَهْدِيَنِي سَوٰاءَ اَلسَّبِيلِ ﴾» إِلَى قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ وَ اَللّٰهُ عَلىٰ مٰا نَقُولُ وَكِيلٌ ﴾» آمَنَهُ اَللَّهُ عَزَّ وَ جَلَّ مِنْ كُلِّ سَبُعٍ ضَارٍ وَ مِنْ كُلِّ لِصٍّ عَادٍ وَ كُلِّ ذَاتِ حُمَةٍ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ وَ مَنْزِلِهِ وَ كَانَ مَعَهُ سَبْعَةٌ وَ سَبْعُونَ مِنَ اَلْمُعَقِّبَاتِ يَسْتَغْفِرُونَ لَهُ حَتَّى يَرْجِعَ وَ يَضَعَهَا».

Hadith.2409 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said that the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Whoever embarks on a journey and carries with them a bitter almond stick, and recites this verse: *'When he directed himself toward Madyan, he said, "Perhaps my Lord {AZJ} will guide me to the right way."'* up to the words of Allah {SWT}, *'And Allah {SWT} is a witness over what we say.'* (Surah Al-Qasas 28:22-28),
Allah {SWT}, the Mighty and Glorious, will protect them from every harmful beast, every aggressive thief, and every venomous creature until they return to their family and home. Additionally, seventy-seven angels will accompany them, seeking forgiveness for them until they return and set it (the stick) down."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 186 • Makarim al-Akhlaq, Part 1, p. 244 • Al-Aman, Part 1, p. 46 • Wasa'il Al-Shi'a, Vol. 11, p. 377 • Bihar Al-Anwar, Vol. 73, p. 229 • Bihar Al-Anwar, Vol. 73, p. 234 • Tafsir Nur Al-Thaqalayn, Part 4, p. 120 • Tafsir Kanz Al-Daqaiq, Part 10, p. 62

2410 - وَ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «حَمْلُ اَلْعَصَا يَنْفِي اَلْفَقْرَ وَ لاَ يُجَاوِرُهُ اَلشَّيْطَانُ ».

Hadith.2410 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said: "Carrying a staff removes poverty, and Satan does not accompany the one who carries it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 244 • Bihar Al-Anwar, Vol. 73, p. 234

2411 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَنْ أَرَادَ أَنْ تُطْوَى لَهُ اَلْأَرْضُ فَلْيَتَّخِذِ اَلنَّقْدَ مِنَ اَلْعَصَا وَ اَلنُّقْدُ عَصَا لَوْزٍ مُرٍّ».

Hadith.2411 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:

"Whoever desires the earth to be folded for them (making travel easier), let them use al-nuqūd from the staff, and al-nuqūd is a staff made of bitter almond wood."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 187 • Al-Wafi, Vol. 12, p. 372 • Wasa'il Al-Shi'a, Vol. 11, p. 378 • Bihar Al-Anwar, Vol. 73, p. 234

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2412 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «تَعَصَّوْا فَإِنَّهَا مِنْ سُنَنِ إِخْوَانِي اَلنَّبِيِّينَ وَ كَانَتْ بَنُو إِسْرَائِيلَ اَلصِّغَارُ وَ اَلْكِبَارُ يَمْشُونَ عَلَى اَلْعَصَا حَتَّى لاَ يَخْتَالُوا فِي مَشْيِهِمْ.

Hadith.2412 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Use a staff, for it is among the practices of my brothers, the Prophets. The children and the elders of Banu Israel would walk with staffs so that they would not become haughty in their walking."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 245 • Al-Wafi, Vol. 12, p. 372 • Wasa'il Al-Shi'a, Vol. 11, p. 379 • Bihar Al-Anwar, Vol. 73, p. 234

CHAPTER 71 - CHAPTER ON RECOMMENDED PRAYERS FOR THE TRAVELER BEFORE DEPARTURE

بَابُ مَا يُسْتَحَبُّ لِلْمُسَافِرِ مِنَ الصِّلَاةِ إِذَا أَرَادَ الْخُرُوجَ

HADITH 2413

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2413 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا اِسْتَخْلَفَ رَجُلٌ عَلَى أَهْلِهِ بِخِلاَفَةٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ اَلْخُرُوجَ إِلَى سَفَرِهِ وَ يَقُولُ: اَللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ ذُرِّيَّتِي وَ دُنْيَايَ وَ آخِرَتِي وَ أَمَانَتِي وَ خَاتِمَةَ عَمَلِي فَمَا قَالَ ذَلِكَ أَحَدٌ إِلاَّ أَعْطَاهُ اَللَّهُ عَزَّ وَ جَلَّ مَا سَأَلَ.

وسيأتي ذلك في أول باب سياق المناسك في هذا الكتاب عند انتهائي إليه إن شاء الله تعالى.

Hadith.2413 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family) said:
"No man entrusts his family with a guardianship better than praying two units of prayer before leaving for a journey and saying:
'O Allah $^{\{SWT\}}$, I entrust You with my soul, my family, my wealth, my offspring, my worldly affairs, my Hereafter, my trust, and the conclusion of my deeds.' No one says this except that Allah $^{\{SWT\}}$, the Mighty and Glorious, grants them what they have asked for."

[AL SADUQ]

It will be further discussed at the beginning of the chapter on the rites of pilgrimage in this book, God willing, upon reaching it.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 349 • Al-Kafi, Vol. 4, p. 283 • Tahdhib Al-Ahkam, Vol. 5, p. 49 • Al-Wafi, Vol. 12, p. 361 • Wasa'il Al-Shi'a, Vol. 11, p. 379 • Bihar Al-Anwar, Vol. 73, p. 244

CHAPTER 72 - CHAPTER ON SUPPLICATIONS RECOMMENDED FOR THE TRAVELER UPON DEPARTURE

بَابُ مَا يُسْتَحَبُّ لِلْمُسَافِرِ مِنَ الدُّعَاءِ عِنْدَ خُرُوجِهِ فِي السَّفَرِ

֍ HADITH 2414 – 2417 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2414 - رَوَى مُوسَى بْنُ اَلْقَاسِمِ اَلْبَجَلِيُّ عَنْ صَبَّاحٍ اَلْحَذَّاءِ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ يَقُولُ : «لَوْ كَانَ اَلرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفَراً أَقَامَ عَلَى بَابِ دَارِهِ تِلْقَاءَ اَلْوَجْهِ اَلَّذِي يَتَوَجَّهُ إِلَيْهِ فَقَرَأَ فَاتِحَةَ اَلْكِتَابِ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ آيَةَ اَلْكُرْسِيِّ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ ثُمَّ قَالَ اَللَّهُمَّ اِحْفَظْنِي وَ اِحْفَظْ مَا مَعِي وَ سَلِّمْنِي وَ سَلِّمْ مَا مَعِي وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِي بِبَلاَغِكَ اَلْحَسَنِ لَحَفِظَهُ اَللَّهُ وَ لَحَفِظَ مَا مَعَهُ وَ سَلَّمَهُ اَللَّهُ وَ سَلَّمَ مَا مَعَهُ وَ بَلَّغَهُ اَللَّهُ وَ بَلَّغَ مَا مَعَهُ » قَالَ ثُمَّ قَالَ «يَا صَبَّاحُ أَ مَا رَأَيْتَ اَلرَّجُلَ يُحْفَظُ وَ لاَ يُحْفَظُ مَا مَعَهُ وَ يَسْلَمُ وَ لاَ يَسْلَمُ مَا مَعَهُ وَ يَبْلُغُ وَ لاَ يَبْلُغُ مَا مَعَهُ» قُلْتُ بَلَى جُعِلْتُ فِدَاكَ.

Hadith.2414 - Musa ibn al-Qasim al-Bajali narrated from Sabbah al-Hadhdha’, who said:
I heard Imam Musa ibn Jafar Al-Kadhim $^{\{a.s\}}$ say:
"If one of you, when intending to travel, stands at the door of their house, facing the direction they are heading towards, and recites Surah Al-Fatiha in front of them, to their right, and to their left, and recites Ayat al-Kursi in front of them, to their right, and to their left, and then says:
'O Allah $^{\{SWT\}}$, protect me and protect what is with me. Grant me safety and grant safety to what is with me. Deliver me and deliver what is with me with Your good deliverance,'
Allah $^{\{SWT\}}$ will protect them, protect what is with them, grant them safety, grant safety to what is with them, and deliver them and deliver what is with them."
Imam $^{\{a.s\}}$ then added: "O Sabbah, have you not seen someone being protected while what is with them is not protected, or being granted safety while what is with them is not granted safety, or reaching their destination while what is with them does not?"
I said: "Indeed, may I be your ransom."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 350 • Al-Kafi, Vol. 4, p. 283 • Tahdhib Al-Ahkam, Vol. 5, p. 49 • Makarim al-Akhlaq, Part 1, p. 245 • Al-Aman, Part 1, p. 104 • Al-Wafi, Vol. 12, p. 362 • Bihar Al-Anwar, Vol. 73, p. 245 • Bihar Al-Anwar, Vol. 73, p. 250

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2415 - وَ كَانَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ إِذَا أَرَادَ سَفَراً قَالَ :- « اَللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسْيِيرَنَا وَ أَعْظِمْ عَافِيَتَنَا ».

Hadith.2415 - When Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ intended to travel, he would say:
"O Allah $^{\{SWT\}}$, make our path clear, improve our journey, and grant us immense well-being."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 246 • Al-Wafi, Vol. 12, p. 366 • Wasa’il Al-Shi’a, Vol. 11, p. 386 • Bihar Al-Anwar, Vol. 73, p. 250

2416 - وَ رَوَى عَلِيُّ بْنُ أَسْبَاطٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ لِي : «إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ حَضَرٍ فَقُلْ: بِسْمِ اَللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اَللَّهِ مَا شَاءَ اَللَّهُ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ فَتَلَقَّاهُ اَلشَّيَاطِينُ فَتَضْرِبُ اَلْمَلاَئِكَةُ وُجُوهَهَا وَ تَقُولُ مَا سَبِيلُكُمْ عَلَيْهِ وَ قَدْ سَمَّى اَللَّهَ عَزَّ وَ جَلَّ وَ آمَنَ بِهِ وَ تَوَكَّلَ عَلَى اَللَّهِ وَ قَالَ مَا شَاءَ اَللَّهُ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ ».

Hadith.2416 - Ali ibn Asbat narrated from Imam Abu al-Hasan al-Ridha {a.s}, who said:
Imam {a.s} said to me: "When you leave your house, whether for travel or otherwise, say:
'In the name of Allah {SWT}, I believe in Allah {SWT}, I rely upon Allah {SWT}. Whatever Allah {SWT} wills happens. There is no power and no strength except with Allah {SWT}.'
The devils will then confront you, but the angels will strike their faces and say:
'What path do you have over someone who has mentioned Allah {SWT}, believed in Him, relied upon Him, and said,
‘Whatever Allah {SWT} wills happens. There is no power and no strength except with Allah {SWT}?'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 350 • Al-Kafi, Vol. 2, p. 543 • Makarim al-Akhlaq, Part 1, p. 246 • Al-Aman, Part 1, p. 105 • Al-Wafi, Vol. 9, p. 1604 • Al-Wafi, Vol. 12, p. 366 • Wasa’il Al-Shi’a, Vol. 5, p. 326 • Wasa’il Al-Shi’a, Vol. 11, p. 384 • Bihar Al-Anwar, Vol. 60, p. 201

2417 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ قَالَ حِينَ يَخْرُجُ مِنْ بَابِ دَارِهِ أَعُوذُ بِاللَّهِ مِمَّا عَاذَتْ مِنْهُ مَلاَئِكَةُ اَللَّهِ مِنْ شَرِّ هَذَا اَلْيَوْمِ وَ مِنْ شَرِّ اَلشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اَللَّهِ عَزَّ وَ جَلَّ وَ مِنْ شَرِّ اَلْجِنِّ وَ اَلْإِنْسِ وَ مِنْ شَرِّ اَلسِّبَاعِ وَ اَلْهَوَامِّ وَ مِنْ شَرِّ رُكُوبِ اَلْمَحَارِمِ كُلِّهَا أُجِيرُ نَفْسِي بِاللَّهِ مِنْ كُلِّ شَرٍّ غَفَرَ اَللَّهُ لَهُ وَ تَابَ عَلَيْهِ وَ كَفَاهُ اَلْمُهِمَّ وَ حَجَزَهُ عَنِ اَلسُّوءِ وَ عَصَمَهُ مِنَ اَلشَّرِّ».

Hadith.2417 - Abu Basir narrated from Abu Ja‘far {a.s}, who said:
"Whoever says upon leaving the door of their house:
'I seek refuge in Allah {SWT} from what the angels of Allah {SWT} sought refuge from— from the evil of this day, from the evil of the devils, from the evil of those who oppose the friends of Allah {SWT}, the Mighty and Glorious, from the evil of jinn and humans, from the evil of wild beasts and harmful creatures, and from the evil of committing all forbidden acts. I entrust myself to Allah {SWT} from every evil,'
Allah {SWT} will forgive them, accept their repentance, suffice them in their concerns, prevent harm from reaching them, and protect them from evil."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 246 • Al-Wafi, Vol. 12, p. 366 • Wasa’il Al-Shi’a, Vol. 11, p. 385 • Bihar Al-Anwar, Vol. 73, p. 250

CHAPTER 73 - CHAPTER ON SUPPLICATIONS AT THE TIME OF MOUNTING

بَابُ الْقَوْلِ عِنْدَ الرُّكُوبِ

HADITH 2418 – 2419

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2418 - كَانَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «إِذَا وَضَعَ رِجْلَهُ فِي اَلرِّكَابِ يَقُولُ: «﴿ سُبْحٰانَ اَلَّذِي سَخَّرَ لَنٰا هٰذٰا وَ مٰا كُنّٰا لَهُ مُقْرِنِينَ ﴾» وَ يُسَبِّحُ اَللَّهَ سَبْعاً وَ يُحَمِّدُ اَللَّهَ سَبْعاً وَ يُهَلِّلُ اَللَّهَ سَبْعاً».

Hadith.2418 - When Imam Jafar ibn Muhammad Al-Sadiq {a.s} placed his foot in the stirrup, he would say:
"*Glory be to the One who has subjected this to us, and we could not have done so on our own*." (Surah Az-Zukhruf 43:13)
Imam {a.s} would then glorify Allah {SWT} seven times, praise Allah {SWT} seven times, and declare Allah's {SWT} oneness seven times.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 247 • Al-Aman, Part 1, p. 109 • Al-Wafi, Vol. 12, p. 367 • Wasa'il Al-Shi'a, Vol. 11, p. 389 • Tafsir Nur Al-Thaqalayn, Part 4, p. 594

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2419 - وَ رُوِيَ عَنِ اَلْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ قَالَ : أَمْسَكْتُ لِأَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ بِالرِّكَابِ وَ هُوَ يُرِيدُ أَنْ يَرْكَبَ فَرَفَعَ رَأْسَهُ ثُمَّ تَبَسَّمَ فَقُلْتُ يَا أَمِيرَ اَلْمُؤْمِنِينَ رَأَيْتُكَ رَفَعْتَ رَأْسَكَ وَ تَبَسَّمْتَ قَالَ «نَعَمْ يَا أَصْبَغُ أَمْسَكْتُ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَمَا أَمْسَكْتَ لِي فَرَفَعَ رَأْسَهُ إِلَى اَلسَّمَاءِ وَ تَبَسَّمَ فَسَأَلْتُهُ كَمَا سَأَلْتَنِي وَ سَأُخْبِرُكَ كَمَا أَخْبَرَنِي أَمْسَكْتُ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلشَّهْبَاءَ فَرَفَعَ رَأْسَهُ إِلَى اَلسَّمَاءِ وَ تَبَسَّمَ فَقُلْتُ يَا رَسُولَ اَللَّهِ رَفَعْتَ رَأْسَكَ إِلَى اَلسَّمَاءِ وَ تَبَسَّمْتَ فَقَالَ «يَا عَلِيُّ إِنَّهُ لَيْسَ مِنْ أَحَدٍ يَرْكَبُ مَا أَنْعَمَ اَللَّهُ عَلَيْهِ ثُمَّ يَقْرَأُ آيَةَ اَلسُّخْرَةِ ثُمَّ يَقُولُ أَسْتَغْفِرُ اَللَّهَ اَلَّذِي «لاٰ إِلَهَ إِلاَّ هُوَ اَلْحَيُّ اَلْقَيُّومُ» وَ أَتُوبُ إِلَيْهِ اَللَّهُمَّ اِغْفِرْ لِي ذُنُوبِي فَإِنَّهُ لاَ يَغْفِرُ اَلذُّنُوبَ إِلاَّ أَنْتَ إِلاَّ قَالَ اَلسَّيِّدُ اَلْكَرِيمُ «يَا مَلاَئِكَتِي عَبْدِي يَعْلَمُ أَنَّهُ لاَ يَغْفِرُ اَلذُّنُوبَ غَيْرِي اِشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ ذُنُوبَهُ» ».

Hadith.2419 - It is narrated from al-Asbagh ibn Nubata that he said:
"I held the stirrup for Commander of the Faithful Imam Ali ibn Abi Talib {a.s} as he intended to mount. He raised his head and smiled.
I said: 'O Amir al-Mu'minin, I saw you raise your head and smile.'
Imam {a.s} replied: 'Yes, O Asbagh. I held the stirrup for the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) just as you held it for me. He raised his head to the sky and smiled. I asked him just as you asked me, and I will tell you as he told me.

I held the stirrup of the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) as he was about to mount al-Shahba (his mount). He raised his head toward the sky and smiled. I said, "O Messenger of Allah {SWT}, you raised your head toward the sky and smiled." Prophet {saws} replied: "O Ali, whenever anyone mounts something Allah {SWT} has blessed them with and then recites *Ayat al-Sukhrah* (the verse of subjugation: Surah Az-Zukhruf 43:13-14) and says;

'Astaghfirullah al-ladhi la ilaha illa Huwa al-Hayy al-Qayyum, wa atubu ilayh. Allahumma ighfir li dhunubi fa innahu la yaghfiru al-dhunuba illa Ant.'

‘O Allah {SWT}, I seek forgiveness from You, the One besides whom there is no deity, the Living, the Sustainer, and I repent to You. O Allah {SWT}, forgive my sins, for no one forgives sins except You’

Except that the Noble and Generous Lord {AZJ} says: 'O My angels, My servant knows that none forgives sins but Me. Bear witness that I have forgiven their sins.'""

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 352 • Tafsir al-Qami, vol. 2, p. 281 • Makarim al-Akhlaq, Part 1, p. 248 • Al-Aman, Part 1, p. 108 • Al-Wafi, Vol. 12, p. 367 • Wasa’il Al-Shi’a, Vol. 11, p. 388 • Tafsir al-Burhan, vol. 4, p. 849 • Bihar Al-Anwar, Vol. 73, p. 294 • Tafsir Nur Al-Thaqalayn, Part 4, p. 594

CHAPTER 74 - CHAPTER ON REMEMBERING ALLAH {SWT} AND SUPPLICATING DURING THE JOURNEY

بَابُ ذِكْرِ اللَّهِ عَزِّ وَجَلِّ وَالدُّعَاءِ فِي الْمَسِيرِ

֍ HADITH 2420 – 2422 ֍

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2420 - رَوَى مُعَاوِيَةُ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي سَفَرِهِ إِذَا هَبَطَ سَبَّحَ وَ إِذَا صَعِدَ كَبَّرَ ».

Hadith.2420 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"When the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) was on a journey, he would glorify Allah {SWT} (say 'SubhanAllah {SWT}') when descending and magnify Allah {SWT} (say 'Allahu Akbar') when ascending."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 287 • Makarim al-Akhlaq, Part 1, p. 261 • Misbah al-Za'ir, Part 1, p. 36 • Al-Aman, Part 1, p. 112 • Al-Wafi, Vol. 12, p. 401 • Wasa'il Al-Shi'a, Vol. 11, p. 391 • Bihar Al-Anwar, Vol. 73, p. 254 • Bihar Al-Anwar, Vol. 96, p. 358 • Mustadrak Al-Wasail, Vol. 8, p. 140

2421 - وَ رَوَى اَلْعَلاَءُ عَنْ أَبِي عُبَيْدَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «إِذَا كُنْتَ فِي سَفَرٍ فَقُلِ: اَللَّهُمَّ اِجْعَلْ مَسِيرِي عَبَراً وَ صَمْتِي تَفَكُّراً وَ كَلاَمِي ذِكْراً ».

Hadith.2421 - Al-Ala' narrated from Abu 'Ubaydah, from one of the Imams {a.s}, who said:
"When you are on a journey, say: 'O Allah {SWT}, make my traveling a source of lessons, my silence a form of reflection, and my speech a means of remembrance.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Aman, Part 1, p. 112 • Al-Wafi, Vol. 12, p. 404 • Wasa'il Al-Shi'a, Vol. 11, p. 392

2422 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «وَ اَلَّذِي نَفْسُ أَبِي اَلْقَاسِمِ بِيَدِهِ مَا هَلَّلَ اَللَّهَ مُهَلِّلٌ وَ لاَ كَبَّرَ اَللَّهَ مُكَبِّرٌ عَلَى شَرَفٍ مِنَ اَلْأَشْرَافِ إِلاَّ هَلَّلَ مَا خَلْفَهُ وَ كَبَّرَ مَا بَيْنَ يَدَيْهِ بِتَهْلِيلِهِ وَ تَكْبِيرِهِ حَتَّى يَبْلُغَ مَقْطَعَ اَلتُّرَابِ.

Hadith.2422 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"By the One in whose hand is the soul of Abu al-Qasim, whenever someone glorifies Allah {SWT} by saying 'La ilaha illa Allah {SWT}' or magnifies Allah {SWT} by saying 'Allahu Akbar' upon an elevated

place, everything behind them glorifies and everything in front of them magnifies with their glorification and magnification, until it reaches the end of the soil."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 261 • Al-Aman, Part 1, p. 112 • Al-Wafi, Vol. 12, p. 404 • Wasa’il Al-Shi’a, Vol. 11, p. 392

CHAPTER 75 - CHAPTER ON WHAT IS OBLIGATORY FOR THE TRAVELER ON THE JOURNEY: GOOD COMPANIONSHIP, SUPPRESSING ANGER, GOOD MANNERS, AVOIDING HARM, AND PIETY

بَابُ مَا يَجِبُ عَلَى الْمُسَافِرِ فِي الطَّرِيقِ مِنْ حُسْنِ الصُّحْبَةِ، وَكَظْمِ الْغَيْظِ، وَحُسْنِ الْخُلُقِ، وَكَفِّ الْأَذَى، وَالْوَرَعِ

HADITH 2423 – 2427

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

2423 - رُوِيَ عَنْ أَبِي اَلرَّبِيعِ اَلشَّامِيِّ قَالَ : كُنَّا عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ اَلْبَيْتُ غَاصٌّ بِأَهْلِهِ فَقَالَ «لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ وَ مُرَافَقَةَ مَنْ رَافَقَهُ وَ مُمَالَحَةَ مَنْ مَالَحَهُ وَ مُخَالَقَةَ مَنْ خَالَقَهُ.

Hadith.2423 - It is narrated from Abu al-Rabi‘ al-Shami, who said:
"We were with Abu Abdullah {a.s}, and the house was crowded with people.
Imam {a.s} said: 'Whoever does not deal kindly with those who accompany him, keep good company with those who travel with him, be courteous with those who share a meal with him, and display good character toward those who interact with him, is not from us.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 357 • Al-Kafi, Vol. 4, p. 286 • Makarim al-Akhlaq, Part 1, p. 250 • Al-Sara'ir, Part 3, p. 578 • Al-Wafi, Vol. 12, p. 384 • Bihar Al-Anwar, Vol. 71, p. 161 • Bihar Al-Anwar, Vol. 73, p. 268 • Mustadrak Al-Wasail, Vol. 8, p. 316

2424 - وَ رَوَى صَفْوَانُ اَلْجَمَّالُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «مَا يُعْبَأُ بِمَنْ يَؤُمُّ هَذَا اَلْبَيْتَ إِذَا لَمْ يَكُنْ فِيهِ ثَلاَثُ خِصَالٍ خُلُقٌ يُخَالِقُ بِهِ مَنْ صَحِبَهُ وَ حِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ وَ وَرَعٌ يَحْجُزُهُ عَنْ مَحَارِمِ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.2424 - Safwan al-Jammal narrated from Abu Abdullah {a.s}, who said:
"My father {a.s} used to say: 'There is no regard for the one who visits this House (the Ka'bah) if they do not possess three qualities: good character to interact with those they accompany, forbearance to control their anger, and piety to refrain from what Allah {SWT}, the Mighty and Glorious, has forbidden.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 285 • Makarim al-Akhlaq, Part 1, p. 250 • Wasa'il Al-Shi'a, Vol. 12, p. 11

2425 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لَيْسَ مِنَ اَلْمُرُوءَةِ أَنْ يُحَدِّثَ اَلرَّجُلُ بِمَا يَلْقَى فِي اَلسَّفَرِ مِنْ خَيْرٍ أَوْ شَرٍّ».

Hadith.2425 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"It is not from dignity for a person to recount the good or bad experiences they encounter during a journey."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 358 • Makarim al-Akhlaq, Part 1, p. 250 • Makarim al-Akhlaq, Part 1, p. 253 • Awaali al-La’aali, Part 4, p. 32 • Al-Wafi, Vol. 12, p. 389 • Wasa’il Al-Shi’a, Vol. 11, p. 433 • Wasa’il Al-Shi’a, Vol. 11, p. 437 • Wasa’il Al-Shi’a, Vol. 12, p. 11 • Bihar Al-Anwar, Vol. 73, p. 267

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2426 - وَ رُوِيَ عَنْ عَمَّارِ بْنِ مَرْوَانَ اَلْكَلْبِيِّ قَالَ : أَوْصَانِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «أُوصِيكَ بِتَقْوَى اَللَّهِ وَ أَدَاءِ اَلْأَمَانَةِ وَ صِدْقِ اَلْحَدِيثِ وَ حُسْنِ اَلصُّحْبَةِ لِمَنْ صَحِبَكَ وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ» »

Hadith.2426 - It is narrated from Ammar ibn Marwan al-Kalbi, who said:
"Abu Abdullah {a.s} advised me, saying: 'I advise you to fear Allah {SWT}, fulfill trusts, speak truthfully, and maintain good companionship with those who accompany you. There is no power except with Allah {SWT}.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 358 • Makarim al-Akhlaq, Part 1, p. 250 • Al-Wafi, Vol. 5, p. 529 • Al-Wafi, Vol. 12, p. 386 • Bihar Al-Anwar, Vol. 71, p. 160 • Bihar Al-Anwar, Vol. 73, p. 272

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2427 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ خَالَطْتَ فَإِنِ اِسْتَطَعْتَ أَنْ يَكُونَ يَدُكَ اَلْعُلْيَا عَلَيْهِ فَافْعَلْ.

Hadith.2427 - Muhammad ibn Muslim narrated from Abu Ja‘far {a.s}, who said:
"Whoever you associate with, if you are able to ensure that your hand is above theirs (in generosity and giving), then do so."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 358 • Al-Kafi, Vol. 2, p. 637 • Al-Kafi, Vol. 2, p. 669 • Makarim al-Akhlaq, Part 1, p. 250 • Mishkat Al-Anwar, Part 1, p. 190 • Al-Wafi, Vol. 5, p. 529 • Al-Wafi, Vol. 12, p. 387 • Wasa’il Al-Shi’a, Vol. 12, p. 9 • Bihar Al-Anwar, Vol. 71, p. 159

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CHAPTER 76 - CHAPTER ON ESCORTING THE TRAVELER, BIDDING FAREWELL, AND PRAYING FOR THEM

بَابُ تَشْيِيعِ الْمُسَافِرِ وَتَوْدِيعِهِ وَالدُّعَاءِ لَهُ

HADITH 2428 – 2430

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

2428 - لَمَّا شَيَّعَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ أَبَا ذَرٍّ رَحْمَةُ اَللَّهِ عَلَيْهِ شَيَّعَهُ اَلْحَسَنُ وَ اَلْحُسَيْنُ عَلَيْهِمَا اَلسَّلاَمُ وَ عَقِيلُ بْنُ أَبِي طَالِبٍ وَ عَبْدُ اَللَّهِ بْنُ جَعْفَرٍ وَ عَمَّارُ بْنُ يَاسِرٍ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ «وَدِّعُوا أَخَاكُمْ فَإِنَّهُ لاَ بُدَّ لِلشَّاخِصِ أَنْ يَمْضِيَ وَ لِلْمُشَيِّعِ مِنْ أَنْ يَرْجِعَ فَتَكَلَّمَ كُلُّ رَجُلٍ مِنْهُمْ عَلَى حِيَالِهِ» فَقَالَ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ «رَحِمَكَ اَللَّهُ يَا أَبَا ذَرٍّ إِنَّ اَلْقَوْمَ إِنَّمَا اِمْتَهَنُوكَ بِالْبَلاَءِ لِأَنَّكَ مَنَعْتَهُمْ دِينَكَ فَمَنَعُوكَ دُنْيَاهُمْ فَمَا أَحْوَجَكَ غَداً إِلَى مَا مَنَعْتَهُمْ وَ أَغْنَاكَ عَمَّا مَنَعُوكَ» فَقَالَ أَبُو ذَرٍّ رَحِمَكُمُ اَللَّهُ مِنْ أَهْلِ بَيْتٍ فَمَا لِي شَجَنٌ فِي اَلدُّنْيَا غَيْرُكُمْ إِنِّي إِذَا ذَكَرْتُكُمْ ذَكَرْتُ بِكُمْ جَدَّكُمْ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

Hadith.2428 - When Commander of the Faithful Imam Ali ibn Abi Talib {a.s} bid farewell to Abu Dharr (may Allah {SWT} have mercy on him), he was accompanied by Imam Al-Hasan {a.s} and Imam Al-Husayn {a.s}, Aqil ibn Abi Talib, Abdullah ibn Ja‘far, and Ammar ibn Yasir.
Amir al-Mu'minin {a.s} said: "Bid farewell to your brother, for the one departing must go, and the one accompanying must return." Then, each of them spoke individually.
Al-Husayn ibn Ali {a.s} said: "May Allah {SWT} have mercy on you, O Abu Dharr. The people have only tested you with trials because you refused to compromise your religion for them, so they withheld from you their worldly gains. Tomorrow, how much in need will they be of what you withheld from them, and how needless will you be of what they withheld from you."
Abu Dharr (may Allah {SWT} have mercy on him) replied: "May Allah {SWT} have mercy on you, O members of this household. I have no attachment to this world except through you. Whenever I remember you, I remember your grandfather, the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 249 • Al-Wafi, Vol. 12, p. 380

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2429 - : وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا وَدَّعَ اَلْمُؤْمِنِينَ قَالَ :- « زَوَّدَكُمُ اَللَّهُ اَلتَّقْوَى وَ وَجَّهَكُمْ إِلَى كُلِّ خَيْرٍ وَ قَضَى لَكُمْ كُلَّ حَاجَةٍ وَ سَلَّمَ لَكُمْ دِينَكُمْ وَ دُنْيَاكُمْ وَ رَدَّكُمْ سَالِمِينَ إِلَى سَالِمِينَ ».

Hadith.2429 - When the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) bid farewell to the believers, he would say:
"May Allah {SWT} provide you with piety, direct you toward all that is good, fulfill all your needs, safeguard your religion and your worldly affairs, and return you safely to your loved ones."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2430 - وَ فِي خَبَرٍ آخَرَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا وَدَّعَ مُسَافِراً أَخَذَ بِيَدِهِ ثُمَّ قَالَ» « أَحْسَنَ اَللَّهُ لَكَ اَلصِّحَابَةَ وَ أَكْمَلَ لَكَ اَلْمَعُونَةَ وَ سَهَّلَ لَكَ اَلْحُزُونَةَ وَ قَرَّبَ لَكَ اَلْبَعِيدَ وَ كَفَاكَ اَلْمُهِمَّ وَ حَفِظَ لَكَ دِينَكَ وَ أَمَانَتَكَ وَ خَوَاتِيمَ عَمَلِكَ وَ وَجَّهَكَ لِكُلِّ خَيْرٍ عَلَيْكَ بِتَقْوَى اَللَّهِ اِسْتَوْدِعِ اَللَّهَ نَفْسَكَ سِرْ عَلَى بَرَكَةِ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.2430 - In another narration from Abu Ja‘far {a.s}, he said:
"When the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) bid farewell to a traveller, he would take their hand and say:
'May Allah {SWT} grant you the best companionship, complete assistance for you, ease the difficult paths for you, bring near what is far, suffice you in your concerns, protect your religion, your trust, and the end of your deeds, and direct you toward all goodness. Be mindful of Allah’s {SWT} piety. I entrust you to Allah {SWT}. Go forth with the blessing of Allah {SWT}, the Mighty and Glorious.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 354 • Makarim al-Akhlaq, Part 1, p. 249 • Majmu’at Warram, Part 2, Page 6 • Al-Wafi, Vol. 12, p. 379 • Wasa’il Al-Shi’a, Vol. 11, p. 406 • Bihar Al-Anwar, Vol. 73, p. 280

CHAPTER 77 - CHAPTER ON WHAT TO SAY WHEN TRAVELING ALONE

بَابُ مَا يَقُولُ مَنْ خَرَجَ وَحْدَهُ فِي سَفَرٍ

HADITH 2431

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2431 - رَوَى بَكْرُ بْنُ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «مَنْ خَرَجَ وَحْدَهُ فِي سَفَرٍ فَلْيَقُلْ مَا شَاءَ اَللَّهُ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ اَللَّهُمَّ آنِسْ وَحْشَتِي وَ أَعِنِّي عَلَى وَحْدَتِي وَ أَدِّ غَيْبَتِي.

Hadith.2431 - Bakr ibn Salih narrated from Sulayman ibn Ja‘far, from Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim $^{\{a.s\}}$, who said:
"Whoever sets out alone on a journey should say: 'Whatever Allah $^{\{SWT\}}$ wills happens. There is no power and no strength except with Allah $^{\{SWT\}}$. O Allah $^{\{SWT\}}$, comfort my solitude, assist me in my loneliness, and fulfill my responsibilities in my absence.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 355 • Makarim al-Akhlaq, Part 1, p. 259 • Majmu’at Warram, Part 2, Page 6 • Al-Wafi, Vol. 12, p. 378 • Wasa’il Al-Shi’a, Vol. 11, p. 397 • Bihar Al-Anwar, Vol. 73, p. 228 • Tafsir Nur Al-Thaqalayn, Part 3, p. 262

CHAPTER 78 - CHAPTER ON THE DISLIKE OF TRAVELING ALONE

بَابُ كَرَاهَةِ الْوَحْدَةِ فِي السَّفَرِ

HADITH 2432 – 2435
بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2432 - رَوَى عَلِيُّ بْنُ أَسْبَاطٍ عَنْ عَبْدِ اَلْمَلِكِ بْنِ مَسْلَمَةَ عَنِ اَلسَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَ لاَ أُنَبِّئُكُمْ بِشَرِّ اَلنَّاسِ » قَالُوا بَلَى يَا رَسُولَ اَللَّهِ قَالَ «مَنْ سَافَرَ وَحْدَهُ وَ مَنَعَ رِفْدَهُ وَ ضَرَبَ عَبْدَهُ».

Hadith.2432 - Ali ibn Asbat narrated from Abdul-Malik ibn Maslamah, from al-Sarri ibn Khalid, from Abu Abdullah {a.s}, who said:
The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Shall I inform you of the worst of people?"
They said: "Yes, O Messenger of Allah {SWT}."
He {saws} said: "The one who travels alone, denies giving aid, and strikes their servant."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 356 • Makarim al-Akhlaq, Part 1, p. 259 • Al-Aman, Part 1, p. 53 • Al-Wafi, Vol. 12, p. 375 • Wasa'il Al-Shi'a, Vol. 11, p. 409 • Bihar Al-Anwar, Vol. 71, p. 141 • Bihar Al-Anwar, Vol. 73, p. 229

2433 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : فِي وَصِيَّةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ «لاَ تَخْرُجْ فِي سَفَرٍ وَحْدَكَ فَإِنَّ اَلشَّيْطَانَ مَعَ اَلْوَاحِدِ وَ هُوَ مِنَ اَلاِثْنَيْنِ أَبْعَدُ يَا عَلِيُّ إِنَّ اَلرَّجُلَ إِذَا سَافَرَ وَحْدَهُ فَهُوَ غَاوٍ وَ اَلاِثْنَانِ غَاوِيَانِ وَ اَلثَّلاَثَةُ نَفَرٌ وَ رَوَى بَعْضُهُمْ سَفْرٌ ».

Hadith.2433 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said, in the will of the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) to Imam Ali {a.s}:
"Do not set out on a journey alone, for Satan is with one person, and he is farther away from two. O Ali, when a man travels alone, he is misguided; two are misguided; but three are a group."
Some narrators reported: "three is a journey."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 356 • Al-Wafi, Vol. 12, p. 376 • Wasa'il Al-Shi'a, Vol. 11, p. 410 • Bihar Al-Anwar, Vol. 73, p. 228

2434 - وَ رَوَى إِبْرَاهِيمُ بْنُ عَبْدِ اَلْحَمِيدِ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «لَعَنَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثَلاَثَةً اَلْآكِلَ زَادَهُ وَحْدَهُ وَ اَلنَّائِمَ فِي بَيْتٍ وَحْدَهُ وَ اَلرَّاكِبَ فِي اَلْفَلاَةِ وَحْدَهُ».

Hadith.2434 - Ibrahim ibn Abdul-Hamid narrated from Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}, who said:
"The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) cursed three: the one who eats their provisions alone, the one who sleeps alone in a house, and the one who travels alone in the wilderness."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Fiqh of Al-Rida {a.s} vol. 1, p. 355 • Al-Khasal, Part 1, p. 93 • Al-Adab ad-Diniyah, Part 1, p. 136 • Makarim al-Akhlaq, Part 1, p. 259 • Al-Wafi, Vol. 12, p. 376 • Wasa’il Al-Shi’a, Vol. 5, p. 333 • Wasa’il Al-Shi’a, Vol. 11, p. 410 • Wasa’il Al-Shi’a, Vol. 24, p. 416 • Bihar Al-Anwar, Vol. 63, p. 347

2435 - وَ رَوَى مُحَمَّدُ بْنُ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ : كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِمَكَّةَ إِذْ جَاءَهُ رَجُلٌ مِنَ اَلْمَدِينَةِ فَقَالَ لَهُ مَنْ صَحِبَكَ فَقَالَ مَا صَحِبْتُ أَحَداً فَقَالَ لَهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَمَا لَوْ كُنْتُ تَقَدَّمْتُ إِلَيْكَ لَأَحْسَنْتُ أَدَبَكَ» ثُمَّ قَالَ «وَاحِدٌ شَيْطَانٌ وَ اِثْنَانِ شَيْطَانَانِ وَ ثَلاَثَةٌ صَحْبٌ وَ أَرْبَعَةٌ رُفَقَاءُ ».

Hadith.2435 - Muhammad ibn Sinan narrated from Isma‘il ibn Jabir, who said:
"I was with Abu Abdullah {a.s} in Mecca when a man from Medina came to him.
Imam {a.s} asked the man: 'Who accompanied you?'
The man replied: 'No one accompanied me.'
Abu Abdullah {a.s} said to him: 'If I had instructed you beforehand, I would have taught you better manners.'
Then Imam {a.s} said: 'One is with Satan, two are with two Satans, three are companions, and four are companions on a journey.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 356 • Al-Kafi, Vol. 8, p. 302 • Al-Wafi, Vol. 12, p. 377 • Wasa’il Al-Shi’a, Vol. 11, p. 411 • Bihar Al-Anwar, Vol. 73, p. 228

CHAPTER 79 - CHAPTER ON COMPANIONS IN TRAVEL AND THE OBLIGATION OF MUTUAL RIGHTS AMONG THEM

بَابُ الرُّفَقَاءِ فِي السَّفَرِ وَوُجُوبِ حَقِّ بَعْضِهِمْ عَلَى بَعْضٍ

HADITH 2436 – 2446

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2436 - رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلرَّفِيقَ ثُمَّ اَلسَّفَرَ ».

Hadith.2436 - Al-Sakuni narrated with his chain of transmission that the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"First the companion, then the journey."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Aman, Part 1, p. 53 • Al-Wafi, Vol. 12, p. 375 • Bihar Al-Anwar, Vol. 73, p. 272

2437 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا اِصْطَحَبَ اِثْنَانِ إِلاَّ كَانَ أَعْظَمُهُمَا أَجْراً وَ أَحَبُّهُمَا إِلَى اَللَّهِ عَزَّ وَ جَلَّ أَرْفَقَهُمَا لِصَاحِبِهِ ».

Hadith.2437 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Whenever two people accompany each other, the one with the greater reward and who is more beloved to Allah {SWT}, the Mighty and Glorious, is the one who is more considerate toward their companion."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 357 • Al-Kafi, Vol. 2, p. 120 • Al-Kafi, Vol. 2, p. 669 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Nawadir (by Rawandi) Vol. 1, p. 4 • Warram Group, Part 2, p. 190 • Al-Wafi, Vol. 4, p. 465 • Al-Wafi, Vol. 5, p. 529 • Al-Wafi, Vol. 12, p. 386

2438 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَصْحَبَنَّ فِي سَفَرٍ مَنْ لاَ يَرَى لَكَ مِنَ اَلْفَضْلِ عَلَيْهِ كَمَا تَرَى لَهُ عَلَيْكَ ».

Hadith.2438 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Do not accompany in travel anyone who does not regard you with the same esteem that you regard them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 357 • Makarim al-Akhlaq, Part 1, p. 251 • Awaali al-La'aali, Part 4, p. 31 • Al-Wafi, Vol. 12, p. 386 • Wasa'il Al-Shi'a, Vol. 11, p. 412 • Bihar Al-Anwar, Vol. 73, p. 267

2439 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مِنَ اَلسُّنَّةِ إِذَا خَرَجَ اَلْقَوْمُ فِي سَفَرٍ أَنْ يُخْرِجُوا نَفَقَتَهُمْ فَإِنَّ ذَلِكَ أَطْيَبُ لِأَنْفُسِهِمْ وَ أَحْسَنُ لِأَخْلاَقِهِمْ ».

Hadith.2439 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"It is from the Sunnah that when people set out on a journey, they pool their expenses. This is more soothing for their hearts and better for their conduct."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 359 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Sara’ir, Part 3, p. 643 • Al-Wafi, Vol. 12, p. 374 • Wasa’il Al-Shi’a, Vol. 11, p. 413 • Bihar Al-Anwar, Vol. 73, p. 269

2440 - وَ رَوَى إِسْحَاقُ بْنُ جَرِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ كَانَ يَقُولُ : «اِصْحَبْ مَنْ تَتَزَيَّنُ بِهِ وَ لاَ تَصْحَبْ مَنْ يَتَزَيَّنُ بِكَ».

Hadith.2440 - Ishaq ibn Jarir narrated from Abu Abdullah {a.s}, who said:
"Accompany those who add to your virtue, and do not accompany those who seek to gain virtue from you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 251 • Awaali al-La’aali, Part 4, p. 31 • Al-Wafi, Vol. 5, p. 573 • Al-Wafi, Vol. 12, p. 386 • Wasa’il Al-Shi’a, Vol. 11, p. 412

2441 - وَ رَوَى شِهَابُ بْنُ عَبْدِ رَبِّهِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَدْ عَرَفْتَ حَالِي وَ سَعَةَ يَدِي وَ تَوْسِيعِي عَلَى إِخْوَانِي فَأَصْحَبُ اَلنَّفَرَ مِنْهُمْ فِي طَرِيقِ مَكَّةَ فَأُوَسِّعُ عَلَيْهِمْ قَالَ «لاَ تَفْعَلْ يَا شِهَابُ فَإِنَّكَ إِنْ بَسَطْتَ وَ بَسَطُوا أَجْحَفْتَ بِهِمْ وَ إِنْ هُمْ أَمْسَكُوا أَذْلَلْتَهُمْ فَاصْحَبْ نُظَرَاءَكَ اِصْحَبْ نُظَرَاءَكَ ».

Hadith.2441 - Shihab ibn Abd Rabbih narrated:
I said to Abu Abdullah {a.s}: "You know my situation, my financial capacity, and how I spend generously on my brothers. Sometimes I accompany a group of them on the road to Mecca and provide generously for them."
Imam {a.s} said: "Do not do that, O Shihab. If you are generous and they are generous as well, you will burden them. And if they withhold, you will humiliate them. Instead, travel with those who are your equals. Travel with those who are your equals."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 357 • Al-Kafi, Vol. 4, p. 287 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Wafi, Vol. 12, p. 385 • Wasa’il Al-Shi’a, Vol. 11, p. 413 • Bihar Al-Anwar, Vol. 73, p. 268

2442 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِذَا صَحِبْتَ فَاصْحَبْ نَحْوَكَ وَ لاَ تَصْحَبْ مَنْ يَكْفِيكَ فَإِنَّ ذَلِكَ مَذَلَّةٌ لِلْمُؤْمِنِ ».

Hadith.2442 - Abu Ja‘far {a.s} said:
"If you travel with someone, travel with your equals, and do not accompany someone who takes care of your needs entirely, for that is a humiliation for the believer."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 357 • Al-Kafi, Vol. 4, p. 286 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Wafi, Vol. 12, p. 385 • Wasa’il Al-Shi’a, Vol. 11, p. 414 • Bihar Al-Anwar, Vol. 73, p. 267

2443 - وَ رَوَى أَبُو خَدِيجَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْبَائِتُ فِي اَلْبَيْتِ وَحْدَهُ شَيْطَانٌ وَ اَلاِثْنَانِ لُمَةٌ وَ اَلثَّلاَثَةُ أُنْسٌ ».

Hadith.2443 - Abu Khadijah narrated from Abu Abdullah {a.s}, who said:
"The one who spends the night alone in the house is a devil; two are a gathering of whisperers; and three bring companionship."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 356 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Wafi, Vol. 12, p. 376 • Wasa’il Al-Shi’a, Vol. 5, p. 332 • Wasa’il Al-Shi’a, Vol. 11, p. 411 • Bihar Al-Anwar, Vol. 73, p. 188 • Bihar Al-Anwar, Vol. 73, p. 229

2444 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَحَبُّ اَلصَّحَابَةِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ أَرْبَعَةٌ وَ مَا زَادَ قَوْمٌ عَلَى سَبْعَةٍ إِلاَّ كَثُرَ لَغَطُهُمْ » .

Hadith.2444 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"The most beloved companions to Allah, the Almighty, are four. And any group that exceeds seven will have excessive commotion."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 8, p. 303 • Al-Khisal, Part 1, p. 238 • Rawdat Al-Waaziin, Vol. 2, p. 280 • Al-Adab ad-Diniyah, Part 1, p. 135 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Sara’ir, Part 3, p. 643 • Al-Wafi, Vol. 12, p. 377 • Wasa’il Al-Shi’a, Vol. 11, p. 409 • Wasa’il Al-Shi’a, Vol. 11, p. 416

2445 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «حَقُّ اَلْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ إِخْوَانُهُ إِذَا مَرِضَ ثَلاَثاً ».

Hadith.2445 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The right of a traveller is that their companions should stay with them for three days if they fall ill."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Adab ad-Diniyah, Part 1, p. 135 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Wafi, Vol. 12, p. 388 • Bihar Al-Anwar, Vol. 73, p. 273

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2446 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا مِنْ نَفَقَةٍ أَحَبَّ إِلَى اَللَّهِ مِنْ نَفَقَةِ قَصْدٍ وَ يُبْغِضُ اَلْإِسْرَافَ إِلاَّ فِي حَجٍّ أَوْ عُمْرَةٍ ».

Hadith.2446 - Abdullah ibn Abi Ya‘fur narrated from Abu Abdullah {a.s}, who said:
The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said: "There is no spending more beloved to Allah {SWT} than moderate spending. He dislikes extravagance, except in Hajj or Umrah."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 359 • Makarim al-Akhlaq, Part 1, p. 251 • Al-Wafi, Vol. 12, p. 369 • Wasa’il Al-Shi’a, Vol. 11, p. 417 • Al-Fusul al-Muhimmah, Part 3, p. 346 • Bihar Al-Anwar, Vol. 73, p. 269 • Bihar Al-Anwar, Vol. 96, p. 122

CHAPTER 80 - CHAPTER ON SINGING AND POETRY DURING TRAVEL

بَابُ الْحَدَاءِ وَالشِّعْرِ فِي السِّفَرِ

HADITH 2447

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2447 - رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «زَادُ اَلْمُسَافِرِ اَلْحُدَاءُ وَ اَلشِّعْرُ مَا كَانَ مِنْهُ لَيْسَ فِيهِ خَناً ».

Hadith.2447 - Al-Sakuni narrated with his chain of transmission that the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"The provision of the traveller is chanting and poetry, as long as it contains nothing immoral."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Ash'athiyat, Part 1, p. 158 • Makarim al-Akhlaq, Part 1, p. 267 • Al-Wafi, Vol. 12, p. 396 • Bihar Al-Anwar, Vol. 73, p. 274

CHAPTER 81 - CHAPTER ON SAFEGUARDING EXPENSES DURING TRAVEL

بَابُ حِفْظِ النِّفَقَةِ فِي السِّفَرِ

֍ HADITH 2448 – 2449 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2448 - رُوِيَ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ مَعِي أَهْلِي وَ أَنَا أُرِيدُ اَلْحَجَّ فَأَشُدُّ نَفَقَتِي فِي حَقْوَيَّ قَالَ «نَعَمْ فَإِنَّ أَبِي عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ» «مِنْ قُوَّةِ اَلْمُسَافِرِ حِفْظُ نَفَقَتِهِ ».

Hadith.2448 - It is narrated from Safwan al-Jammal, who said:
I said to Abu Abdullah {a.s}, "I am traveling for Hajj with my family, and I secure my expenses by tying them around my waist."
Imam {a.s} said: "Yes, for my father {a.s} used to say: 'Part of the strength of a traveller is safeguarding their expenses.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 358 • Al-Kafi, Vol. 4, p. 343 • Wasa'il Al-Shi'a, Vol. 11, p. 419 • Bihar Al-Anwar, Vol. 73, p. 270 • Bihar Al-Anwar, Vol. 96, p. 122

2449 - وَ رَوَى عَلِيُّ بْنُ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ تَكُونُ مَعِيَ اَلدَّرَاهِمُ فِيهَا تَمَاثِيلُ وَ أَنَا مُحْرِمٌ فَأَجْعَلُهَا فِي هِمْيَانِي وَ أَشُدُّهُ فِي وَسَطِي قَالَ «لاَ بَأْسَ أَوَ لَيْسَ هِيَ نَفَقَتَكَ وَ عَلَيْهَا اِعْتِمَادُكَ بَعْدَ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.2449 - Ali ibn Asbat narrated from his uncle Ya'qub ibn Salim, who said:
I said to Abu Abdullah {a.s}, "I have coins with images on them while I am in a state of Ihram. I place them in my belt and tie it around my waist. Is this permissible?"
Imam {a.s} said: "There is no problem with that. Are they not your expenses upon which you rely after Allah {SWT}, the Mighty and Glorious?"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 266 • Al-Wafi, Vol. 12, p. 373 • Wasa'il Al-Shi'a, Vol. 12, p. 492 • Bihar Al-Anwar, Vol. 73, p. 274

CHAPTER 82 - CHAPTER ON PREPARING PROVISIONS FOR TRAVEL

بَابُ اتِّخَاذِ السُّفْرَةِ فِي السَّفَرِ

HADITH 2450 – 2451

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2450 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا سَافَرْتُمْ فَاتَّخِذُوا سُفْرَةً وَ تَنَوَّقُوا فِيهَا ».

Hadith.2450 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When you travel, prepare provisions for the journey and make them pleasant."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 360 • Makarim al-Akhlaq, Part 1, p. 267 • Al-Aman, Part 1, p. 56 • Al-Wafi, Vol. 12, p. 369 • Wasa’il Al-Shi’a, Vol. 11, p. 421 • Bihar Al-Anwar, Vol. 73, p. 270 • Bihar Al-Anwar, Vol. 73, p. 274

2451 - وَ رُوِيَ عَنْ نَصْرٍ اَلْخَادِمِ قَالَ : نَظَرَ اَلْعَبْدُ اَلصَّالِحُ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ إِلَى سُفْرَةٍ عَلَيْهَا حَلَقُ صُفْرٍ فَقَالَ «اِنْزِعُوا هَذِهِ وَ اِجْعَلُوا مَكَانَهَا حَدِيداً فَإِنَّهُ لاَ يَقْرَبُ شَيْئاً مِمَّا فِيهَا شَيْءٌ مِنَ اَلْهَوَامِّ».

Hadith.2451 - It is narrated from Nasr, the servant, who said:
The righteous servant (of Allah {SWT}), Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}, looked at a provision container with brass rings and said:
"Remove these and replace them with iron, for nothing harmful will approach anything contained within it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 370 • Wasa’il Al-Shi’a, Vol. 11, p. 421

CHAPTER 83 - CHAPTER ON THE TRAVEL IN WHICH PREPARING PROVISIONS IS DISLIKED

بَابُ السِّفَرِ الَّذِي يُكْرَهُ فِيهِ اتِّخَاذُ السُّفْرَةِ

֍ HADITH 2452 – 2453 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

2452 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ لِبَعْضِ أَصْحَابِهِ : «تَأْتُونَ قَبْرَ أَبِي عَبْدِ اَللَّهِ صَلَوَاتُ اَللَّهِ عَلَيْهِ » فَقَالَ لَهُ نَعَمْ قَالَ «تَتَّخِذُونَ لِذَلِكَ سُفْرَةً» قَالَ نَعَمْ قَالَ «أَمَا لَوْ أَتَيْتُمْ قُبُورَ آبَائِكُمْ وَ أُمَّهَاتِكُمْ لَمْ تَفْعَلُوا ذَلِكَ » قَالَ قُلْتُ فَأَيَّ شَيْءٍ نَأْكُلُ قَالَ «اَلْخُبْزَ بِاللَّبَنِ ».

Hadith.2452 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said to one of his companions:
"Do you visit the grave of Abu Abdullah $^{\{a.s\}}$?"
The companion replied: "Yes."
Imam $^{\{a.s\}}$ then asked: "Do you prepare provisions for that journey?"
The companion answered: "Yes."
Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said: "If you were to visit the graves of your fathers and mothers, you would not do that."
The companion asked: "Then what should we eat?"
Imam $^{\{a.s\}}$ replied: "Bread with milk."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Aman, Part 1, p. 56 • Al-Wafi, Vol. 12, p. 371

2453 - وَ فِي خَبَرٍ آخَرَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «بَلَغَنِي أَنَّ قَوْماً إِذَا زَارُوا اَلْحُسَيْنَ عَلَيْهِ اَلسَّلاَمُ حَمَلُوا مَعَهُمُ اَلسُّفْرَةَ فِيهَا اَلْجِدَاءُ وَ اَلْأَخْبِصَةُ وَ أَشْبَاهُهُ لَوْ زَارُوا قُبُورَ أَحِبَّائِهِمْ مَا حَمَلُوا مَعَهُمْ هَذَا».

Hadith.2453 - In another narration, Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said:
"It has reached me that some people, when they visit the grave of Al-Husayn $^{\{a.s\}}$, bring with them provisions such as roasted kids (young goats), sweet dishes, and the like. If they were to visit the graves of their loved ones, they would not bring such things with them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 89 • Al-Mazar (for the Beneficent) Vol. 1, p. 97 • Al-Mazar al-Kabir, Part 1, p. 369 • Al-Aman, Part 1, p. 56 • Al-Wafi, Vol. 12, p. 371 • Wasa’il Al-Shi’a, Vol. 11, p. 422 • Bihar Al-Anwar, Vol. 98, p. 141

CHAPTER 84 - CHAPTER ON PROVISIONS FOR TRAVEL

بَابُ الزِّادِ فِي السِّفَرِ

HADITH 2454 – 2457

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

2454 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مِنْ شَرَفِ اَلرَّجُلِ أَنْ يُطَيِّبَ زَادَهُ إِذَا خَرَجَ فِي سَفَرٍ».

Hadith.2454 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Part of a man's dignity is that he makes his provisions pleasant when he sets out on a journey."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 360 • Al-Kafi, Vol. 8, p. 303 • Makarim al-Akhlaq, Part 1, p. 253 • Makarim al-Akhlaq, Part 1, p. 253 • Al-Aman, Part 1, p. 55 • Al-Misbah (by Al-Kafami) Vol. 1, p. 185 • Al-Wafi, Vol. 12, p. 369 • Wasa'il Al-Shi'a, Vol. 11, p. 423 • Bihar Al-Anwar, Vol. 73, p. 269

2455 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ إِذَا سَافَرَ إِلَى مَكَّةَ لِلْحَجِّ أَوِ اَلْعُمْرَةِ تَزَوَّدَ مِنْ أَطْيَبِ اَلزَّادِ مِنَ اَللَّوْزِ وَ اَلسُّكَّرِ وَ اَلسَّوِيقِ اَلْمُحَمَّضِ وَ اَلْمُحَلَّى.

Hadith.2455 - Imam Ali ibn al-Husayn {a.s} used to prepare the finest provisions when traveling to Mecca for Hajj or Umrah. His provisions included almonds, sugar, and flavored or sweetened barley flour (sawiq).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 360 • Al-Kafi, Vol. 8, p. 303 • Makarim al-Akhlaq, Part 1, p. 253 • Al-Wafi, Vol. 12, p. 370 • Wasa'il Al-Shi'a, Vol. 11, p. 423 • Bihar Al-Anwar, Vol. 46, p. 71 • Bihar Al-Anwar, Vol. 73, p. 270 • A'lam al-Uloom, Vol. 18, p. 133

2456 - وَ رُوِيَ : «أَنَّهُ قَامَ أَبُو ذَرٍّ رَحْمَةُ اَللَّهِ عَلَيْهِ عِنْدَ اَلْكَعْبَةِ فَقَالَ أَنَا جُنْدَبُ بْنُ اَلسَّكَنِ فَاكْتَنَفَهُ اَلنَّاسُ فَقَالَ لَوْ أَنَّ أَحَدَكُمْ أَرَادَ سَفَراً لاَتَّخَذَ فِيهِ مِنَ اَلزَّادِ مَا يُصْلِحُهُ لِسَفَرِهِ فَتَزَوَّدُوا لِسَفَرِ يَوْمِ اَلْقِيَامَةِ أَ مَا تُرِيدُونَ فِيهِ مَا يُصْلِحُكُمْ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَرْشِدْنَا فَقَالَ صُمْ يَوْماً شَدِيدَ اَلْحَرِّ لِلنُّشُورِ وَ حُجَّ حَجَّةً لِعَظَائِمِ اَلْأُمُورِ وَ صَلِّ رَكْعَتَيْنِ فِي سَوَادِ اَللَّيْلِ، لِوَحْشَةِ اَلْقُبُورِ كَلِمَةُ خَيْرٍ تَقُولُهَا وَ كَلِمَةُ شَرٍّ تَسْكُتُ عَنْهَا أَوْ صَدَقَةٌ مِنْكَ عَلَى مِسْكِينٍ لَعَلَّكَ تَنْجُو بِهَا يَا مِسْكِينُ مِنْ يَوْمٍ عَسِيرٍ اِجْعَلِ اَلدُّنْيَا دِرْهَمَيْنِ دِرْهَماً أَنْفَقْتَهُ عَلَى عِيَالِكَ وَ دِرْهَماً قَدَّمْتَهُ لِآخِرَتِكَ وَ اَلثَّالِثُ يَضُرُّ وَ لاَ يَنْفَعُ لاَ تُرِدْهُ اِجْعَلِ اَلدُّنْيَا كَلِمَتَيْنِ كَلِمَةً فِي طَلَبِ اَلْحَلاَلِ وَ كَلِمَةً لِلْآخِرَةِ وَ اَلثَّالِثَةُ تَضُرُّ وَ لاَ تَنْفَعُ لاَ تُرِدْهَا ثُمَّ قَالَ قَتَلَنِي هَمُّ يَوْمٍ لاَ أُدْرِكُهُ».

Hadith.2456 - It is narrated that Abu Dharr (may Allah {SWT} have mercy on him) stood at the Ka'bah and said: "I am Jundub ibn Sakn."

People gathered around him, and he said: "If one of you intended to embark on a journey, he would take provisions sufficient for his journey. So, prepare provisions for the journey of the Day of Resurrection. Do you not want to take what will suffice you for it?"
A man stood up and said: "Guide us."
Abu Dharr replied: "Fast on a scorching day for the Resurrection, perform a Hajj for the great matters, pray two units of prayer in the stillness of the night to ease the loneliness of the grave, speak a good word, refrain from an evil word, or give charity to a needy person. Perhaps, O destitute one, you may save yourself from a difficult day.
Make the world for yourself like two coins: one coin spent on your family, and one coin sent ahead for your Hereafter. The third coin, which neither benefits nor harms, do not seek it. Make the world for yourself like two statements: one in pursuit of lawful sustenance and one for the Hereafter. The third statement, which neither benefits nor harms, do not utter it."
Then he said: "I am burdened by the worry of a day I will not reach."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khasal, Part 1, p. 40 • Makarim al-Akhlaq, Part 1, p. 253 • Al-Wafi, Vol. 26, p. 308 • Bihar Al-Anwar, Vol. 75, p. 447 • Bihar Al-Anwar, Vol. 93, p. 118

2457 - وَ قَالَ لُقْمَانُ لِابْنِهِ : يَا بُنَيَّ إِنَّ اَلدُّنْيَا بَحْرٌ عَمِيقٌ وَ قَدْ هَلَكَ فِيهَا عَالَمٌ كَثِيرٌ فَاجْعَلْ سَفِينَتَكَ فِيهَا اَلْإِيمَانَ بِاللَّهِ وَ اِجْعَلْ شِرَاعَهَا اَلتَّوَكُّلَ عَلَى اَللَّهِ وَ اِجْعَلْ زَادَكَ فِيهَا تَقْوَى اَللَّهِ عَزَّ وَ جَلَّ فَإِنْ نَجَوْتَ فَبِرَحْمَةِ اَللَّهِ وَ إِنْ هَلَكْتَ فَبِذُنُوبِكَ.

Hadith.2457 - Luqman said to his son:
"O my son, the world is a deep ocean in which many people have drowned. Make your ship in it faith in Allah $^{\{SWT\}}$, make its sail reliance upon Allah $^{\{SWT\}}$, and make your provision in it piety toward Allah $^{\{SWT\}}$, the Mighty and Glorious. If you are saved, it is by the mercy of Allah $^{\{SWT\}}$, and if you perish, it is due to your sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Beliefs, Part 1, p. 49 • Al-Wafi, Vol. 26, p. 301

CHAPTER 85 - CHAPTER ON CARRYING TOOLS AND WEAPONS DURING TRAVEL

بَابُ حَمْلِ الْآلَاتِ وَالسِّلَاحِ فِي السَّفَرِ

HADITH 2458

بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ

2458 - رَوَى سُلَيْمَانُ بْنُ دَاوُدَ اَلْمِنْقَرِيُّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «فِي وَصِيَّةِ لُقْمَانَ لاِبْنِهِ يَا بُنَيَّ سَافِرْ بِسَيْفِكَ وَ خُفِّكَ وَ عِمَامَتِكَ وَ حِبَالِكَ وَ سِقَائِكَ وَ خُيُوطِكَ وَ مِخْرَزِكَ وَ تَزَوَّدْ مَعَكَ مِنَ اَلْأَدْوِيَةِ مَا تَنْتَفِعُ بِهِ أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقاً إِلاَّ فِي مَعْصِيَةِ اَللَّهِ عَزَّ وَ جَلَّ وَ زَادَ فِيهِ بَعْضُهُمْ وَ فَرَسِكَ».

Hadith.2458 - Sulaiman ibn Dawud al-Minqari narrated from Hammad ibn Isa, from Imam Abu Abdullah {a.s}, who said:
"In the advice of Luqman to his son, he said:
'O my son, travel with your sword, your sandals, your turban, your ropes, your water skin, your threads, and your awl. Take with you medicines that you and your companions may benefit from. Be agreeable with your companions, except in disobedience to Allah {SWT}, the Mighty and Glorious.'
Some narrations add: 'And take your horse with you.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 425

CHAPTER 86 - CHAPTER ON HORSES, KEEPING THEM, AND THE FIRST TO RIDE THEM

بَابُ الْخَيْلِ وَارْتِبَاطِهَا وَأَوَّلُ مَنْ رَكِبَهَا

HADITH 2459 – 2464

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2459 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا اَلْخَيْرُ إِلَى يَوْمِ اَلْقِيَامَةِ وَ اَلْمُنْفِقُ عَلَيْهَا فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ كَالْبَاسِطِ يَدَهُ بِالصَّدَقَةِ لاَ يَقْبِضُهَا ».

فإذا أعددت شيئا فأعده أقرح أرثم محجل الثلاثة، طلق اليمين، كميتا ثم أغر تسلم وتغنم.

Hadith.2459 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Goodness is tied to the forelocks of horses until the Day of Resurrection, and the one who spends on them in the way of Allah {SWT}, the Mighty and Glorious, is like someone extending their hand in charity without withdrawing it."
Imam {a.s} further said: "If you prepare a horse, choose one that is lean and swift, with three white markings (legs), a free right side, a chestnut color, and a white blaze on its forehead. This will bring you safety and success."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 264 • Wasa'il Al-Shi'a, Vol. 11, p. 470 • Bihar Al-Anwar, Vol. 61, p. 173 • Mustadrak Al-Wasail, Vol. 8, p. 254

2460 - وَ رَوَى بَكْرُ بْنُ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ اَلْجَعْفَرِيِّ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ : «اَلْخَيْلُ عَلَى كُلِّ مَنْخِرٍ مِنْهَا شَيْطَانٌ فَإِذَا أَرَادَ أَحَدُكُمْ أَنْ يُلْجِمَهَا فَلْيُسَمِّ ».

Hadith.2460 - Bakr ibn Salih narrated from Sulaiman ibn Ja'far al-Ja'fari, from Abu al-Hasan {a.s}, who said:
"I heard him say: 'Every horse has a devil on its nostrils. So, when any of you wishes to bridle it, let them say Bismillah (In the name of Allah {SWT}).'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 628 • Al Mahasin, Part 2, p. 634 • Wasa'il Al-Shi'a, Vol. 11, p. 491 • Bihar Al-Anwar, Vol. 60, p. 206 • Bihar Al-Anwar, Vol. 73, p. 297

2461 - قَالَ وَ سَمِعْتُهُ يَقُولُ : «مَنْ رَبَطَ فَرَساً عَتِيقاً مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَ كُتِبَتْ لَهُ إِحْدَى عَشْرَةَ حَسَنَةً فِي كُلِّ يَوْمٍ وَ مَنِ اِرْتَبَطَ هَجِيناً مُحِيَتْ عَنْهُ فِي كُلِّ يَوْمٍ سَيِّئَتَانِ وَ كُتِبَتْ لَهُ تِسْعُ حَسَنَاتٍ فِي كُلِّ يَوْمٍ وَ مَنِ اِرْتَبَطَ بِرْذَوْناً يُرِيدُ بِهِ جَمَالاً أَوْ قَضَاءَ حَاجَةٍ أَوْ دَفْعَ عَدُوٍّ مُحِيَتْ عَنْهُ فِي كُلِّ يَوْمٍ سَيِّئَةٌ وَ كُتِبَتْ

لَهُ سِتُّ حَسَنَاتٍ وَ مَنِ اِرْتَبَطَ فَرَساً أَشْقَرَ أَغَرَّ أَوْ أَقْرَحَ فَإِنْ كَانَ أَغَرَّ سَائِلَ اَلْغُرَّةِ بِهِ وَضَحٌ فِي قَوَائِمِهِ فَهُوَ أَحَبُّ إِلَيَّ لَمْ يَدْخُلْ بَيْتَهُ فَقْرٌ مَا دَامَ ذَاكَ اَلْفَرَسُ فِيهِ وَ مَا دَامَ فِي مِلْكِ صَاحِبِهِ لاَ يَدْخُلُ بَيْتَهُ حَيْفٌ ».

Hadith.2461 - And I heard him (Imam {a.s}) say:
"Whoever keeps a noble horse (‘atiq), ten sins are erased from them and eleven good deeds are written for them every day. Whoever keeps a mixed-breed horse (hajin), two sins are erased and nine good deeds are written for them every day. Whoever keeps a workhorse (bardhawn), intending it for beauty, fulfilling needs, or defense against an enemy, one sin is erased and six good deeds are written for them every day.
Whoever keeps a chestnut horse with a white blaze (ashqar agharr), or one with a white mark on its forehead and legs (aqrah), and especially if it has a prominent white blaze and brightness on its limbs, that horse is most beloved to me. As long as that horse is in its owner’s possession and house, neither poverty will enter that house nor injustice touch it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2462 - قَالَ وَ سَمِعْتُهُ يَقُولُ : أَهْدَى أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَرْبَعَةَ أَفْرَاسٍ مِنَ اَلْيَمَنِ فَأَتَاهُ فَقَالَ «يَا رَسُولَ اَللَّهِ أَهْدَيْتُ لَكَ أَرْبَعَةَ أَفْرَاسٍ» قَالَ «صِفْهَا» قَالَ «هِيَ أَلْوَانٌ مُخْتَلِفَةٌ» قَالَ «فِيهَا وَضَحٌ» قَالَ «نَعَمْ» قَالَ «فِيهَا أَشْقَرُ بِهِ وَضَحٌ» قَالَ «نَعَمْ» قَالَ «فَأَمْسِكْهُ لِي» وَ قَالَ «فِيهَا كُمَيْتَانِ أَوْضَحَانِ» قَالَ «أَعْطِهِمَا اِبْنَيْكَ» قَالَ «وَ اَلرَّابِعُ أَدْهَمُ بَهِيمٌ» قَالَ «بِعْهُ وَ اِسْتَخْلِفْ قِيمَتَهُ لِعِيَالِكَ إِنَّمَا يُمْنُ اَلْخَيْلِ فِي ذَوَاتِ اَلْأَوْضَاحِ ».

Hadith.2462 - And I heard him (Imam {a.s}) say:
Commander of the Faithful Imam Ali ibn Abi Talib {a.s} gifted four horses from Yemen to the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family).
He came to him and said: "O Messenger of Allah {SWT}, I have gifted you four horses."
The Messenger of Allah {SWT} said: "Describe them."
Imam {a.s} replied: "They are of different colors."
The Prophet {saws} asked: "Is there one with a white blaze (wadhah)?"
Imam {a.s} said: "Yes."
The Prophet {saws} asked: "Is there a chestnut (ashqar) with a blaze?"
Imam {a.s} said: "Yes."
The Prophet {saws} said: "Keep it for me."
Then the Prophet {saws} asked: "Are there two bay (kumayt) horses with blazes?"
Imam {a.s} said: "Yes."
The Prophet {saws} said: "Give them to your two sons."
Commander of the Faithful Imam Ali ibn Abi Talib {a.s} continued: "And the fourth is a solid black (adham baheem)."
The Prophet {saws} said: "Sell it and use its price for the needs of your family. The blessing of horses lies in those with white blazes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 474 • Bihar Al-Anwar, Vol. 21, p. 361 • Bihar Al-Anwar, Vol. 61, p. 169

2463 - قَالَ وَ سَمِعْتُهُ يَقُولُ : «مَنْ خَرَجَ مِنْ مَنْزِلِهِ أَوْ مَنْزِلٍ غَيْرِ مَنْزِلِهِ فِي أَوَّلِ اَلْغَدَاةِ فَلَقِيَ فَرَساً أَشْقَرَ بِهِ أَوْضَاحٌ بُورِكَ لَهُ فِي يَوْمِهِ وَ إِنْ كَانَتْ بِهِ غُرَّةٌ سَائِلَةٌ فَهُوَ اَلْعَيْشُ وَ لَمْ يَلْقَ فِي يَوْمِهِ ذَلِكَ إِلاَّ سُرُوراً وَ قَضَى اَللَّهُ عَزَّ وَ جَلَّ حَاجَتَهُ ».

Hadith.2463 - And I heard him (Imam $^{\{a.s\}}$) say:
"Whoever leaves their house, or any other house, early in the morning and encounters a chestnut horse (ashqar) with white markings (awdah), their day will be blessed. If the horse has a prominent flowing white blaze (ghurra saila), it signifies prosperity, and they will experience joy throughout that day. Moreover, Allah $^{\{SWT\}}$, the Mighty and Glorious, will fulfill their needs."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 633 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 191 • Al-Wafi, Vol. 20, p. 878 • Wasa’il Al-Shi’a, Vol. 11, p. 477 • Bihar Al-Anwar, Vol. 61, p. 170

2464 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «كَانَتِ اَلْخَيْلُ وُحُوشاً فِي بِلاَدِ اَلْعَرَبِ وَ صَعِدَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ عَلَيْهِ اَلسَّلاَمُ عَلَى أَبِي قُبَيْسٍ فَنَادَيَا أَلاَ هَلاَ أَلاَ هَلُمَّ فَمَا بَقِيَ فَرَسٌ إِلاَّ أَعْطَى بِقِيَادِهِ وَ أَمْكَنَ مِنْ نَاصِيَتِهِ ».

Hadith.2464 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said:
"Horses were once wild in the lands of the Arabs. Ibrahim $^{\{a.s\}}$ and Isma‘il $^{\{a.s\}}$ ascended Mount Abi Qubays and called out: 'Come! Come forward!'
No horse remained except that it came forward, offering its reins and submitting its forelock."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 87 - CHAPTER ON THE RIGHTS OF THE ANIMAL UPON ITS OWNER

بَابُ حَقِّ الدَّابَّةِ عَلَى صَاحِبِهَا

HADITH 2465 – 2472

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2465 - رَوَى إِسْمَاعِيلُ بْنُ أَبِي زِيَادٍ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لِلدَّابَّةِ عَلَى صَاحِبِهَا خِصَالٌ يَبْدَأُ بِعَلْفِهَا إِذَا نَزَلَ وَ يَعْرِضُ عَلَيْهَا اَلْمَاءَ إِذَا مَرَّ بِهِ وَ لاَ يَضْرِبُ وَجْهَهَا فَإِنَّهَا تُسَبِّحُ بِحَمْدِ رَبِّهَا وَ لاَ يَقِفُ عَلَى ظَهْرِهَا إِلاَّ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ وَ لاَ يُحَمِّلُهَا فَوْقَ طَاقَتِهَا وَ لاَ يُكَلِّفُهَا مِنَ اَلْمَشْيِ إِلاَّ مَا تُطِيقُ».

Hadith.2465 - Isma‘il ibn Abi Ziyad narrated with his chain of transmission that the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"A mount has certain rights upon its owner:

- Begin by feeding it when you dismount.
- Offer it water when you pass by a source.
- Do not strike its face, for it glorifies its Lord {AZJ} with praise.
- Do not remain seated on its back except in the way of Allah {SWT}, the Mighty and Glorious.
- Do not burden it beyond its capacity.

Do not compel it to walk more than it can endure."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khisal, Part 1, p. 330 • Makarim al-Akhlaq, Part 1, p. 262 • Al-Wafi, Vol. 20, p. 829 • Wasa’il Al-Shi’a, Vol. 11, p. 478 • Al-Fusul al-Muhimmah, Part 3, p. 348 • Bihar Al-Anwar, Vol. 61, p. 201

2466 - وَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : مَتَى أَضْرِبُ دَابَّتِي تَحْتِي قَالَ «إِذَا لَمْ تَمْشِ تَحْتَكَ كَمَشْيِهَا إِلَى مِذْوَدِهَا».

Hadith.2466 - A man asked Abu Abdullah {a.s}: "When is it permissible for me to strike the animal I am riding?"
Imam {a.s} replied: "When it does not walk under you as it would walk toward its feeding trough."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 6, p. 538 • Makarim al-Akhlaq, Part 1, p. 263 • Al-Wafi, Vol. 20, p. 830 • Wasa’il Al-Shi’a, Vol. 11, p. 487 • Bihar Al-Anwar, Vol. 61, p. 213

2467 - وَ رُوِيَ أَنَّهُ قَالَ : «اِضْرِبُوهَا عَلَى اَلْعِثَارِ وَ لاَ تَضْرِبُوهَا عَلَى اَلنِّفَارِ فَإِنَّهَا تَرَى مَا لاَ تَرَوْنَ ».

Hadith.2467 - It is narrated that Imam {a.s} said:

"Strike them for stumbling, but do not strike them for shying away, for they see what you do not see."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 263 • Al-Wafi, Vol. 20, p. 831 • Wasa'il Al-Shi'a, Vol. 11, p. 488

2468 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِذَا عَثَرَتِ اَلدَّابَّةُ تَحْتَ اَلرَّجُلِ فَقَالَ لَهَا تَعَسْتِ تَقُولُ تَعَسَ أَعْصَانَا لِلرَّبِّ ».

Hadith.2468 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"If a mount stumbles under its rider and the rider says to it, 'May you perish!' it responds, 'Perished is the one who disobeys our Lord {AZJ} the most.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 6, p. 538 • Tahdhib Al-Ahkam, Vol. 6, p. 164 • Makarim al-Akhlaq, Part 1, p. 263 • Al-Wafi, Vol. 20, p. 832 • Wasa'il Al-Shi'a, Vol. 11, p. 486 • Wasa'il Al-Shi'a, Vol. 11, p. 487 • Bihar Al-Anwar, Vol. 61, p. 208

2469 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلدَّوَابِّ لاَ تَضْرِبُوا اَلْوُجُوهَ وَ لاَ تَلْعَنُوهَا فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ لَعَنَ لاَعِنَهَا » وَ فِي خَبَرٍ آخَرَ «لاَ تُقَبِّحُوا اَلْوُجُوهَ.

Hadith.2469 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Regarding animals: Do not strike their faces and do not curse them, for Allah {SWT}, the Mighty and Glorious, curses the one who curses them."
In another narration, Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Do not insult their faces."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2470 - وَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اَلدَّوَابَّ إِذَا لُعِنَتْ لَزِمَتْهَا اَللَّعْنَةُ.

Hadith.2470 - The Prophet (peace and blessings of Allah {SWT} be upon him and his family) said:
"When animals are cursed, the curse clings to them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 483 • Bihar Al-Anwar, Vol. 61, p. 212

2471 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لاَ تَتَوَرَّكُوا عَلَى اَلدَّوَابِّ وَ لاَ تَتَّخِذُوا ظُهُورَهَا مَجَالِسَ».

Hadith.2471 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Do not sit sideways on animals, and do not make their backs your seats."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 6, p. 539 • Al-Adab ad-Diniyah, Part 1, p. 139 • Makarim al-Akhlaq, Part 1, p. 263 • Al-Wafi, Vol. 20, p. 831 • Wasa'il Al-Shi'a, Vol. 11, p. 481 • Bihar Al-Anwar, Vol. 61, p. 214

2472 - وَ قَالَ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ : «لِكُلِّ شَيْءٍ حُرْمَةٌ وَ حُرْمَةُ اَلْبَهَائِمِ فِي وُجُوهِهَا ».

Hadith.2472 - Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Everything has a sanctity, and the sanctity of animals lies in their faces."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 632 • Al-Kafi, Vol. 6, p. 539 • Makarim al-Akhlaq, Part 1, p. 263 • Al-Wafi, Vol. 20, p. 830 • Wasa'il Al-Shi'a, Vol. 11, p. 482 • Wasa'il Al-Shi'a, Vol. 11, p. 484 • Bihar Al-Anwar, Vol. 61, p. 204

CHAPTER 88 - CHAPTER ON WHAT HAS NOT BEEN MADE OBSCURE REGARDING LIVESTOCK

بَابُ مَا لَمْ تُبْهَمْ عَنْهُ الْبَهَائِمُ

HADITH 2473 – 2474

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2473 - رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ كَانَ يَقُولُ : «مَا بُهِمَتِ اَلْبَهَائِمُ عَنْهُ فَلَمْ تُبْهَمْ عَنْ أَرْبَعَةٍ مَعْرِفَتِهَا بِالرَّبِّ تَبَارَكَ وَ تَعَالَى وَ مَعْرِفَتِهَا بِالْمَوْتِ وَ مَعْرِفَتِهَا بِالْأُنْثَى مِنَ اَلذَّكَرِ وَ مَعْرِفَتِهَا بِالْمَرْعَى اَلْخِصْبِ».

Hadith.2473 - Ali ibn Ri'ab narrated from Abu Hamzah, from Imam Ali ibn al-Husayn {a.s}, that he used to say:
"Animals are not ignorant of four things: their knowledge of their Lord {AZJ}, the Blessed and Exalted; their knowledge of death; their distinction between male and female; and their knowledge of fertile pasture."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 6, p. 539 • Al-Khisal, Part 1, p. 260 • Al-Wafi, Vol. 20, p. 875 • Al-Fusul al-Muhimmah, Part 3, p. 401 • Ithbat al-Hudat, Part 1, p. 71 • Bihar Al-Anwar, Vol. 61, p. 50

2474 - وَ أَمَّا اَلْخَبَرُ اَلَّذِي رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لَوْ عَرَفَتِ اَلْبَهَائِمُ مِنَ اَلْمَوْتِ مَا تَعْرِفُونَ مَا أَكَلْتُمْ مِنْهَا سَمِيناً قَطُّ».

فليس بخلاف هذا الخبر لأنها تعرف الموت لكنها لا تعرف منه ما تعرفون.

Hadith.2474 - As for the narration from Imam Jafar ibn Muhammad Al-Sadiq {a.s} in which he said:
"If animals knew about death what you know, you would never eat a fat one among them."

[AL SADUQ]
This does not contradict the previous narration, as animals do recognize death, but they do not comprehend it to the extent that humans do.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 876 • Bihar Al-Anwar, Vol. 61, p. 51

CHAPTER 89 - CHAPTER ON THE REWARD FOR SPENDING ON HORSES

بَابُ ثَوَابِ النِّفَقَةِ عَلَى الْخَيْلِ

HADITH 2475

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2475 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ اَلَّذِينَ يُنْفِقُونَ أَمْوٰالَهُمْ بِاللَّيْلِ وَ اَلنَّهٰارِ سِرًّا وَ عَلاٰنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لاٰ خَوْفٌ عَلَيْهِمْ وَ لاٰ هُمْ يَحْزَنُونَ ﴾»

قَالَ «نَزَلَتْ فِي اَلنَّفَقَةِ عَلَى اَلْخَيْلِ».

قال مصنف هذا الكتاب - رضي الله عنه -: هذه الآية روي أنها نزلت في أمير المؤمنين عليه السلام وكان سبب نزولها أنه كان معه أربعة دراهم فتصدق بدرهم منها بالليل وبدرهم منها بالنهار، ودرهم في السر، وبدرهم في العلانية فنزلت فيه هذه الآية.

والآية إذا نزلت في شئ فهي منزلة في كل ما يجري فيه، فالاعتقاد في تفسيرها أنها نزلت في أمير المؤمنين عليه السلام وجرت في النفقة على الخيل وأشباه ذلك.

Hadith.2475 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said regarding the verse of Allah {SWT}, the Mighty and Glorious:
"Those who spend their wealth in the night and the day, secretly and openly, they shall have their reward with their Lord {AZJ}, and they shall not fear nor grieve." (Surah Al-Baqarah 2:274)
Prophet {saws} said: "It was revealed concerning spending on horses."

[AL SADUQ]
The compiler of this book—may Allah {SWT} be pleased with him—comments: This verse has also been narrated as being revealed concerning Amir al-Mu'minin {a.s}. The reason for its revelation was that he had four dirhams: he gave one as charity at night, one during the day, one secretly, and one openly. Hence, this verse was revealed concerning him.
It is understood that when a verse is revealed regarding a specific case, it applies to all similar situations. Thus, while its specific interpretation is in regard to Amir al-Mu'minin {a.s}, it also applies to spending on horses and similar acts of charity.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 827 • Wasa'il Al-Shi'a, Vol. 11, p. 470 • Bihar Al-Anwar, Vol. 61, p. 176 • Tafsir Nur Al-Thaqalayn, Part 1, p. 291 • Tafsir Kanz Al-Daqaiq, Part 2, p. 451

CHAPTER 90 - CHAPTER ON THE REASON FOR THE TWO PATCHES ON THE PALMS OF THE ANIMAL'S FEET

بَابُ عِلَّةِ الرُّقْعَتَيْنِ فِي بَاطِنِ يَدَيِ الدَّابَّةِ

HADITH 2476

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2476 - رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ جُعِلْتُ فِدَاكَ نَرَى اَلدَّوَابَّ فِي بُطُونِ أَيْدِيهَا مِثْلُ اَلرُّقْعَتَيْنِ فِي بَاطِنِ يَدَيْهَا مِثْلُ اَلْكَيِّ فَأَيُّ شَيْءٍ هُوَ قَالَ «ذَلِكَ مَوْضِعُ مَنْخِرَيْهِ فِي بَطْنِ أُمِّهِ.

Hadith.2476 - Hammad ibn Uthman narrated from Abu Abdullah {a.s}, who said:
I said to him, "May I be your ransom! We see markings on the undersides of the forelegs of animals, like two patches or brands. What is that?"
Imam {a.s} replied: "That is the place where their nostrils were positioned while they were in their mother's womb."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 878

CHAPTER 91 - CHAPTER ON GOOD CARE FOR ANIMALS

بَابُ حُسْنِ الْقِيَامِ عَلَى الدِّوَابِّ

HADITH 2477 – 2482

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2477 - رُوِيَ عَنْ أَبِي ذَرٍّ رَحْمَةُ اَللَّهِ عَلَيْهِ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ : «إِنَّ اَلدَّابَّةَ تَقُولُ: اَللَّهُمَّ اُرْزُقْنِي مَلِيكَ صِدْقٍ يُشْبِعُنِي وَ يَسْقِينِي وَ لاَ يُحَمِّلُنِي مَا لاَ أُطِيقُ ».

Hadith.2477 - It is narrated from Abu Dharr (may Allah {SWT} have mercy on him) that he said:
I heard the Messenger of Allah {SWT} (peace of Allah {SWT} be upon him and his family) say:
"The animal prays: 'O Allah {SWT}, grant me an owner of sincerity who feeds me, gives me drink, and does not burden me with more than I can bear.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 262 • Al-Wafi, Vol. 20, p. 833

2478 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَا اِشْتَرَى أَحَدٌ دَابَّةً إِلاَّ قَالَتْ: اَللَّهُمَّ اِجْعَلْهُ بِي رَحِيماً ».

Hadith.2478 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"No one purchases an animal except that it says: 'O Allah {SWT}, make him merciful to me.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 262 • Al-Wafi, Vol. 20, p. 833 • Wasa'il Al-Shi'a, Vol. 11, p. 479

2479 - وَ رَوَى عَنْهُ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَنَّهُ قَالَ : «اِتَّخِذُوا اَلدَّابَّةَ فَإِنَّهَا زَيْنٌ وَ تُقْضَى عَلَيْهَا اَلْحَوَائِجُ وَ رِزْقُهَا عَلَى اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.2479 - It is narrated from Abdullah ibn Sinan, who said that he heard from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Acquire a mount, for it is an adornment, needs are fulfilled through it, and its sustenance is upon Allah {SWT}, the Mighty and Glorious."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 626 • Tahdhib Al-Ahkam, Vol. 6, p. 164 • Makarim al-Akhlaq, Part 1, p. 262 • Wasa'il Al-Shi'a, Vol. 11, p. 463 • Wasa'il Al-Shi'a, Vol. 11, p. 465 • Wasa'il Al-Shi'a, Vol. 15, p. 139 • Bihar Al-Anwar, Vol. 61, p. 172

2480 - وَ رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ اَلرِّفْقَ وَ يُعِينُ عَلَيْهِ فَإِذَا رَكِبْتُمُ اَلدَّوَابَّ اَلْعِجَافَ فَأَنْزِلُوهَا مَنَازِلَهَا فَإِنْ كَانَتِ اَلْأَرْضُ مُجْدِبَةً فَانْجُوا عَلَيْهَا وَ إِنْ كَانَتْ مُخْصِبَةً فَأَنْزِلُوهَا مَنَازِلَهَا».

Hadith.2480 - Al-Sakuni narrated with his chain of transmission that the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Indeed, Allah {SWT}, the Blessed and Exalted, loves gentleness and facilitates it. When you ride lean animals, grant them proper rest. If the land is barren, travel quickly on them. If the land is fertile, let them rest in appropriate places."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 361 • Al-Kafi, Vol. 2, p. 120 • Makarim al-Akhlaq, Part 1, p. 262 • Al-Wafi, Vol. 12, p. 394 • Wasa'il Al-Shi'a, Vol. 11, p. 451 • Bihar Al-Anwar, Vol. 61, p. 213 • Bihar Al-Anwar, Vol. 72, p. 62 • Bihar Al-Anwar, Vol. 73, p. 279

2481 - وَ قَالَ عَلِيٌّ صَلَوَاتُ اَللَّهِ عَلَيْهِ : «مَنْ سَافَرَ مِنْكُمْ بِدَابَّةٍ فَلْيَبْدَأْ حِينَ يَنْزِلُ بِعَلْفِهَا وَ سَقْيِهَا».

Hadith.2481 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Whoever among you travels with an animal should begin, when stopping, by feeding and giving water to it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 361 • Makarim al-Akhlaq, Part 1, p. 262 • Al-Wafi, Vol. 12, p. 395 • Wasa'il Al-Shi'a, Vol. 11, p. 479 • Bihar Al-Anwar, Vol. 61, p. 203 • Bihar Al-Anwar, Vol. 61, p. 213

2482 - وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِذَا سِرْتَ فِي أَرْضٍ خِصْبَةٍ فَارْفُقْ بِالسَّيْرِ وَ إِذَا سِرْتَ فِي أَرْضٍ مُجْدِبَةٍ فَعَجِّلْ بِالسَّيْرِ».

Hadith.2482 - Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"If you travel through fertile land, proceed gently, and if you travel through barren land, hasten your journey."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 361 • Makarim al-Akhlaq, Part 1, p. 262 • Al-Wafi, Vol. 12, p. 395 • Wasa'il Al-Shi'a, Vol. 11, p. 451 • Bihar Al-Anwar, Vol. 61, p. 213 • Bihar Al-Anwar, Vol. 73, p. 279

CHAPTER 92 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING CAMELS

بَابُ مَا جَاءَ فِي اَلْإِبِلِ

HADITH 2483 – 2489

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2483 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِيَّاكُمْ وَ اَلْإِبِلَ اَلْحُمْرَ فَإِنَّهَا أَقْصَرُ اَلْإِبِلِ أَعْمَاراً».

Hadith.2483 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said:
"Beware of red camels, for they have the shortest lifespan among camels."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 6, p. 543 • Makarim al-Akhlaq, Part 1, p. 264 • Al-Wafi, Vol. 20, p. 846 • Wasa'il Al-Shi'a, Vol. 11, p. 476 • Bihar Al-Anwar, Vol. 61, p. 138

2484 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَاناً فَأَشْبِعْهُ وَ اِمْتَهِنْهُ.

Hadith.2484 - Imam $^{\{a.s\}}$ said:
"On the top of every camel sits a devil, so feed it well and keep it under control."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 844 • Wasa'il Al-Shi'a, Vol. 11, p. 504 • Bihar Al-Anwar, Vol. 61, p. 216

2485 - وَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اِشْتَرُوا اَلسُّودَ اَلْقِبَاحَ فَإِنَّهَا أَطْوَلُ اَلْإِبِلِ أَعْمَاراً ».

Hadith.2485 - Abu Abdullah $^{\{a.s\}}$ said:
"Purchase black, unattractive camels, for they have the longest lifespans among camels."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 264

2486 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلْإِبِلُ عِزٌّ لِأَهْلِهَا ».

Hadith.2486 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family) said:
"Camels are a source of honor for their owners."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 635 • Al-Wafi, Vol. 20, p. 843 • Wasa'il Al-Shi'a, Vol. 11, p. 502 • Bihar Al-Anwar, Vol. 61, p. 134

2487 - وَ نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : أَنْ يُتَخَطَّى اَلْقِطَارُ قِيلَ يَا رَسُولَ اَللَّهِ وَ لِمَ قَالَ «لِأَنَّهُ لَيْسَ مِنْ قِطَارٍ إِلاَّ وَ مَا بَيْنَ اَلْبَعِيرِ إِلَى اَلْبَعِيرِ شَيْطَانٌ ».

Hadith.2487 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) forbade stepping over the camel line (caravan).
It was asked: "O Messenger of Allah {SWT}, why?"
Prophet {saws} replied: "Because there is not a single camel line except that between one camel and the next there is a devil."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 639 • Al-Kafi, Vol. 6, p. 543 • Al-Ash'athiyat, Part 1, p. 74 • Makarim al-Akhlaq, Part 1, p. 264 • Al-Wafi, Vol. 20, p. 844 • Wasa'il Al-Shi'a, Vol. 11, p. 505 • Bihar Al-Anwar, Vol. 61, p. 136 • Mustadrak Al-Wasail, Vol. 8, p. 278

2488 - وَ سُئِلَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : أَيُّ اَلْمَالِ خَيْرٌ، قَالَ «زَرْعٌ زَرَعَهُ صَاحِبُهُ وَ أَصْلَحَهُ وَ أَدَّى حَقَّهُ يَوْمَ حَصَادِهِ» قِيلَ يَا رَسُولَ اَللَّهِ فَأَيُّ اَلْمَالِ بَعْدَ اَلزَّرْعِ خَيْرٌ قَالَ «رَجُلٌ فِي غَنَمِهِ قَدْ تَبِعَ بِهَا مَوَاضِعَ اَلْقَطْرِ يُقِيمُ اَلصَّلاَةَ وَ يُؤْتِي اَلزَّكَاةَ» قِيلَ يَا رَسُولَ اَللَّهِ فَأَيُّ اَلْمَالِ بَعْدَ اَلْغَنَمِ خَيْرٌ قَالَ «اَلْبَقَرُ تَغْدُو بِخَيْرٍ وَ تَرُوحُ بِخَيْرٍ» قِيلَ يَا رَسُولَ اَللَّهِ فَأَيُّ اَلْمَالِ بَعْدَ اَلْبَقَرِ خَيْرٌ فَقَالَ «اَلرَّاسِيَاتُ فِي اَلْوَحَلِ اَلْمُطْعِمَاتُ فِي اَلْمَحْلِ ، نِعْمَ اَلشَّيْءُ اَلنَّخْلُ مَنْ بَاعَهُ فَإِنَّمَا ثَمَنُهُ بِمَنْزِلَةِ رَمَادٍ عَلَى رَأْسِ شَاهِقَةٍ «اِشْتَدَّتْ بِهِ اَلرِّيحُ فِي يَوْمٍ عٰاصِفٍ» إِلاَّ أَنْ يُخْلِفَ مَكَانَهَا» قِيلَ يَا رَسُولَ اَللَّهِ فَأَيُّ اَلْمَالِ بَعْدَ اَلنَّخْلِ خَيْرٌ فَسَكَتَ فَقَالَ لَهُ رَجُلٌ فَأَيْنَ اَلْإِبِلُ قَالَ «فِيهَا اَلشَّقَاءُ وَ اَلْجَفَاءُ وَ اَلْعَنَاءُ وَ بُعْدُ اَلدَّارِ تَغْدُو مُدْبِرَةً وَ تَرُوحُ مُدْبِرَةً لاَ يَأْتِي خَيْرُهَا إِلاَّ مِنْ جَانِبِهَا اَلْأَشْأَمِ أَمَا إِنَّهَا لاَ تَعْدَمُ اَلْأَشْقِيَاءَ اَلْفَجَرَةَ ».

قال مصنف هذا الكتاب - رضي الله عنه -: معنى قوله صلى الله عليه وآله: " لا يأتي خيرها إلا من جانبها الأشأم " هو أنها لا تحلب ولا تركب إلا من الجانب الأيسر.

Hadith.2488 - The Prophet (peace and blessings of Allah {SWT} be upon him and his family) was asked: "Which wealth is best?"
Prophet {saws} replied: "A crop that its owner sows, tends to, and gives its due when it is harvested."
He was asked: "O Messenger of Allah {SWT}, which wealth is best after crops?"
Prophet {saws} replied: "A man with his sheep, following rain-fed pastures, who establishes prayer and pays zakat."
He was asked: "O Messenger of Allah {SWT}, which wealth is best after sheep?"
Prophet {saws} replied: "Cattle, which bring benefit in the morning and in the evening."
He was asked: "O Messenger of Allah {SWT}, which wealth is best after cattle?"

Prophet {saws} replied: "Date palms, which are steadfast in mud and provide food during drought. Indeed, palm trees are excellent. However, whoever sells them finds their price like ashes blown by a stormy wind atop a high mountain, unless he plants their replacement."
He was asked: "O Messenger of Allah {SWT}, which wealth is best after date palms?"
The Prophet remained silent.
A man then asked: "What about camels, O Messenger of Allah {SWT}?"
Prophet {saws} replied: "In them is hardship, roughness, and toil. They are far removed (from human company), leaving in the morning and returning in the evening. Their benefit comes only from their left side. Indeed, they are not free from the wicked and the disobedient."

[AL SADUQ]
The compiler of this book—may Allah {SWT} be pleased with him—explains:
The Prophet's statement, "Their benefit comes only from their left side," means that camels are only milked and mounted from their left side.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khisal, Part 1, p. 245 • Ma'ani al-Akhbar, Part 1, p. 196 • Al-Amali (by Al-Saduq) Vol. 1, p. 350 • The Forty Hadiths (by the First Martyr) Vol. 1, p. 59 • Wasa'il Al-Shi'a, Vol. 11, p. 537 • Al-Fusul al-Muhimmah, Part 3, p. 372 • Bihar Al-Anwar, Vol. 61, p. 121 • Bihar Al-Anwar, Vol. 100, p. 64

2489 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلْغَنَمِ إِذَا أَقْبَلَتْ أَقْبَلَتْ وَ إِذَا أَدْبَرَتْ أَقْبَلَتْ وَ اَلْبَقَرُ إِذَا أَقْبَلَتْ أَقْبَلَتْ وَ إِذَا أَدْبَرَتْ أَدْبَرَتْ وَ اَلْإِبِلُ إِذَا أَقْبَلَتْ أَدْبَرَتْ وَ إِذَا أَدْبَرَتْ أَدْبَرَتْ».

Hadith.2489 - Imam {a.s} said:
"Regarding sheep: when they come forward, they bring blessings, and when they go away, they still bring blessings.
Regarding cattle: when they come forward, they bring blessings, and when they go away, they take blessings with them.
Regarding camels: when they come forward, they take blessings away, and when they go away, they take even more blessings away."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 17, p. 132 • Wasa'il Al-Shi'a, Vol. 11, p. 539 • Al-Fusul al-Muhimmah, Part 3, p. 373

CHAPTER 93 - CHAPTER ON WHAT JUSTICE IS OBLIGATORY TOWARDS THE CAMEL, AVOIDING BEATING IT, AND REFRAINING FROM OPPRESSING IT

بَابُ مَا يَجِبُ مِنَ الْعَدْلِ عَلَى الْجَمَلِ وَتَرْكِ ضَرْبِهِ وَاجْتِنَابِ ظُلْمِهِ

HADITH 2490 – 2495

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2490 - رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ : أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَبْصَرَ نَاقَةً مَعْقُولَةً وَ عَلَيْهَا جَهَازُهَا فَقَالَ «أَيْنَ صَاحِبُهَا مُرُوهُ فَلْيَسْتَعِدَّ غَداً لِلْخُصُومَةِ.

Hadith.2490 - Al-Sakuni narrated with his chain of transmission that the Prophet (peace and blessings of Allah {SWT} be upon him and his family) saw a camel tied up with its gear still on it. Prophet {saws} said: "Where is its owner? Tell him to prepare for a dispute tomorrow (on the Day of Judgment)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 361 • Al-Wafi, Vol. 20, p. 836 • Tafsir al-Safi, Part 2, p. 119 • Wasa'il Al-Shi'a, Vol. 11, p. 540 • Bihar Al-Anwar, Vol. 7, p. 276 • Bihar Al-Anwar, Vol. 61, p. 203 • Tafsir Kanz Al-Daqaiq, Part 4, p. 323

2491 - وَ فِي خَبَرٍ آخَرَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَخِّرُوا اَلْأَحْمَالَ فَإِنَّ اَلْيَدَيْنِ مُعَلَّقَةٌ وَ اَلرِّجْلَيْنِ مُوثَقَةٌ.

Hadith.2491 - In another narration, the Prophet (peace and blessings of Allah {SWT} be upon him and his family) said:
"Delay the loading (of animals), for their front legs are suspended, and their hind legs are bound."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 836 • Wasa'il Al-Shi'a, Vol. 11, p. 541 • Bihar Al-Anwar, Vol. 61, p. 215

2492 - وَ رَوَى اِبْنُ فَضَّالٍ عَنْ حَمَّادٍ اَللَّحَّامِ قَالَ : مَرَّ قِطَارٌ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَرَأَى زَامِلَةً قَدْ مَالَتْ فَقَالَ «يَا غُلاَمُ اِعْدِلْ عَلَى هَذَا اَلْحَمْلِ فَإِنَّ اَللَّهَ تَعَالَى يُحِبُّ اَلْعَدْلَ».

Hadith.2492 - Ibn Faddal narrated from Hammad al-Lahham, who said:
A caravan passed by Abu Abdullah {a.s}, and he noticed a pack camel that had leaned to one side under its load.
Imam {a.s} said: "O boy, adjust the load on this animal, for Allah {SWT}, the Exalted, loves justice."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 361 • Al-Wafi, Vol. 20, p. 836 • Wasa'il Al-Shi'a, Vol. 11, p. 540 • Bihar Al-Anwar, Vol. 61, p. 203

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2493 - وَ رُوِيَ أَيُّوبُ بْنُ أَعْيَنَ قَالَ : سَمِعْتُ اَلْوَلِيدَ بْنَ صَبِيحٍ يَقُولُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ أَبَا حَنِيفَةَ رَأَى هِلاَلَ ذِي اَلْحِجَّةِ بِالْقَادِسِيَّةِ وَ شَهِدَ مَعَنَا عَرَفَةَ فَقَالَ «مَا لِهَذَا صَلاَةٌ مَا لِهَذَا صَلاَةٌ ».

Hadith.2493 - It is narrated from Ayyub ibn A'yan, who said:
I heard Al-Walid ibn Sabih say to Abu Abdullah {a.s}: "Abu Hanifah saw the crescent moon of Dhu al-Hijjah at Qadisiyyah and attended Arafat with us."
Abu Abdullah {a.s} replied: "This act has no prayer, this act has no prayer (i.e., it is not valid or accepted)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 362 • Al-Wafi, Vol. 20, p. 837 • Wasa'il Al-Shi'a, Vol. 11, p. 450 • Bihar Al-Anwar, Vol. 61, p. 212 • Bihar Al-Anwar, Vol. 73, p. 45 • Bihar Al-Anwar, Vol. 96, p. 122

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2494 - وَ حَجَّ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ عَلَى نَاقَةٍ لَهُ أَرْبَعِينَ حَجَّةً فَمَا قَرَعَهَا بِسَوْطٍ.

Hadith.2494 - Imam Ali ibn al-Husayn {a.s} performed Hajj forty times on his camel, and Imam {a.s} never struck it with a whip.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 263 • Al-Wafi, Vol. 12, p. 395 • Al-Wafi, Vol. 20, p. 837 • Wasa'il Al-Shi'a, Vol. 11, p. 483 • Bihar Al-Anwar, Vol. 61, p. 212

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2495 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «أَيُّ بَعِيرٍ حُجَّ عَلَيْهِ ثَلاَثَ سِنِينَ يُجْعَلُ مِنْ نَعَمِ اَلْجَنَّةِ » وَ رُوِيَ «سَبْعَ سِنِينَ ».

Hadith.2495 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Any camel on which Hajj is performed for three years will be counted among the livestock of Paradise."
In another narration, it is reported as "seven years."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Khisal, Part 1, p. 117 • Tafsir al-Safi, Part 2, p. 119 • Wasa'il Al-Shi'a, Vol. 11, p. 483 • Bihar Al-Anwar, Vol. 7, p. 276 • Bihar Al-Anwar, Vol. 96, p. 21 • Tafsir Kanz Al-Daqaiq, Part 4, p. 323

CHAPTER 94 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING RIDING STEEP PATHS

بَابُ مَا جَاءَ فِي رُكُوبِ الْعَقَبِ

HADITH 2496

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2496 - رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ مَرْثَدُ بْنُ أَبِي مَرْثَدٍ اَلْغَنَوِيُّ يُعْقِبُونَ بَعِيراً بَيْنَهُمْ وَ هُمْ مُنْطَلِقُونَ إِلَى بَدْرٍ».

Hadith.2496 - Ali ibn Ri'ab narrated from Abu Basir, from Abu Ja'far $^{\{a.s\}}$, who said:
"The Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family), Amir al-Mu'minin $^{\{a.s\}}$, and Marthad ibn Abi Marthad al-Ghanawi would take turns riding a camel among them as they headed toward Badr."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 20, p. 836 • Wasa'il Al-Shi'a, Vol. 11, p. 495

CHAPTER 95 - CHAPTER ON THE REWARD OF ONE WHO ASSISTS A BELIEVING TRAVELER

بَابُ ثَوَابِ مَنْ أَعَانَ مُؤْمِنًا مُسَافِرًا

HADITH 2497

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2497 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أَعَانَ مُؤْمِناً مُسَافِراً نَفَّسَ اَللَّهُ عَنْهُ ثَلاَثاً وَ سَبْعِينَ كُرْبَةً وَ أَجَارَهُ فِي اَلدُّنْيَا وَ اَلْآخِرَةِ مِنَ اَلْغَمِّ وَ اَلْهَمِّ وَ نَفَّسَ عَنْهُ كَرْبَهُ اَلْعَظِيمَ يَوْمَ يَغَصُّ اَلنَّاسُ بِأَنْفَاسِهِمْ » وَ فِي خَبَرٍ آخَرَ، «حَيْثُ يَتَشَاغَلُ اَلنَّاسُ بِأَنْفَاسِهِمْ.

Hadith.2497 - The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"Whoever helps a believer who is traveling, Allah {SWT} will relieve seventy-three troubles from them, protect them in this world and the Hereafter from sorrow and anxiety, and alleviate their great distress on the Day when people will struggle for breath."
In another narration, it is stated: "On the Day when people will be preoccupied with their own breaths."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 380 • Wasa'il Al-Shi'a, Vol. 11, p. 429 • Bihar Al-Anwar, Vol. 73, p. 274

CHAPTER 96 - CHAPTER ON CHIVALRY IN TRAVEL

بَابُ الْمُرُوءَةِ فِي السَّفَرِ

HADITH 2498

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2498 - تَذَاكَرَ اَلنَّاسُ عِنْدَ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَمْرَ اَلْفُتُوَّةِ فَقَالَ «تَظُنُّونَ أَمْرَ اَلْفُتُوَّةِ بِالْفِسْقِ وَ اَلْفُجُورِ إِنَّمَا اَلْفُتُوَّةُ وَ اَلْمُرُوءَةُ طَعَامٌ مَوْضُوعٌ وَ نَائِلٌ مَبْذُولٌ بِشَيْءٍ مَعْرُوفٍ وَ أَذًى مَكْفُوفٌ فَأَمَّا تِلْكَ فَشَطَارَةٌ وَ فِسْقٌ» ثُمَّ قَالَ «مَا اَلْمُرُوءَةُ» فَقَالَ اَلنَّاسُ لاَ نَعْلَمُ قَالَ «اَلْمُرُوءَةُ وَ اَللَّهِ أَنْ يَضَعَ اَلرَّجُلُ خِوَانَهُ بِفِنَاءِ دَارِهِ وَ اَلْمُرُوءَةُ مُرُوءَتَانِ مُرُوءَةٌ فِي اَلْحَضَرِ وَ مُرُوءَةٌ فِي اَلسَّفَرِ فَأَمَّا اَلَّتِي فِي اَلْحَضَرِ فَتِلاَوَةُ اَلْقُرْآنِ وَ لُزُومُ اَلْمَسَاجِدِ وَ اَلْمَشْيُ مَعَ اَلْإِخْوَانِ فِي اَلْحَوَائِجِ وَ اَلنِّعْمَةُ تُرَى عَلَى اَلْخَادِمِ أَنَّهَا تَسُرُّ اَلصَّدِيقَ وَ تَكْبِتُ اَلْعَدُوَّ وَ أَمَّا اَلَّتِي فِي اَلسَّفَرِ فَكَثْرَةُ اَلزَّادِ وَ طِيبُهُ وَ بَذْلُهُ لِمَنْ كَانَ مَعَكَ وَ كِتْمَانُكَ عَلَى اَلْقَوْمِ أَمْرَهُمْ، بَعْدَ مُفَارَقَتِكَ إِيَّاهُمْ وَ كَثْرَةُ اَلْمِزَاحِ فِي غَيْرِ مَا يُسْخِطُ اَللَّهَ عَزَّ وَ جَلَّ» ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «وَ اَلَّذِي بَعَثَ جَدِّي صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالْحَقِّ نَبِيّاً إِنَّ اَللَّهَ عَزَّ وَ جَلَّ لَيَرْزُقُ اَلْعَبْدَ عَلَى قَدْرِ اَلْمُرُوءَةِ وَ إِنَّ اَلْمَعُونَةَ تَنْزِلُ عَلَى قَدْرِ اَلْمَئُونَةِ وَ إِنَّ اَلصَّبْرَ يَنْزِلُ عَلَى قَدْرِ شِدَّةِ اَلْبَلاَءِ ».

Hadith.2498 - People were discussing the concept of futuwwah (chivalry) in the presence of Imam Jafar ibn Muhammad Al-Sadiq {a.s}, and Imam {a.s} said:
"Do you think that futuwwah is about immorality and corruption? Futuwwah and manliness (muru'ah) are about presenting food, offering generosity with what is well-known, and refraining from causing harm. As for those actions you describe, they are recklessness and immorality."
Then Imam {a.s} asked: "What is muru'ah?"
The people replied: "We do not know."
Imam {a.s} said: "Muru'ah, by Allah {SWT}, is for a person to set their table in the open courtyard of their house. Muru'ah is of two kinds: muru'ah in settled life and muru'ah in travel.
As for muru'ah in settled life, it includes reciting the Quran, frequenting mosques, walking with one's brothers to fulfill their needs, and showing kindness to servants such that it pleases friends and suppresses enemies.
As for muru'ah in travel, it includes taking ample and good provisions, sharing them with one's companions, keeping the matters of the group confidential after parting from them, and engaging in frequent humor that does not anger Allah {SWT}, the Mighty and Glorious."
Then Imam {a.s} added: "By the One who sent my grandfather (peace and blessings of Allah {SWT} be upon him and his family) as a Prophet with the truth, Allah {SWT} provides for a servant in proportion to their muru'ah. Aid descends in proportion to the burden of responsibility, and patience descends in proportion to the severity of the trial."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 432

CHAPTER 97 - CHAPTER ON SEEKING DWELLING PLACES AND LOCATIONS WHERE IT IS DISLIKED TO STAY

بَابُ ارْتِيَادِ الْمَنَازِلِ وَالْأَمْكِنَةِ الَّتِي يُكْرَهُ النُّزُولُ فِيهَا

HADITH 2499 – 2500

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2499 - رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِيَّاكُمْ وَ اَلتَّعْرِيسَ عَلَى ظَهْرِ اَلطَّرِيقِ وَ بُطُونِ اَلْأَوْدِيَةِ فَإِنَّهَا مَدَارِجُ اَلسِّبَاعِ وَ مَأْوَى اَلْحَيَّاتِ.

Hadith.2499 - Al-Sakuni narrated with his chain of transmission that the Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family) said:
"Beware of resting along the middle of roads and in the valleys, for they are pathways for wild beasts and shelters for snakes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 364 • Al-Mazar (Lilmufid) Vol. 1, p. 72 • Makarim al-Akhlaq, Part 1, p. 267 • Al-Wafi, Vol. 12, p. 394 • Wasa'il Al-Shi'a, Vol. 11, p. 431 • Bihar Al-Anwar, Vol. 73, p. 278

2500 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ نَزَلَ مَنْزِلاً يَتَخَوَّفُ فِيهِ اَلسَّبُعَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ «لَهُ اَلْمُلْكُ وَ لَهُ اَلْحَمْدُ» بِيَدِهِ اَلْخَيْرُ «وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ» اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ سَبُعٍ إِلاَّ أَمِنَ مِنْ شَرِّ ذَلِكَ اَلسَّبُعِ حَتَّى يَرْحَلَ مِنْ ذَلِكَ اَلْمَنْزِلِ إِنْ شَاءَ اَللَّهُ تَعَالَى ».

Hadith.2500 - The Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family) said:
"Whoever stays in a place where they fear wild beasts and says:
'I bear witness that there is no deity but Allah $^{\{SWT\}}$, alone, without partner. To Him belongs sovereignty, and to Him belongs all praise. In His hand is all good, and He has power over all things. O Allah $^{\{SWT\}}$, I seek refuge in You from the harm of every wild beast,'
will be safe from the harm of that wild beast until they depart from that place, if Allah $^{\{SWT\}}$, the Exalted, wills."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 367 • Al-Wafi, Vol. 12, p. 405 • Wasa'il Al-Shi'a, Vol. 11, p. 438 • Bihar Al-Anwar, Vol. 73, p. 247 • Bihar Al-Anwar, Vol. 92, p. 142

CHAPTER 98 - CHAPTER ON WALKING DURING TRAVEL

بَابُ الْمَشْيِ فِي السِّفَرِ

HADITH 2501 – 2504

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2501 - رَوَى مُنْذِرُ بْنُ جَيْفَرٍ عَنْ يَحْيَى بْنِ طَلْحَةَ اَلنَّهْدِيِّ قَالَ قَالَ لَنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «سِيرُوا وَ اِنْسَلُّوا فَإِنَّهُ أَخَفُّ عَلَيْكُمْ ».

Hadith.2501 - Munthir ibn Ja‘far narrated from Yahya ibn Talhah al-Nahdi, who said that Imam Abu Abdullah {a.s} said to us:
"Travel in small groups and slip away quietly; it will be easier for you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 257 • Wasa’il Al-Shi’a, Vol. 11, p. 438 • Bihar Al-Anwar, Vol. 73, p. 276

2502 - وَ رُوِيَ : أَنَّ قَوْماً مُشَاةً أَدْرَكَهُمْ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَشَكَوْا إِلَيْهِ شِدَّةَ اَلْمَشْيِ فَقَالَ لَهُمُ «اِسْتَعِينُوا بِالنَّسْلِ ».

Hadith.2502 - It is narrated that a group of people who were walking met the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family), and they complained to him about the difficulty of walking.
Prophet {saws} said to them: "Seek assistance through walking briskly (nasl)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2503 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ أَ عَلَيْهِ أَنْ يَحُجَّ قَالَ «نَعَمْ إِنَّ حَجَّةَ اَلْإِسْلاَمِ وَاجِبَةٌ عَلَى مَنْ أَطَاقَ اَلْمَشْيَ مِنَ اَلْمُسْلِمِينَ وَ لَقَدْ كَانَ أَكْثَرُ مَنْ حَجَّ مَعَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مُشَاةً وَ لَقَدْ مَرَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِكُرَاعِ اَلْغَمِيمِ فَشَكَوْا إِلَيْهِ اَلْجَهْدَ وَ اَلطَّاقَةَ وَ اَلْإِعْيَاءَ فَقَالَ «شُدُّوا أُزُرَكُمْ وَ اِسْتَبْطِنُوا» فَفَعَلُوا ذَلِكَ فَذَهَبَ ذَلِكَ عَنْهُمْ».

Hadith.2503 - Mu‘awiyah ibn Ammar asked Abu Abdullah {a.s} about a man who has debt: "Is he obligated to perform Hajj?"
Imam {a.s} replied: "Yes, the Hajj of Islam is obligatory upon those Muslims who can walk. Indeed, most of those who performed Hajj with the Messenger of Allah {SWT} (peace of Allah {SWT} be upon him and his family) were on foot.

The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) passed by Kura‘ al-Ghamim, and the people complained to him about their exhaustion, fatigue, and weakness.
Prophet {saws} said: 'Tighten your belts and bind your stomachs.'
They did so, and their fatigue and hardship disappeared."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 258

2504 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ وَ لِلّٰهِ عَلَى اَلنّٰاسِ حِجُّ اَلْبَيْتِ مَنِ اِسْتَطٰاعَ إِلَيْهِ سَبِيلاً ﴾» قَالَ «يَخْرُجُ يَمْشِي إِنْ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ» قُلْتُ لاَ يَقْدِرُ عَلَى اَلْمَشْيِ قَالَ «يَمْشِي وَ يَرْكَبُ» قُلْتُ لاَ يَقْدِرُ عَلَى ذَلِكَ قَالَ «يَخْدُمُ اَلْقَوْمَ وَ يَخْرُجُ مَعَهُمْ».

Hadith.2504 - Ali ibn Abi Hamzah narrated from Abu Basir, from Abu Abdullah {a.s}, who said:
I asked him about the verse of Allah {SWT}, the Exalted: "*And [due] to Allah {SWT} from the people is a pilgrimage to the House—whoever is able to find thereto a way*" (Surah Aal-E-Imran 3:97).
Imam {a.s} replied: "He should set out on foot if he has nothing."
I said: "What if he cannot walk?"
Imam {a.s} said: "Then he should walk and ride."
I said: "What if he cannot do that either?"
Imam {a.s} said: "Then he should serve the group and set out with them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 258 • Tafsir Nur Al-Thaqalayn, Part 1, p. 37

CHAPTER 99 - CHAPTER ON THE ETIQUETTES OF THE TRAVELER

بَابُ آدَابِ اَلْمُسَافِرِ

HADITH 2505

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2505 - رَوَى سُلَيْمَانُ بْنُ دَاوُدَ اَلْمِنْقَرِيُّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «قَالَ لُقْمَانُ لاِبْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اِسْتِشَارَتَهُمْ فِي أَمْرِكَ وَ أُمُورِهِمْ وَ أَكْثِرِ اَلتَّبَسُّمَ فِي وُجُوهِهِمْ وَ كُنْ كَرِيماً عَلَى زَادِكَ بَيْنَهُمْ وَ إِذَا دَعَوْكَ فَأَجِبْهُمْ وَ إِذَا اِسْتَعَانُوا بِكَ فَأَعِنْهُمْ وَ اِسْتَعْمِلْ طُولَ اَلصَّمْتِ وَ كَثْرَةَ اَلصَّلاَةِ وَ سَخَاءَ اَلنَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَاءٍ أَوْ زَادٍ وَ إِذَا اِسْتَشْهَدُوكَ عَلَى اَلْحَقِّ فَاشْهَدْ لَهُمْ وَ اِجْهَدْ رَأْيَكَ لَهُمْ إِذَا اِسْتَشَارُوكَ

ثُمَّ لاَ تَعْزِمْ حَتَّى تَثَبَّتَ وَ تَنْظُرَ وَ لاَ تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَتَكَ وَ حِكْمَتَكَ فِي مَشُورَتِكَ فَإِنَّ مَنْ لَمْ يُمْحِضِ اَلنَّصِيحَةَ لِمَنِ اِسْتَشَارَهُ سَلَبَهُ اَللَّهُ رَأْيَهُ وَ نَزَعَ عَنْهُ اَلْأَمَانَةَ وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَامْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَاعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا قَرْضاً فَأَعْطِ مَعَهُمْ

و اِسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنّاً وَ إِذَا أَمَرُوكَ بِأَمْرٍ وَ سَأَلُوكَ شَيْئاً فَقُلْ نَعَمْ وَ لاَ تَقُلْ لاَ فَإِنَّ لاَ عِيٌّ وَ لُؤْمٌ وَ إِذَا تَحَيَّرْتُمْ فِي اَلطَّرِيقِ فَانْزِلُوا وَ إِذَا شَكَكْتُمْ فِي اَلْقَصْدِ فَقِفُوا وَ تَآمَرُوا

و إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلاَ تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لاَ تَسْتَرْشِدُوهُ فَإِنَّ اَلشَّخْصَ اَلْوَاحِدَ فِي اَلْفَلاَةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْنَ اَللُّصُوصِ أَوْ يَكُونَ هُوَ اَلشَّيْطَانُ اَلَّذِي حَيَّرَكُمْ وَ اِحْذَرُوا اَلشَّخْصَيْنِ أَيْضاً إِلاَّ أَنْ تَرَوْا مَا لاَ أَرَى

فَإِنَّ اَلْعَاقِلَ إِذَا أَبْصَرَ بِعَيْنِهِ شَيْئاً عَرَفَ اَلْحَقَّ مِنْهُ وَ اَلشَّاهِدُ يَرَى مَا لاَ يَرَى اَلْغَائِبُ يَا بُنَيَّ إِذَا جَاءَ وَقْتُ اَلصَّلاَةِ فَلاَ تُؤَخِّرْهَا لِشَيْءٍ صَلِّهَا وَ اِسْتَرِحْ مِنْهَا فَإِنَّهَا دَيْنٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ زُجٍّ وَ لاَ تَنَامَنَّ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبَرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ اَلْحُكَمَاءِ

إِلاَّ أَنْ تَكُونَ فِي مَحْمِلٍ يُمْكِنُكَ اَلتَّمَدُّدُ لاِسْتِرْخَاءِ اَلْمَفَاصِلِ وَ إِذَا قَرُبْتَ مِنَ اَلْمَنْزِلِ فَانْزِلْ عَنْ دَابَّتِكَ وَ اِبْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ فَإِنَّهَا نَفْسُكَ وَ إِذَا أَرَدْتُمُ اَلنُّزُولَ فَعَلَيْكُمْ مِنْ بِقَاعِ اَلْأَرْضِ بِأَحْسَنِهَا لَوْناً وَ أَلْيَنِهَا تُرْبَةً وَ أَكْثَرِهَا عُشْباً

فَإِذَا نَزَلْتَ فَصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَتِكَ فَأَبْعِدِ اَلْمَذْهَبَ فِي اَلْأَرْضِ وَ إِذَا اِرْتَحَلْتَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ وَدِّعِ اَلْأَرْضَ اَلَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُقْعَةٍ أَهْلاً مِنَ اَلْمَلاَئِكَةِ

و إِنِ اِسْتَطَعْتَ أَنْ لاَ تَأْكُلَ طَعَاماً حَتَّى تَبْدَأَ فَتَصَدَّقَ مِنْهُ فَافْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اَللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِباً وَ عَلَيْكَ بِالتَّسْبِيحِ مَا دُمْتَ عَامِلاً عَمَلاً وَ عَلَيْكَ بِالدُّعَاءِ مَا دُمْتَ خَالِياً وَ إِيَّاكَ وَ اَلسَّيْرَ مِنْ أَوَّلِ اَللَّيْلِ وَ سِرْ فِي آخِرِهِ وَ إِيَّاكَ وَ رَفْعَ اَلصَّوْتِ فِي مَسِيرِكَ.

Hadith.2505 - Sulaiman ibn Dawud al-Minqari narrated from Hammad ibn Isa, from Imam Abu Abdullah $^{\{a.s\}}$, who said:
Luqman said to his son:
"When you travel with a group:

- Frequently seek their counsel regarding your matters and theirs.
- Smile often at them.
- Be generous with your provisions among them.
- If they invite you, respond.
- If they seek your help, assist them.
- Practice prolonged silence, pray frequently, and be generous with what you have, whether it be an animal, water, or food.
- If they ask you to bear witness to the truth, do so.
- When they seek your advice, give it sincerely, exerting your best effort.

However, do not make a decision until you have reflected and considered thoroughly. Do not answer immediately when consulted; rather, stand, sit, sleep, eat, and pray while deeply contemplating your advice. For whoever does not offer sincere counsel to those who consult him, Allah $^{\{SWT\}}$ will take away his insight and remove trustworthiness from him.

- If you see your companions walking, walk with them.
- If you see them working, work with them.
- If they give charity or a loan, contribute alongside them.

Listen to those older than you in age.
If they ask something of you or command you, say ‘Yes,’ and do not say ‘No,’ for saying ‘No’ reflects ineptitude and meanness.

- If you are unsure of the road, stop and consult each other.
- If you see a lone individual, do not ask them for directions or guidance, for a lone person in the wilderness is suspicious. He may be a spy for bandits or even the devil trying to mislead you.
- Be wary of two individuals as well, unless you see something that reassures you otherwise."

Luqman continued advising his son:
"Indeed, an intelligent person, when he sees something with his eyes, recognizes the truth in it. A witness sees what an absent person cannot.
O my son, when it is time for prayer, do not delay it for anything. Perform it and find rest through it, for it is a debt you owe. Pray in congregation, even if it is on the point of a spear.
Do not sleep on your mount, for it quickly wears it down, and such behavior is not befitting of the wise, unless you are in a carriage where you can stretch out and relax your joints.
When you near your destination, dismount and begin by feeding your animal before yourself, for it is your life support.
When choosing a place to camp, select the spot with the best color, the softest soil, and the most grass.

When you dismount, pray two units of prayer before sitting down.
When you need to relieve yourself, go far away from others.
When departing, pray two units of prayer, bid farewell to the place you stayed, and greet the land and its inhabitants, for every spot has angels assigned to it.
If you can, do not eat food until you begin by giving charity from it.
Recite the Book of Allah {SWT}, the Mighty and Glorious, as long as you are riding. Glorify Allah {SWT} as long as you are working. Supplicate as long as you are alone.
Avoid traveling at the beginning of the night; instead, travel during its later part.
And beware of raising your voice while on your journey."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 252 • Al-Wafi, Vol. 12, p. 389 • Wasa’il Al-Shi’a, Vol. 11, p. 440 • Tafsir Kanz Al-Daqaiq, Part 10, p. 242

CHAPTER 100 - CHAPTER ON THE SUPPLICATION OF ONE LOST ON THE PATH

بَابُ دُعَاءِ الضَّالِّ عَنِ الطَّرِيقِ

HADITH 2506 – 2507

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2506 - رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا ضَلَلْتَ عَنِ اَلطَّرِيقِ فَنَادِ: يَا صَالِحُ أَوْ يَا أَبَا صَالِحٍ أَرْشِدُونَا إِلَى اَلطَّرِيقِ يَرْحَمُكُمُ اَللَّهُ ».

Hadith.2506 - Ali ibn Abi Hamzah narrated from Abu Basir, from Abu Abdullah {a.s}, who said: "If you lose your way, call out: 'O Righteous One! O Abu Salih! Guide us to the path, may Allah {SWT} have mercy on you.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Adab ad-Diniyah, Part 1, p. 137 • Makarim al-Akhlaq, Part 1, p. 259 • Misbah al-Za'ir, Part 1, p. 39 • Al-Aman, Part 1, p. 121 • Al-Misbah (by Al-Kafami) Vol. 1, p. 185 • Al-Wafi, Vol. 12, p. 397 • Wasa'il Al-Shi'a, Vol. 11, p. 443

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2507 - وَ رُوِيَ : «أَنَّ اَلْبَرَّ مُوَكَّلٌ بِهِ صَالِحٌ وَ اَلْبَحْرَ مُوَكَّلٌ بِهِ حَمْزَةُ ».

Hadith.2507 - It is narrated:
"The wilderness is entrusted to Salih, and the sea is entrusted to Hamza."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Adab ad-Diniyah, Part 1, p. 137 • Makarim al-Akhlaq, Part 1, p. 259 • Misbah al-Za'ir, Part 1, p. 40 • Al-Aman, Part 1, p. 123 • Al-Misbah (by Al-Kafami) Vol. 1, p. 185 • Al-Wafi, Vol. 12, p. 397 • Wasa'il Al-Shi'a, Vol. 11, p. 443 • Bihar Al-Anwar, Vol. 73, p. 253

CHAPTER 101 - CHAPTER ON WHAT TO SAY UPON ARRIVING AT A RESTING PLACE

بَابُ الْقَوْلِ عِنْدَ نُزُولِ الْمَنْزِلِ

HADITH 2508
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2508 - قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : «يَا عَلِيُّ إِذَا نَزَلْتَ مَنْزِلاً فَقُلِ:
اَللَّهُمَّ «○ أَنْزِلْنِي مُنْزَلاً مُبٰارَكاً وَ أَنْتَ خَيْرُ اَلْمُنْزِلِينَ ○» تُرْزَقْ خَيْرَهُ وَ يُدْفَعْ عَنْكَ شَرُّهُ.»

Hadith.2508 - The Prophet (peace and blessings of Allah {SWT} be upon him and his family) said to Commander of the Faithful Imam Ali ibn Abi Talib {a.s}:
"O Ali, when you settle in a place, say: *'O Allah {SWT}, grant me a blessed dwelling, and You are the best of those who provide dwellings*' (Surah Al-Mu'minun 23:29).
You will be provided with its goodness, and its harm will be kept away from you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 405 • Tafsir al-Safi, Part 3, p. 399 • Wasa'il Al-Shi'a, Vol. 11, p. 444 • Tafsir Nur Al-Thaqalayn, Part 3, p. 544 • Tafsir Kanz Al-Daqaiq, Part 9, p. 185

CHAPTER 102 - CHAPTER ON WHAT TO SAY UPON ENTERING A CITY OR VILLAGE

بَابُ الْقَوْلِ عِنْدَ دُخُولِ مَدِينَةٍ أَوْ قَرْيَةٍ

HADITH 2509

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2509 - كَانَ فِي وَصِيَّةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : «يَا عَلِيُّ إِذَا أَرَدْتَ مَدِينَةً أَوْ قَرْيَةً فَقُلْ حِينَ تُعَايِنُهَا: اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا اَللَّهُمَّ حَبِّبْنَا إِلَى أَهْلِهَا وَ حَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا ».

Hadith.2509 - In the will of the Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family) to Commander of the Faithful Imam Ali ibn Abi Talib $^{\{a.s\}}$, he said:
"O Ali, when you approach a city or village, say as you behold it: 'O Allah $^{\{SWT\}}$, I ask You for its goodness, and I seek refuge in You from its evil. O Allah $^{\{SWT\}}$, make us beloved to its people, and make its righteous inhabitants beloved to us.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Makarim al-Akhlaq, Part 1, p. 260 • Al-Wafi, Vol. 12, p. 405 • Wasa’il Al-Shi’a, Vol. 11, p. 444 • Bihar Al-Anwar, Vol. 73, p. 254

CHAPTER 103 - CHAPTER ON DEATH IN A FOREIGN LAND

بَابُ الْمَوْتِ فِي الْغُرْبَةِ

HADITH 2510 – 2511

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2510 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ اَلْوَابِشِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي أَرْضِ غُرْبَةٍ تَغِيبُ عَنْهُ فِيهَا بَوَاكِيهِ إِلاَّ بَكَتْهُ بِقَاعُ اَلْأَرْضِ اَلَّتِي كَانَ يَعْبُدُ اَللَّهَ عَزَّ وَ جَلَّ عَلَيْهَا وَ بَكَتْهُ أَثْوَابُهُ وَ بَكَتْهُ أَبْوَابُ اَلسَّمَاءِ اَلَّتِي كَانَتْ يَصْعَدُ فِيهَا عَمَلُهُ وَ بَكَاهُ اَلْمَلَكَانِ اَلْمُوَكَّلاَنِ بِهِ».

Hadith.2510 - Al-Hasan ibn Mahbub narrated from Abu Muhammad al-Wabishi, from Imam Abu Abdullah {a.s}, who said:
"No believer dies in a land of exile, away from his loved ones, except that the patches of earth on which he worshipped Allah {SWT}, the Mighty and Glorious, weep for him. His garments weep for him, the gates of the heavens through which his deeds ascended weep for him, and the two angels assigned to him weep for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 370 • The Believer, Part 1, p. 36 • Al-Wafi, Vol. 24, p. 272 • Wasa'il Al-Shi'a, Vol. 11, p. 346 • Bihar Al-Anwar, Vol. 64, p. 66 • Mustadrak Al-Wasail, Vol. 2, p. 468

2511 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَلْغَرِيبَ إِذَا حَضَرَهُ اَلْمَوْتُ اِلْتَفَتَ يَمْنَةً وَ يَسْرَةً وَ لَمْ يَرَ أَحَداً رَفَعَ رَأْسَهُ فَيَقُولُ اَللَّهُ عَزَّ وَ جَلَّ إِلَى مَنْ تَلْتَفِتُ إِلَى مَنْ هُوَ خَيْرٌ لَكَ مِنِّي وَ عِزَّتِي وَ جَلاَلِي لَئِنْ أَطْلَقْتُكَ عَنْ عُقْدَتِكَ لَأُصَيِّرَنَّكَ فِي طَاعَتِي وَ لَئِنْ قَبَضْتُكَ لَأُصَيِّرَنَّكَ إِلَى كَرَامَتِي.

Hadith.2511 - Imam {a.s} said:
"When a stranger faces death, he looks to his right and left but sees no one. He raises his head, and Allah {SWT}, the Mighty and Glorious, says: 'To whom do you turn? To one who is better for you than Me? By My might and My majesty, if I release you from this bond, I will place you in My obedience, and if I take your soul, I will place you in My honor.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 370 • Al-Wafi, Vol. 24, p. 272 • Wasa'il Al-Shi'a, Vol. 11, p. 346 • General Hadith Qudsi, Vol. 1, p. 694

CHAPTER 104 - CHAPTER ON CONGRATULATING THE RETURNING PILGRIM

بَابُ تَهْنِئَةِ الْقَادِمِ مِنَ الْحَجِّ

֍ HADITH 2512 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

2512 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَقُولُ لِلْقَادِمِ مِنْ مَكَّةَ « قَبِلَ اَللَّهُ مِنْكَ وَ أَخْلَفَ عَلَيْكَ نَفَقَتَكَ وَ غَفَرَ ذَنْبَكَ».

Hadith.2512 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ said:
The Messenger of Allah $^{\{SWT\}}$ (peace and blessings of Allah $^{\{SWT\}}$ be upon him and his family) used to say to those returning from Makkah:
"May Allah $^{\{SWT\}}$ accept from you, replenish your expenses, and forgive your sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 377 • Al-Wafi, Vol. 14, p. 1300 • Wasa’il Al-Shi’a, Vol. 11, p. 446 • Bihar Al-Anwar, Vol. 96, p. 386

CHAPTER 105 - CHAPTER ON THE REWARD OF EMBRACING THE PILGRIM

بَابُ ثَوَابِ مُعَانَقَةِ اَلْحَاجِّ

֍ HADITH 2513 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2513 - فِي رِوَايَةِ أَبِي اَلْحُسَيْنِ اَلْأَسَدِيِّ رَضِيَ اَللَّهُ عَنْهُ قَالَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ عَانَقَ حَاجّاً بِغُبَارِهِ كَانَ كَأَنَّمَا اِسْتَلَمَ اَلْحَجَرَ اَلْأَسْوَدَ ».

Hadith.2513 - In a narration by Abu al-Husayn al-Asadi, may Allah {SWT} be pleased with him, Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever embraces a pilgrim while the dust of the journey is still on them, it is as if they have touched the Black Stone."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1300 • Wasa’il Al-Shi’a, Vol. 11, p. 446

CHAPTER 106 - CHAPTER ON MISCELLANEOUS NARRATIONS

بَابُ النَّوَادِرِ

HADITH 2514 – 2519

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2514 - رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اَللَّهِ اَلْأَنْصَارِيِّ قَالَ : نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يَطْرُقَ اَلرَّجُلُ أَهْلَهُ لَيْلاً إِذَا جَاءَ مِنَ اَلْغَيْبَةِ حَتَّى يُؤْذِنَهُمْ.

Hadith.2514 - It is narrated from Jabir ibn Abdullah al-Ansari, who said:
The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) forbade a man from entering upon his family at night when returning from a journey, until he informs them beforehand.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 377 • Al-Adab ad-Diniyah, Part 1, p. 143 • Makarim al-Akhlaq, Part 1, p. 266 • Al-Wafi, Vol. 12, p. 399 • Wasa'il Al-Shi'a, Vol. 11, p. 448 • Bihar Al-Anwar, Vol. 73, p. 272

2515 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «اَلسَّفَرُ قِطْعَةٌ مِنَ اَلْعَذَابِ فَإِذَا قَضَى أَحَدُكُمْ سَفَرَهُ فَلْيُسْرِعِ اَلْإِيَابَ إِلَى أَهْلِهِ.

Hadith.2515 - Imam {a.s} said:
"Travel is a portion of torment, so when one of you has completed their journey, let them hasten to return to their family."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 377 • Makarim al-Akhlaq, Part 1, p. 266 • Al-Wafi, Vol. 12, p. 399 • Bihar Al-Anwar, Vol. 73, p. 222

2516 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «سَيْرُ اَلْمَنَازِلِ يُنْفِدُ اَلزَّادَ وَ يُسِيءُ اَلْأَخْلاَقَ وَ يُخْلِقُ اَلثِّيَابَ وَ اَلسَّيْرُ ثَمَانِيَةَ عَشَرَ ».

Hadith.2516 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Frequent travel depletes provisions, worsens manners, and wears out clothing. Travel is [ideally] for eighteen days."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 376 • Makarim al-Akhlaq, Part 1, p. 266 • Al-Wafi, Vol. 12, p. 396 • Wasa'il Al-Shi'a, Vol. 11, p. 450

2517 وَ رَوَى عَبْدُ اَللَّهِ بْنُ مَيْمُونٍ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِذَا ضَلَلْتُمُ اَلطَّرِيقَ فَتَيَامَنُوا ».

Hadith.2517 - Abdullah ibn Maymun narrated with his chain of transmission that the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) said:
"If you lose your way, turn to the right."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Adab ad-Diniyah, Part 1, p. 137 • Makarim al-Akhlaq, Part 1, p. 266 • Al-Wafi, Vol. 12, p. 397 • Wasa’il Al-Shi’a, Vol. 11, p. 443 • Bihar Al-Anwar, Vol. 73, p. 277

2518 - وَ رَوَى جَعْفَرُ بْنُ اَلْقَاسِمِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ عَلَى ذِرْوَةِ كُلِّ جِسْرٍ شَيْطَاناً فَإِذَا اِنْتَهَيْتَ إِلَيْهِ فَقُلْ بِسْمِ اَللَّهِ يَرْحَلْ عَنْكَ.

Hadith.2518 - Ja‘far ibn al-Qasim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, who said:
"At the top of every bridge, there is a devil. When you reach it, say: 'In the name of Allah {SWT},' and it will depart from you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 373 • Al-Kafi, Vol. 4, p. 287 • Makarim al-Akhlaq, Part 1, p. 261 • Makarim al-Akhlaq, Part 1, p. 266 • Al-Wafi, Vol. 12, p. 402 • Wasa’il Al-Shi’a, Vol. 11, p. 396 • Al-Fusul al-Muhimmah, Part 3, p. 345 • Bihar Al-Anwar, Vol. 60, p. 202 • Bihar Al-Anwar, Vol. 73, p. 248

2519 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : «أَنَا ضَامِنٌ لِمَنْ خَرَجَ يُرِيدُ سَفَراً مُعْتَمّاً تَحْتَ حَنَكِهِ ثَلاَثاً أَلاَّ يُصِيبَهُ اَلسَّرَقُ وَ اَلْغَرَقُ وَ اَلْحَرَقُ ».

Hadith.2519 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"I guarantee for anyone who sets out on a journey while wearing a turban wrapped under their chin three things: they will not encounter theft, drowning, or burning."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 2, p. 373 • Al-Aman, Part 1, p. 102 • Al-Wafi, Vol. 12, p. 398 • Wasa’il Al-Shi’a, Vol. 11, p. 452 • Bihar Al-Anwar, Vol. 73, p. 232

CHAPTER 107 - CHAPTER ON GROWING HAIR FOR HAJJ AND UMRAH

بَابُ تَوْفِيرِ الشَّعْرِ لِلْحَجِّ وَالْعُمْرَةِ

HADITH 2520 – 2521

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2520 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : « «﴿ اَلْحَجُّ أَشْهُرٌ مَعْلُومٰاتٌ ﴾» ، - شَوَّالٌ وَ ذُو اَلْقَعْدَةِ وَ ذُو اَلْحِجَّةِ وَ مَنْ أَرَادَ اَلْحَجَّ وَفَّرَ شَعْرَهُ إِذَا نَظَرَ إِلَى هِلاَلِ ذِي اَلْقَعْدَةِ وَ مَنْ أَرَادَ اَلْعُمْرَةَ وَفَّرَ شَعْرَهُ شَهْراً».

وقد يجزي الحاج بالرخص أن يوفر شعره شهرا، روى ذلك هشام بن الحكم وإسماعيل بن جابر عن الصادق عليه السلام.

ورواه إسحاق بن عمار عن أبي الحسن موسى بن جعفر عليهما السلام.

Hadith.2520 - Mu‘awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"*The Hajj is in well-known months*" (Surah Al-Baqarah 2:197)—Shawwal, Dhu al-Qa‘dah, and Dhu al-Hijjah. Whoever intends to perform Hajj should let their hair grow from the sighting of the crescent of Dhu al-Qa‘dah. Whoever intends to perform ‘Umrah should let their hair grow for a month."

[AL SADUQ]
It is also permissible for a pilgrim to grow their hair for a month as a concession. This was narrated by Hisham ibn al-Hakam and Isma‘il ibn Jabir from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, and also by Ishaq ibn Ammar from Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 317 • Tahdhib Al-Ahkam, Vol. 5, p. 46 • Al-Istibsar, Part 2, p. 160 • Al-Wafi, Vol. 12, p. 417 • Wasa’il Al-Shi’a, Vol. 12, p. 316 • Tafsir Nur Al-Thaqalayn, Part 1, p. 193 • Interpretation of the Treasure of Minutes, Part 2, p. 288

2521 - وَ رُوِيَ عَنْ سَمَاعَةَ قَالَ : سَأَلْتُهُ عَنِ اَلْحِجَامَةِ وَ حَلْقِ اَلْقَفَا فِي أَشْهُرِ اَلْحَجِّ قَالَ «لاَ بَأْسَ وَ لاَ بَأْسَ بِالنُّورَةِ وَ اَلسِّوَاكِ ».

Hadith.2521 - It is narrated from Sama‘ah, who said:
I asked Imam {a.s} about cupping and shaving the nape during the months of Hajj.
Imam {a.s} said: "There is no harm in it, nor in using Nuura (depilatory cream) or a toothstick (siwak)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 47 • Al-Istibsar, Part 2, p. 160 • Al-Wafi, Vol. 12, p. 422 • Wasa’il Al-Shi’a, Vol. 12, p. 319

CHAPTER 108 - CHAPTER ON THE APPOINTED TIMES FOR ENTERING IHRAM

بَابُ مَوَاقِيتِ الْإِحْرَامِ

HADITH 2522 – 2532

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2522 - رَوَى عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْإِحْرَامُ مِنْ مَوَاقِيتَ خَمْسَةٍ وَقَّتَهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لاَ يَنْبَغِي لِحَاجٍّ وَ لاَ مُعْتَمِرٍ أَنْ يُحْرِمَ قَبْلَهَا وَ لاَ بَعْدَهَا وَقَّتَ لِأَهْلِ اَلْمَدِينَةِ ذَا اَلْحُلَيْفَةِ وَ هُوَ مَسْجِدُ اَلشَّجَرَةِ كَانَ يُصَلِّي فِيهِ وَ يَفْرِضُ اَلْحَجَّ فَإِذَا خَرَجَ مِنَ اَلْمَسْجِدِ فَسَارَ وَ اِسْتَوَتْ بِهِ اَلْبَيْدَاءُ حِينَ يُحَاذِي اَلْمِيلَ اَلْأَوَّلَ أَحْرَمَ وَ وَقَّتَ لِأَهْلِ اَلشَّامِ اَلْجُحْفَةَ وَ وَقَّتَ لِأَهْلِ نَجْدٍ اَلْعَقِيقَ وَ وَقَّتَ لِأَهْلِ اَلطَّائِفِ قَرْنَ اَلْمَنَازِلِ وَ وَقَّتَ لِأَهْلِ اَلْيَمَنِ يَلَمْلَمَ وَ لاَ يَنْبَغِي لِأَحَدٍ أَنْ يَرْغَبَ عَنْ مَوَاقِيتِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.2522 - Ubaydullah ibn Ali al-Halabi narrated from Abu Abdullah {a.s}, who said:
"The state of Ihram (ritual consecration) begins at five designated locations, established by the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family). It is not proper for a pilgrim, whether performing Hajj or 'Umrah, to assume Ihram before or after these places.

- For the people of Medina, it is Dhul-Hulayfah (the Mosque of the Tree), where he (the Prophet) used to pray and declare the Hajj obligatory. When he exited the mosque and reached the plain of Al-Bayda, near the first milestone, he entered Ihram.
- For the people of Sham (Syria), it is Al-Juhfa.
- For the people of Najd, it is Al-'Aqiq.
- For the people of Ta'if, it is Qarn al-Manazil.
- For the people of Yemen, it is Yalamlam.

No one should deviate from the places designated by the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 319 • Tahdhib Al-Ahkam, Vol. 5, p. 55 • Al-Wafi, Vol. 12, p. 480 • Wasa’il Al-Shi’a, Vol. 11, p. 308

2523 - وَ فِي رِوَايَةِ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «وَقَّتَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْعَقِيقَ لِأَهْلِ نَجْدٍ وَ قَالَ «هُوَ وَقْتٌ لِمَا أَنْجَدَتِ اَلْأَرْضُ » وَ أَنْتُمْ مِنْهُمْ وَ وَقَّتَ لِأَهْلِ اَلشَّامِ اَلْجُحْفَةَ وَ يُقَالُ لَهَا مَهْيَعَةُ ».

Hadith.2523 - In a narration by Rifa‘ah ibn Musa from Abu Abdullah {a.s}, he said:
"The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) designated Al-‘Aqiq as the miqat (station for assuming Ihram) for the people of Najd, and he said: 'It is the miqat for wherever the land rises towards Najd.' You are among them.
He also designated Al-Juhfa as the miqat for the people of Sham (Syria), and it is also called Mahya‘ah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 481 • Wasa’il Al-Shi’a, Vol. 11, p. 310

2524 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يُجْزِيكَ إِذَا لَمْ تَعْرِفِ اَلْعَقِيقَ أَنْ تَسْأَلَ اَلنَّاسَ وَ اَلْأَعْرَابَ عَنْ ذَلِكَ ».

Hadith.2524 - Mu‘awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"It suffices you, if you do not know the location of Al-‘Aqiq, to ask the people and the Bedouins about it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 486 • Wasa’il Al-Shi’a, Vol. 11, p. 315

2525 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «أَوَّلُ اَلْعَقِيقِ بَرِيدُ اَلْبَعْثِ وَ هُوَ بَرِيدٌ مِنْ دُونِ بَرِيدِ غَمْرَةَ ».

Hadith.2525 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The beginning of Al-‘Aqiq is Barid al-Ba‘th, which is a station before Barid Ghamrah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 486

2526 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «وَقَّتَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ، لِأَهْلِ اَلْعِرَاقِ اَلْعَقِيقَ وَ أَوَّلُهُ اَلْمَسْلَخُ وَ وَسَطُهُ غَمْرَةُ وَ آخِرُهُ ذَاتُ عِرْقٍ وَ أَوَّلُهُ أَفْضَلُ ».

ولا يجوز الاحرام قبل بلوغ الميقات ، ولا يجوز تأخيره عن الميقات إلا لعلة أو تقية.

وإذا كان الرجل عليلا أو اتقى فلا بأس بأن يؤخر الاحرام إلى ذات عرق.

Hadith.2526 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) designated Al-‘Aqiq as the miqat for the people of Iraq. Its beginning is Al-Maslakhu, its middle is Ghamrah, and its end is Dhat Irq. The beginning (Al-Maslakhu) is the most virtuous."

[AL SADUQ]
It is not permissible to enter the state of Ihram before reaching the miqat, nor to delay it beyond the miqat except for a valid reason or out of precaution.

If a person is ill or in a state of precaution (taqiyyah), there is no harm in delaying Ihram until Dhat Irq.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 486 • Wasa’il Al-Shi’a, Vol. 11, p. 313 • Wasa’il Al-Shi’a, Vol. 11, p. 315

2527 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ مِنْ أَهْلِ اَلْمَدِينَةِ أَحْرَمَ مِنَ اَلْجُحْفَةِ فَقَالَ «لاَ بَأْسَ ».

Hadith.2527 - Mu‘awiyah ibn Ammar asked Abu Abdullah {a.s} about a man from Medina who assumed Ihram from Al-Juhfa.
Imam {a.s} replied: "There is no harm."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 487

2528 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّا نُرْوَى بِالْكُوفَةِ أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ قَالَ «إِنَّ مِنْ تَمَامِ حَجِّكَ إِحْرَامُكَ مِنْ دُوَيْرَةِ أَهْلِكَ» فَقَالَ «سُبْحَانَ اَللَّهِ لَوْ كَانَ كَمَا يَقُولُونَ لَمَا تَمَتَّعَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِثِيَابِهِ إِلَى اَلشَّجَرَةِ ».

Hadith.2528 - It is narrated from Abu Basir, who said:
I said to Abu Abdullah {a.s}: "In Kufa, it is narrated that Imam Ali {a.s} said: 'Part of the completion of your Hajj is assuming Ihram from the vicinity of your home.'"
Imam {a.s} replied: "Glory be to Allah {SWT}! If it were as they say, the Messenger of Allah {SWT} (peace and blessings of Allah {SWT} be upon him and his family) would not have enjoyed wearing his clothes until reaching the Tree (Dhul-Hulayfah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta ‘Ashar (Dar Shabestari Edition) Vol. 1, p. 24 • Al-Usul al-Sitta ‘Ashar (Dar Al-Hadith Edition) Vol. 1, p. 152 • Wasa’il Al-Shi’a, Vol. 11, p. 323 • Mustadrak Al-Wasail, Vol. 8, p. 102

2529 - وَ سَأَلَ مُيَسِّرٌ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ أَحْرَمَ مِنَ اَلْعَقِيقِ وَ آخَرَ أَحْرَمَ مِنَ اَلْكُوفَةِ أَيُّهُمَا أَفْضَلُ عَمَلاً فَقَالَ «يَا مُيَسِّرُ تُصَلِّي اَلْعَصْرَ أَرْبَعاً أَفْضَلُ أَوْ تُصَلِّيهَا سِتّاً» فَقُلْتُ أُصَلِّيهَا أَرْبَعاً قَالَ «فَكَذَلِكَ سُنَّةُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَفْضَلُ مِنْ غَيْرِهَا».

Hadith.2529 - Maysar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who assumed Ihram from Al-‘Aqiq and another who assumed Ihram from Kufa, saying:
"Which of them has performed a better act?"

Imam {a.s} replied: "O Maysar, is it better to pray the afternoon prayer as four units or as six units?"
I said: "To pray it as four units."
Imam {a.s} said: "Likewise, the practice of the Messenger of Allah {SWT} (peace of Allah {SWT} be upon him and his family) is better than anything else."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2530 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ مَنْزِلُهُ خَلْفَ اَلْجُحْفَةِ مِنْ أَيْنَ يُحْرِمُ قَالَ «مِنْ مَنْزِلِهِ.

Hadith.2530 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man whose home is beyond Al-Juhfa: "From where should he assume Ihram?"
Imam {a.s} replied: "From his home."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2531 - وَ فِي خَبَرٍ آخَرَ : «مَنْ كَانَ مَنْزِلُهُ دُونَ اَلْمَوَاقِيتِ مَا بَيْنَهَا وَ بَيْنَ مَكَّةَ فَعَلَيْهِ أَنْ يُحْرِمَ مِنْ مَنْزِلِهِ.

Hadith.2531 - In another narration:
"Whoever's home is within the boundaries between the miqats and Makkah must assume Ihram from their home."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 493 • Wasa'il Al-Shi'a, Vol. 11, p. 335

2532 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَقَامَ بِالْمَدِينَةِ وَ هُوَ يُرِيدُ اَلْحَجَّ شَهْراً أَوْ نَحْوَهُ ثُمَّ بَدَا لَهُ أَنْ يَخْرُجَ فِي غَيْرِ طَرِيقِ اَلْمَدِينَةِ فَإِذَا كَانَ حِذَاءَ اَلشَّجَرَةِ وَ اَلْبَيْدَاءِ مَسِيرَةَ سِتَّةِ أَمْيَالٍ فَلْيُحْرِمْ مِنْهَا ».

Hadith.2532 - Al-Hasan ibn Mahbub narrated from Abdullah ibn Sinan, from Abu Abdullah {a.s}, who said:
"Whoever resides in Medina intending to perform Hajj for a month or so, and then decides to depart on a route other than that of Medina, when they are opposite Al-Shajarah and Al-Bayda, a distance of six miles, they should assume Ihram from there."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 487 • Wasa'il Al-Shi'a, Vol. 11, p. 318

CHAPTER 109 - CHAPTER ON PREPARING FOR IHRAM

بَابُ التِّهَيُّؤِ لِلْإِحْرَامِ

HADITH 2533 – 2544

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2533 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا اِنْتَهَيْتَ إِلَى اَلْعَقِيقِ مِنْ قِبَلِ اَلْعِرَاقِ أَوْ إِلَى وَقْتٍ مِنْ هَذِهِ اَلْمَوَاقِيتِ وَ أَنْتَ تُرِيدُ اَلْإِحْرَامَ إِنْ شَاءَ اَللَّهُ فَانْتِفْ إِبْطَيْكَ وَ قَلِّمْ أَظْفَارَكَ وَ اِطْلِ عَانَتَكَ وَ خُذْ مِنْ شَارِبِكَ وَ لاَ يَضُرُّكَ بِأَيٍّ ذَلِكَ بَدَأْتَ ثُمَّ اِسْتَكْ وَ اِغْتَسِلْ وَ اِلْبَسْ ثَوْبَيْكَ وَ لْيَكُنْ فَرَاغُكَ مِنْ ذَلِكَ إِنْ شَاءَ اَللَّهُ تَعَالَى عِنْدَ زَوَالِ اَلشَّمْسِ وَ إِنْ لَمْ يَكُنْ ذَلِكَ عِنْدَ زَوَالِ اَلشَّمْسِ فَلاَ يَضُرُّكَ إِلاَّ أَنَّ ذَلِكَ أَحَبُّ إِلَيَّ أَنْ يَكُونَ عِنْدَ زَوَالِ اَلشَّمْسِ ».

Hadith.2533 - Mu‘awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"When you reach Al-‘Aqiq coming from Iraq, or any of the designated miqats (stations for Ihram), and you intend to enter Ihram, if Allah {SWT} wills, then remove the hair from your underarms, trim your nails, clean your private area, and trim your mustache. It does not matter in which order you begin these actions. Then use the siwak (tooth-stick), take a ritual bath (ghusl), and wear your two garments for Ihram. Let this preparation, if Allah {SWT} wills, be completed by the time of midday (zawal).
If it is not completed by midday, there is no harm, but it is more beloved to me that it coincides with midday."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 326 • Al-Wafi, Vol. 12, p. 511 • Wasa’il Al-Shi’a, Vol. 12, p. 339

2534 - وَ رَوَى مُعَاوِيَةُ بْنُ وَهْبٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ نَحْنُ بِالْمَدِينَةِ عَنِ اَلتَّهَيُّؤِ لِلْإِحْرَامِ فَقَالَ «اِطَّلِ بِالْمَدِينَةِ وَ تَجَهَّزْ بِكُلِّ مَا تُرِيدُ وَ اِغْتَسِلْ إِنْ شِئْتَ ، وَ إِنْ شِئْتَ اِسْتَمْتَعْتَ بِقَمِيصِكَ حَتَّى تَأْتِيَ مَسْجِدَ اَلشَّجَرَةِ ».

Hadith.2534 - Mu‘awiyah ibn Wahb narrated:
I asked Abu Abdullah {a.s} in Medina about preparing for Ihram.
Imam {a.s} said: "Prepare yourself in Medina, take everything you need, and if you wish, perform ghusl (ritual bath). If you wish, you may continue wearing your shirt until you reach Masjid al-Shajarah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 62 • Al-Wafi, Vol. 12, p. 513 • Wasa’il Al-Shi’a, Vol. 12, p. 324

2535 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنِ اَلرَّجُلِ يَطَّلِي قَبْلَ أَنْ يَأْتِيَ اَلْوَقْتُ بِسِتٍّ لَيَالٍ قَالَ «لاَ بَأْسَ بِهِ» وَ سَأَلَهُ عَنِ اَلرَّجُلِ يَطَّلِي قَبْلَ أَنْ يَأْتِيَ مَكَّةَ بِسَبْعِ لَيَالٍ أَوْ ثَمَانِ لَيَالٍ قَالَ «لاَ بَأْسَ بِهِ».

Hadith.2535 - Mu‘awiyah ibn Ammar asked about a man who removes hair (yattili) six nights before reaching the miqat.
Imam {a.s} said: "There is no harm in it."
He also asked about a man who removes hair seven or eight nights before reaching Makkah.
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 513 • Wasa’il Al-Shi’a, Vol. 12, p. 325

2536 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلَ رَجُلٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا حَاضِرٌ فَقَالَ إِذَا اِطَّلَيْتُ لِلْإِحْرَامِ اَلْأَوَّلِ كَيْفَ لِي أَنْ أَصْنَعَ فِي اَلطَّلْيَةِ اَلْأَخِيرَةِ وَ كَمْ حَدُّ مَا بَيْنَهُمَا فَقَالَ «إِنْ كَانَ بَيْنَهُمَا جُمْعَتَانِ خَمْسَةَ عَشَرَ يَوْماً فَاطَّلِ ».

Hadith.2536 - Ali ibn Abi Hamzah narrated from Abu Basir, who said:
A man asked Abu Abdullah {a.s} in my presence: "If I remove hair (apply depilatory) for the first Ihram, what should I do for the subsequent depilation, and what is the minimum interval between the two?"
Imam {a.s} replied: "If there are two Fridays in between, a total of fifteen days, then remove hair again (apply the depilatory)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2537 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ : أَرْسَلْنَا إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ نَحْنُ جَمَاعَةٌ بِالْمَدِينَةِ أَنَّا نُرِيدُ أَنْ نُوَدِّعَكَ فَأَرْسَلَ إِلَيْنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَنِ اِغْتَسِلُوا بِالْمَدِينَةِ فَإِنِّي أَخَافُ أَنْ يَعِزَّ اَلْمَاءُ عَلَيْكُمْ بِذِي اَلْحُلَيْفَةِ فَاغْتَسِلُوا بِالْمَدِينَةِ وَ اِلْبَسُوا ثِيَابَكُمُ اَلَّتِي تُحْرِمُونَ فِيهَا ثُمَّ تَعَالَوْا فُرَادَى وَ مَثَانِيَ، » قَالَ فَاجْتَمَعْنَا عِنْدَهُ فَقَالَ لَهُ اِبْنُ أَبِي يَعْفُورٍ مَا تَقُولُ فِي دُهْنَةٍ بَعْدَ اَلْغُسْلِ لِلْإِحْرَامِ فَقَالَ «قَبْلُ وَ بَعْدُ وَ مَعَ لَيْسَ بِهِ بَأْسٌ» قَالَ ثُمَّ دَعَا بِقَارُورَةِ بَانٍ سَلِيخَةٍ لَيْسَ فِيهَا شَيْءٌ فَأَمَرَنَا فَادَّهَنَّا مِنْهَا فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قَالَ «لاَ عَلَيْكُمْ أَنْ تَغْتَسِلُوا إِنْ وَجَدْتُمْ مَاءً إِذَا بَلَغْتُمْ ذَا اَلْحُلَيْفَةِ ».

Hadith.2537 - Ibn Abi Umayr narrated from Hisham ibn Salim, who said:
We, a group in Medina, sent a message to Abu Abdullah {a.s}, informing him that we wanted to bid him farewell. Abu Abdullah {a.s} sent back a reply:

"Perform ghusl (ritual bath) in Medina, for I fear that water may be scarce for you at Dhul-Hulayfah. Perform ghusl in Medina, wear the clothes you intend to enter Ihram in, and then come to me individually or in pairs."
We gathered at his place, and Ibn Abi Ya'fur asked him: "What do you say about using oil after the ghusl for Ihram?"
Imam {a.s} replied: "Whether before, after, or during (Ihram), there is no harm in it."
Then, Imam {a.s} brought a bottle of bān salīkhah (a type of oil) that was empty except for a small amount, and he instructed us to apply it.
When we were ready to leave, Imam {a.s} said:
"It is not necessary, but if you find water upon reaching Dhul-Hulayfah, you may perform ghusl again."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2538 - وَ سَأَلَهُ مُحَمَّدٌ اَلْحَلَبِيُّ : عَنْ دُهْنِ اَلْخِيرِيِّ وَ اَلْبَنَفْسَجِ أَنَدَّهِنُ بِهِ إِذَا أَرَدْنَا أَنْ نُحْرِمَ قَالَ «نَعَمْ» وَ سَأَلَهُ عَنِ اَلرَّجُلِ يَغْتَسِلُ بِالْمَدِينَةِ لِإِحْرَامِهِ فَقَالَ «يُجْزِيهِ ذَلِكَ مِنَ اَلْغُسْلِ بِذِي اَلْحُلَيْفَةِ ».

Hadith.2538 - Muhammad al-Halabi asked Abu Abdullah {a.s} about the use of khayri (a type of oil derived from flowers) and banafsaj (violet oil) for anointing oneself when intending to enter Ihram.
Imam {a.s} replied: "Yes, it is permissible."
Muhammad then asked him about a person who performs ghusl (ritual bath) in Medina for their Ihram.
Imam {a.s} said: "It suffices them, and they do not need to perform another ghusl at Dhul-Hulayfah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2539 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ قَالَ : اَلرَّجُلُ يَدَّهِنُ بِأَيِّ دُهْنٍ شَاءَ إِذَا لَمْ يَكُنْ فِيهِ مِسْكٌ وَ لاَ عَنْبَرٌ وَ لاَ زَعْفَرَانٌ وَ لاَ وَرْسٌ قَبْلَ أَنْ يَغْتَسِلَ لِلْإِحْرَامِ قَالَ «وَ لاَ تُجَمِّرْ ثَوْباً لِإِحْرَامِكَ».

Hadith.2539 - Mu'awiyah ibn Ammar narrated from Imam {a.s} that a person may anoint themselves with any oil they wish before performing ghusl for Ihram, provided that the oil does not contain:

- Musk
- Ambergris
- Saffron
- Wars (a type of yellow plant dye).

Imam {a.s} also added: "Do not perfume your Ihram garments with incense (tajmir)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 520 • Wasa'il Al-Shi'a, Vol. 12, p. 460

2540 - وَ رَوَى اَلْقَاسِمُ بْنُ مُحَمَّدٍ اَلْجَوْهَرِيُّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ : سَأَلْتُهُ عَنِ اَلرَّجُلِ يَدَّهِنُ بِدُهْنٍ فِيهِ طِيبٌ وَ هُوَ يُرِيدُ أَنْ يُحْرِمَ فَقَالَ «لاَ تَدَّهِنْ حِينَ تُرِيدُ أَنْ تُحْرِمَ بِدُهْنٍ فِيهِ مِسْكٌ وَ لاَ عَنْبَرٌ يَبْقَى رِيحُهُ فِي رَأْسِكَ بَعْدَ مَا تُحْرِمُ وَ اِدَّهِنْ بِمَا شِئْتَ مِنَ اَلدُّهْنِ حِينَ تُرِيدُ أَنْ تُحْرِمَ قَبْلَ اَلْغُسْلِ وَ بَعْدَهُ فَإِذَا أَحْرَمْتَ فَقَدْ حَرُمَ عَلَيْكَ اَلدُّهْنُ حَتَّى تُحِلَّ».

Hadith.2540 - Al-Qasim ibn Muhammad al-Jawhari narrated from Ali ibn Abi Hamzah who said:
I asked Imam {a.s} about a man who anoints himself with an oil containing fragrance while intending to enter Ihram.
Imam {a.s} replied: "Do not anoint yourself when you intend to enter Ihram with oil containing musk or ambergris, as their scent may linger in your hair after entering Ihram. However, you may use any other type of oil when preparing for Ihram, either before or after ghusl. Once you have entered Ihram, using any oil becomes forbidden until you complete the rites and exit Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 329 • Tahdhib Al-Ahkam, Vol. 5, p. 302 • Al-Istibsar, Part 2, p. 181 • Al-Wafi, Vol. 12, p. 519

2541 - وَ رَوَى حَمَّادٌ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ كَانَ لاَ يَرَى بَأْساً بِأَنْ تَكْتَحِلَ اَلْمَرْأَةُ وَ تَدَّهِنَ وَ تَغْتَسِلَ بَعْدَ هَذَا كُلِّهِ لِلْإِحْرَامِ.

Hadith.2541 - Hammad narrated from Hariz, who narrated from Abu Abdullah {a.s}:
Imam {a.s} saw no harm if a woman applied kohl, anointed herself with oil, and performed ghusl after doing all of this in preparation for Ihram.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 521 • Wasa'il Al-Shi'a, Vol. 12, p. 460

2542 - وَ فِي رِوَايَةِ جَمِيلٍ أَنَّهُ قَالَ : «غُسْلُ يَوْمِكَ يُجْزِيكَ لِلَيْلَتِكَ وَ غُسْلُ لَيْلَتِكَ يُجْزِيكَ لِيَوْمِكَ ».

Hadith.2542 - In a narration by Jamil, Imam {a.s} said:
"The ghusl of your day suffices for your night, and the ghusl of your night suffices for your day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Sara'ir, Part 3, p. 567 • Al-Wafi, Vol. 12, p. 514 • Wasa'il Al-Shi'a, Vol. 12, p. 328 • Wasa'il Al-Shi'a, Vol. 12, p. 329 • Bihar Al-Anwar, Vol. 78, p. 31 • Bihar Al-Anwar, Vol. 96, p. 135 • Bihar Al-Anwar, Vol. 97, p. 133 • Mustadrak Al-Wasail, Vol. 2, p. 521 • Mustadrak Al-Wasail, Vol. 9, p. 163

2543 - وَ سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ اِغْتَسَلَ لِإِحْرَامِهِ ثُمَّ قَلَّمَ أَظْفَارَهُ، قَالَ «يَمْسَحُهَا بِالْمَاءِ وَ لاَ يُعِيدُ اَلْغُسْلَ».

ولا بأس أن يغتسل الرجل بكرة ويحرم عشية.

وإن لبست ثوبا من قبل أن تلبي فانزعه من فوق وأعد الغسل ولا شئ عليك وإن لبسته بعد ما لبيت فانزعه من أسفل وعليك دم شاة، وإن كنت جاهلا فلا شئ عليك.

وإذا اغتسل الرجل للاحرام فلا بأس أن يمسح رأسه بمنديل وإزار.

وإذا اغتسل الرجل للاحرام ثم نام قبل أن يحرم فعليه إعادة الغسل استحبابا لأنه قد:

Hadith.2543 - Abu Ja'far {a.s} was asked about a man who performed ghusl for his ihram and then trimmed his nails.
Imam {a.s} replied: "He should wipe them with water and does not need to repeat the ghusl."

[AL SADUQ]
It is permissible for a person to perform ghusl in the morning and assume ihram in the evening.
If someone wears a garment before proclaiming the talbiyah, they should remove it from above and repeat the ghusl. There is no penalty.
However, if the garment is worn after proclaiming the talbiyah, it should be removed from below, and a sacrifice of a sheep is required. If done out of ignorance, there is no penalty.
After performing ghusl for ihram, it is allowed to wipe the head with a cloth or wrap it with an izar.
If a person sleeps after performing ghusl and before assuming ihram, it is recommended (as a matter of precaution) to repeat the ghusl.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 328 • Tahdhib Al-Ahkam, Vol. 5, p. 66 • Al-Wafi, Vol. 12, p. 516 • Wasa'il Al-Shi'a, Vol. 12, p. 331

2544 - لِأَنَّهُ قَدْ رَوَى اَلْعِيصُ بْنُ اَلْقَاسِمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلرَّجُلِ يَغْتَسِلُ لِلْإِحْرَامِ بِالْمَدِينَةِ وَ يَلْبَسُ ثَوْبَيْنِ ثُمَّ يَنَامُ قَبْلَ أَنْ يُحْرِمَ قَالَ «لَيْسَ عَلَيْهِ غُسْلٌ ».

ومن اغتسل أول الليل ثم أحرم آخر الليل أجزأه غسله.

Hadith.2544 - Al-'Ays ibn al-Qasim narrated from Abu Abdullah {a.s} that he said:
"I asked him about a man who performs ghusl for ihram in Medina, wears the two garments of ihram, and then sleeps before assuming ihram.
Imam {a.s} replied: 'There is no need for him to repeat the ghusl.'"

[AL SADUQ]
If a person performs ghusl at the beginning of the night and assumes ihram at the end of the night, the initial ghusl suffices.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 110 - CHAPTER ON THE TYPES OF HAJJ

بَابُ وُجُوهِ الْحَجِّ

HADITH 2545 – 2555

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2545 - رَوَى مَنْصُورٌ اَلصَّيْقَلُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْحَاجُّ عِنْدَنَا عَلَى ثَلاَثَةِ أَوْجُهٍ حَاجٌّ مُتَمَتِّعٌ وَ حَاجٌّ مُفْرِدٌ لِلْحَجِّ وَ سَائِقٌ لِلْهَدْيِ وَ اَلسَّائِقُ هُوَ اَلْقَارِنُ ».

ولا يجوز لأهل مكة ولا حاضريها التمتع بالعمرة إلى الحج، وليس لهم إلا القران أو الافراد لقول الله عز وجل: " فمن تمتع بالعمرة إلى الحج فما استيسر من الهدي " ثم قال بعد ذلك: " ذلك لمن يكن أهله حاضري المسجد الحرام " وحد حاضري المسجد الحرام أهل مكة وحواليها على ثمانية وأربعين ميلا، ومن كان خارجا من هذا الحد فلا يحج إلا متمتعا بالعمرة إلى الحج ولا يقبل الله غيره.

Hadith.2545 - Mansur al-Sayqal narrated from Abu Abdullah {a.s} that he said:
"The pilgrim falls into three categories with us: one performing tamattu‘ (combining ‘umrah and Hajj with a break in between), one performing ifrad (Hajj alone), and one driving the sacrificial animal (sā'iq al-hady), which is qirān (combining ‘umrah and Hajj without a break)."

[AL SADUQ]
It is not permissible for the residents of Mecca or its surrounding areas to perform tamattu‘ between ‘umrah and Hajj. They are limited to qirān or ifrad, as Allah {SWT} the Almighty states: “So whoever performs ‘umrah in the months of Hajj before performing Hajj shall offer what is easy of sacrifice.”
He then clarifies: “This is for those whose families are not present at the Sacred Mosque.”
The boundary for hādir al-masjid al-haram (residents of the Sacred Mosque) is defined as Mecca and its surroundings within 48 miles. Those residing outside this boundary must perform Hajj tamattu‘ (with ‘umrah preceding Hajj), as Allah {SWT} accepts only this type of Hajj from them.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 291 • Tahdhib Al-Ahkam, Vol. 5, p. 24 • Al-Istibsar, Part 2, p. 153 • Al-Wafi, Vol. 12, p. 426 • Wasa’il Al-Shi’a, Vol. 11, p. 211 • Al-Fusul al-Muhimmah, Part 2, p. 182

2546 - وَ رَوَى اِبْنُ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «مَنْ طَافَ بِالْبَيْتِ وَ بِالصَّفَا وَ اَلْمَرْوَةِ أَحَلَّ إِنْ أَحَبَّ أَوْ كَرِهَ إِلاَّ مَنِ اِعْتَمَرَ فِي عَامِهِ ذَلِكَ أَوْ سَاقَ اَلْهَدْيَ وَ أَشْعَرَهُ وَ قَلَّدَهُ ».

Hadith.2546 - Ibn Bukayr narrated from Zurara, who said: I heard Abu Ja‘far {a.s} say:
"Whoever performs tawaf around the Ka‘bah and between Safa and Marwah becomes permitted (to exit the state of ihram) if they wish, whether willingly or unwillingly, except for the one who has

performed ‘umrah in that same year or has driven the sacrificial animal (hady) and marked it (ash‘arah) and placed a garland (qalladah) on it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 439

2547 - وَ رَوَى اِبْنُ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ : جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ خَلْفَ اَلْمَقَامِ فَقَالَ إِنِّي قَرَنْتُ بَيْنَ حِجَّةٍ وَ عُمْرَةٍ فَقَالَ لَهُ «هَلْ طُفْتَ بِالْبَيْتِ » فَقَالَ نَعَمْ قَالَ «هَلْ سُقْتَ اَلْهَدْيَ» قَالَ لاَ فَأَخَذَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ بِشَعْرِهِ ثُمَّ قَالَ «أَحْلَلْتَ وَ اَللَّهِ ».

Hadith.2547 - Ibn Udhaynah narrated from Zurara, who said: A man came to Abu Ja‘far {a.s} while he was behind the Maqam (station of Ibrahim) and said: "I have combined (qaran) Hajj and ‘Umrah."
Abu Ja‘far {a.s} asked him: "Have you performed tawaf around the House?"
The man replied: "Yes."
Imam {a.s} then asked: "Have you driven the hady (sacrificial animal)?"
The man replied: "No."
At this, Abu Ja‘far {a.s} grabbed the man’s hair and said: "You have exited the state of ihram, by Allah {SWT}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 441 • Wasa’il Al-Shi’a, Vol. 11, p. 256 • Wasa’il Al-Shi’a, Vol. 11, p. 289

2548 - وَ رَوَى أَبُو أَيُّوبَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ أَحَدَهُمْ يَقْرِنُ وَ يَسُوقُ فَأَدَعُهُ عُقُوبَةً بِمَا صَنَعَ.

Hadith.2548 - Abu Ayyub narrated from Abu ‘Abdullah {a.s}, who said:
"Indeed, one of them combines (qarana) and drives (hady), and so I leave him as a consequence (punishment) for what he has done."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 441 • Wasa’il Al-Shi’a, Vol. 11, p. 242 • Wasa’il Al-Shi’a, Vol. 11, p. 256

2549 - وَ رُوِيَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يُحْرِمُ بِحَجَّةٍ وَ عُمْرَةٍ وَ يُنْشِئُ اَلْعُمْرَةَ أَيَتَمَتَّعُ؟ قَالَ: «نَعَمْ».

Hadith.2549 - Ya'qub ibn Shu'ayb narrated:

I said to Abu ‘Abdullah $^{\{a.s\}}$, "If a man assumes Ihram for both Hajj and ‘Umrah and begins with the ‘Umrah, does he perform Tamattu‘?"
Imam $^{\{a.s\}}$ said: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 442 • Wasa’il Al-Shi’a, Vol. 11, p. 290

2550 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ يُفْرِدُ اَلْحَجَّ فَيَطُوفُ بِالْبَيْتِ وَ يَسْعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ ثُمَّ يَبْدُو لَهُ أَنْ يَجْعَلَهَا عُمْرَةً فَقَالَ «إِنْ كَانَ لَبَّى بَعْدَ مَا سَعَى قَبْلَ أَنْ يُقَصِّرَ فَلاَ مُتْعَةَ لَهُ».

Hadith.2550 - Ishaq ibn ‘Ammar narrated from Abu Basir:
I said to Abu ‘Abdullah $^{\{a.s\}}$, "A man intends to perform Ifrad Hajj (individual Hajj), performs Tawaf around the Ka‘bah, and walks between Safa and Marwah. Then, he decides to turn it into ‘Umrah. What should he do?"
Imam $^{\{a.s\}}$ replied: "If he pronounced Talbiyah (the devotional call) after completing the Sa‘i and before trimming his hair, then he cannot perform Tamattu‘."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 90 • Al-Wafi, Vol. 12, p. 441 • Wasa’il Al-Shi’a, Vol. 11, p. 256

2551 - وَ كَتَبَ عَلِيُّ بْنُ مُيَسِّرٍ إِلَى أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ : يَسْأَلُهُ عَنْ رَجُلٍ اِعْتَمَرَ فِي شَهْرِ رَمَضَانَ ثُمَّ حَضَرَ اَلْمَوْسِمَ أَ يَحُجُّ مُفْرِداً لِلْحَجِّ أَوْ يَتَمَتَّعُ أَيُّهُمَا أَفْضَلُ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «إِلَيْهِ يَتَمَتَّعُ.

Hadith.2551 - Ali ibn Muyassir wrote to Abu Ja'far al-Thani, Imam Muhammad al-Jawad $^{\{a.s\}}$, asking about a man who performed ‘Umrah in the Month of Ramadan and then attended the Hajj season. Should he perform Ifrad Hajj (individual Hajj) or Tamattu‘ (combining ‘Umrah and Hajj)? Which is better?
Abu Ja‘far al-Thani $^{\{a.s\}}$ wrote back: "He should perform Tamattu‘."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2552 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْمُتْعَةُ وَ اَللَّهِ أَفْضَلُ وَ بِهَا نَزَلَ اَلْقُرْآنُ وَ جَرَتِ اَلسُّنَّةُ إِلَى يَوْمِ اَلْقِيَامَةِ ».

Hadith.2552 - Hafs ibn al-Bakhtari narrated from Abu ‘Abdillah $^{\{a.s\}}$ that he said:
"By Allah $^{\{SWT\}}$, Tamattu‘ is better, and it is through it that the Qur’an was revealed, and the Sunnah continues with it until the Day of Resurrection."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2553 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ اِبْنُ عَبَّاسٍ : «دَخَلَتِ اَلْعُمْرَةُ فِي اَلْحَجِّ إِلَى يَوْمِ اَلْقِيَامَةِ ».

Hadith.2553 - Al-Halabi narrated from Abu ‘Abdillah {a.s} that he said:
Ibn Abbas said: "Umrah has entered into Hajj until the Day of Resurrection."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 428 • Wasa’il Al-Shi’a, Vol. 11, p. 243 • Wasa’il Al-Shi’a, Vol. 11, p. 257

2554 - وَ سَأَلَ أَبُو أَيُّوبَ إِبْرَاهِيمُ بْنُ عُثْمَانَ اَلْخَزَّازُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَيُّ أَنْوَاعِ اَلْحَجِّ أَفْضَلُ فَقَالَ «اَلْمُتْعَةُ وَ كَيْفَ يَكُونُ شَيْءٌ أَفْضَلَ مِنْهَا وَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ «لَوِ اِسْتَقْبَلْتُ مِنْ أَمْرِي مَا اِسْتَدْبَرْتُ لَفَعَلْتُ كَمَا فَعَلَ اَلنَّاسُ.

والمتمتع هو الذي يحج في أشهر الحج ويقطع التلبية إذا نظر إلى بيوت مكة فإذا دخل مكة طاف بالبيت سبعا وصلى ركعتين عند مقام إبراهيم عليه السلام وسعى بين الصفا والمروة سبعا وقصر وأحل فهذه عمرة يتمتع بها من الثياب والجماع والطيب وكل شئ يحرم على المحرم إلا الصيد لأنه حرام على المحل في الحرم وعلى المحرم في الحل والحرم، ويتمتع بما سوى ذلك إلى الحج.

والحج ما يكون بعد يوم التروية من عقد الاحرام الثاني بالحج المفرد، والخروج إلى منى ومنها إلى عرفات، وقطع التلبية عند زوال الشمس يوم عرفة والجمع فيها بين الظهر والعصر بأذان واحد وإقامتين، والوقوف بها إلى غروب الشمس، والإفاضة إلى المشعر الحرام والجمع بين المغرب والعشاء بها بأذان واحد وإقامتين، والبيتوتة بها والوقوف بها بعد الصبح إلى تطلع الشمس على جبل ثبير والرجوع إلى منى، والذبح والحلق والرمي ودخول مسجد الحصباء والاستلقاء فيه على القفا، وزيارة البيت وطواف الحج وهو طواف الزيارة، وطواف النساء فهذه صفة المتمتع بالعمرة إلى الحج.

والمتمتع عليه ثلاثة أطواف بالبيت: طواف للعمرة، وطواف للحج، وطواف للنساء وسعيان بين الصفا والمروة كما ذكرناه.

وعلى القارن والمفرد طوافان بالبيت وسعيان بين الصفا والمروة ولا يحلان بعد العمرة، يمضيان على إحرامهما الأول، ولا يقطعان التلبية إذا نظرا إلى بيوت مكة كما يفعل المتمتع بالعمرة ولكنهما يقطعان التلبية يوم عرفة عند زوال الشمس.

والقارن والمفرد صفتهما واحدة إلا أن القارن يفضل على المفرد بسياق الهدي.

Hadith.2554 - Abu Ayyub Ibrahim bin Uthman Al-Khazzaz asked Abu Abdullah {a.s}: "Which type of Hajj is the best?" He replied: "Tamattu'. And how can anything be better than it when the Messenger of Allah {SWT} (peace be upon him and his family) said, 'If I had known beforehand what I came to know later, I would have done as the people have done.'"

[AL SADUQ]

The Mutamatti' (the one performing Hajj al-Tamattu') is someone who performs Hajj during the months of Hajj and ceases the Talbiyah when he sees the houses of Makkah. Upon entering Makkah, he circumambulates the Ka'bah seven times, prays two units of prayer at the station of Ibrahim {a.s}, performs the Sa'i between Safa and Marwah seven times, trims his hair, and comes out of the state of Ihram. In this manner, he enjoys the relaxation of wearing regular clothes, engaging in intimacy, using fragrance, and everything else that is prohibited for a Muhrim, except hunting, as it is prohibited both for those in the state of Ihram and those out of it in the sacred precincts.

He continues to enjoy these allowances until the time of Hajj. Hajj begins after the Day of Tarwiyah (the 8th of Dhul-Hijjah), with the second Ihram for the Hajj al-Mufrad. This is followed by proceeding to Mina, then to Arafat, ceasing the Talbiyah at noon on the Day of Arafah. At Arafat, the Zuhr and Asr prayers are combined with one Adhan and two Iqamahs, and one remains there until sunset. Then, one departs for Muzdalifah (al-Mash'ar al-Haram), where Maghrib and Isha are combined with one Adhan and two Iqamahs. One stays there overnight and remains until dawn, standing there until the sun rises over Mount Thabir.

Then, one returns to Mina, performs the slaughtering, shaving, and stoning of the Jamarat. Afterward, one enters Masjid al-Haram, reclines on his back at the designated place, and then visits the Ka'bah for the Tawaf of Hajj (Tawaf al-Ziyarah) and the Tawaf of Women (Tawaf al-Nisa'). This is the procedure for someone performing Hajj al-Tamattu', transitioning from Umrah to Hajj.

The Mutamatti' is required to perform three circumambulations of the Ka'bah: one Tawaf for Umrah, one Tawaf for Hajj, and one Tawaf for Women. Additionally, he must perform two Sa'is between Safa and Marwah, as previously mentioned.

For the Qarin (one performing Hajj al-Qiran) and the Mufrid (one performing Hajj al-Ifrad), there are two Tawafs of the Ka'bah and two Sa'is between Safa and Marwah. They do not come out of the state of Ihram after performing Umrah; instead, they remain in their initial Ihram and do not cease the Talbiyah upon seeing the houses of Makkah as the Mutamatti' does. However, they cease the Talbiyah on the Day of Arafah at noon.

The Qarin and the Mufrid have the same procedure, except that the Qarin has the distinction of bringing the sacrificial animal with him, which gives him superiority over the Mufrid.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 29 • Al-Istibsar, Part 2, p. 154 • Wasa’il Al-Shi’a, Vol. 11, p. 250

2555 - وَ رَوَى دُرُسْتُ عَنْ مُحَمَّدِ بْنِ اَلْفَضْلِ اَلْهَاشِمِيِّ قَالَ : دَخَلْتُ مَعَ إِخْوَانِي عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقُلْنَا لَهُ إِنَّا نُرِيدُ اَلْحَجَّ وَ بَعْضُنَا صَرُورَةٌ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «عَلَيْكُمْ بِالتَّمَتُّعِ فَإِنَّا لاَ نَتَّقِي أَحَداً فِي اَلتَّمَتُّعِ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» وَ اِجْتِنَابِ اَلْمُسْكِرِ وَ اَلْمَسْحِ عَلَى اَلْخُفَّيْنِ».

Hadith.2555 - Durust narrated from Muhammad bin al-Fadl al-Hashimi, who said: "I entered with my brothers upon Abu Abdullah {a.s} and said to him, 'We intend to perform Hajj, and some of us are performing it for the first time (ṣarūrah).'
Imam {a.s} said: 'You must perform Tamattu', for we do not fear anyone regarding Tamattu' [with Umrah joined to Hajj], and [you must also adhere to] avoiding intoxicants and the wiping over leather socks.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 111 - CHAPTER ON THE OBLIGATIONS OF HAJJ

بَابُ فَرَائِضِ الْحَجِّ

HADITH 2556

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فرائض الحج سبع: الاحرام، والتلبيات الأربع التي يلبى بها سرا، وهي " لبيك اللهم لبيك لبيك، لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك " والطواف بالبيت، والركعتان عند مقام إبراهيم عليه السلام، والسعي بين الصفا والمروة، والوقوف بالمشعر الحرام، والهدي للمتمتع.

[AL SADUQ]
The obligatory acts of Hajj are seven:

1. Entering the state of Ihram.
2. Reciting the four phrases of Talbiyah privately:
   "Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Inna al-hamda wa al-ni'mata laka wa al-mulk, la sharika laka."
3. Circumambulating the Ka'bah (Tawaf).
4. Performing two units of prayer at the Station of Ibrahim {a.s}.
5. Performing the Sa'i between Safa and Marwah.
6. Standing at al-Mash'ar al-Haram.

Offering the sacrifice (Hady) for the Mutamatti'.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2556 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «وَ اَلْوُقُوفُ بِعَرَفَةَ سُنَّةٌ وَ بِالْمَشْعَرِ فَرِيضَةٌ وَ مَا سِوَى ذَلِكَ مِنَ اَلْمَنَاسِكِ سُنَّةٌ.

Hadith.2556 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Standing at Arafah is a Sunnah, and standing at al-Mash'ar is an obligation, and everything else from the rituals is Sunnah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 10

CHAPTER 112 - CHAPTER ON WHAT HAS BEEN NARRATED ABOUT ONE WHO PERFORMS HAJJ WITH ILLICIT WEALTH

بَابُ مَا جَاءَ فِيمَنْ حَجَّ بِمَالٍ حَرَامٍ

HADITH 2557

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2557 - رُوِيَ عَنِ اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ أَنَّهُمْ قَالُوا : «مَنْ حَجَّ بِمَالٍ حَرَامٍ نُودِيَ عِنْدَ اَلتَّلْبِيَةِ لاَ لَبَّيْكَ عَبْدِي وَ لاَ سَعْدَيْكَ ».

Hadith.2557 - It is narrated from the Imams {a.s} that they said: "Whoever performs Hajj with unlawful wealth will be called at the time of Talbiyah: 'No Labbaik for you, My servant, and no happiness for you.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 300 • Wasa’il Al-Shi’a, Vol. 11, p. 144

CHAPTER 113 - CHAPTER ON ESTABLISHING IHRAM, ITS CONDITIONS, NULLIFICATION, AND THE PRAYER FOR IT

بَابُ عَقْدِ الْإِحْرَامِ وَشَرْطِهِ وَنَقْضِهِ وَالصِّلَاةِ لَهُ

HADITH 2558 – 2569

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2558 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ يَكُونُ إِحْرَامٌ إِلاَّ فِي دُبُرِ صَلاَةٍ مَكْتُوبَةٍ أَوْ نَافِلَةٍ فَإِنْ كَانَتْ مَكْتُوبَةً أَحْرَمْتَ فِي دُبُرِهَا بَعْدَ اَلتَّسْلِيمِ وَ إِنْ كَانَتْ نَافِلَةً صَلَّيْتَ رَكْعَتَيْنِ وَ أَحْرَمْتَ فِي دُبُرِهَا فَإِذَا اِنْفَتَلْتَ مِنَ اَلصَّلاَةِ فَاحْمَدِ اَللَّهَ عَزَّ وَ جَلَّ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ تَقُولُ: اَللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَنِي مِمَّنِ اِسْتَجَابَ لَكَ وَ آمَنَ بِوَعْدِكَ وَ اِتَّبَعَ أَمْرَكَ فَإِنِّي عَبْدُكَ وَ فِي قَبْضَتِكَ لاَ أُوقَى إِلاَّ مَا وَقَيْتَ وَ لاَ آخُذُ إِلاَّ مَا أَعْطَيْتَ وَ قَدْ ذَكَرْتَ اَلْحَجَّ فَأَسْأَلُكَ أَنْ تَعْزِمَ لِي عَلَيْهِ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ تُقَوِّيَنِي عَلَى مَا ضَعُفْتُ عَنْهُ وَ تَتَسَلَّمَ مِنِّي مَنَاسِكِي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ اِجْعَلْنِي مِنْ وَفْدِكَ اَلَّذِينَ رَضِيتَ وَ اِرْتَضَيْتَ وَ سَمَّيْتَ وَ كَتَبْتَ اَللَّهُمَّ إِنِّي خَرَجْتُ مِنْ شُقَّةٍ بَعِيدَةٍ وَ أَنْفَقْتُ مَالِيَ اِبْتِغَاءَ مَرْضَاتِكَ اَللَّهُمَّ فَتَمِّمْ لِي حَجِّي اَللَّهُمَّ إِنِّي أُرِيدُ اَلتَّمَتُّعَ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ فَإِنْ عَرَضَ لِي عَارِضٌ يَحْبِسُنِي فَحُلَّنِي حَيْثُ حَبَسْتَنِي لِقَدَرِكَ اَلَّذِي قَدَّرْتَ عَلَيَّ اَللَّهُمَّ إِنْ لَمْ تَكُنْ حَجَّةً فَعُمْرَةً أَحْرَمَ لَكَ شَعْرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ عِظَامِي وَ مُخِّي وَ عَصَبِي مِنَ اَلنِّسَاءِ وَ اَلثِّيَابِ وَ اَلطِّيبِ أَبْتَغِي بِذَلِكَ وَجْهَكَ وَ اَلدَّارَ اَلْآخِرَةَ يُجْزِيكَ أَنْ تَقُولَ هَذَا مَرَّةً وَاحِدَةً حِينَ تُحْرِمُ ثُمَّ قُمْ فَامْشِ هُنَيْئَةً فَإِذَا اِسْتَوَتْ بِكَ اَلْأَرْضُ مَاشِياً كُنْتَ أَوْ رَاكِباً فَلَبِّ ».

Hadith.2558 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s} that he said:
"There is no Ihram except after a prescribed prayer (fard) or a recommended prayer (nafl). If it is a prescribed prayer, you enter Ihram after completing it with the Taslim. If it is a recommended prayer, you pray two units (rak'ahs) and then enter Ihram after completing them.
When you finish the prayer, praise Allah {SWT}, glorify Him, and send blessings upon the Prophet (peace be upon him and his family). Then say:
'O Allah {SWT}, I ask You to make me among those who respond to You, believe in Your promise, and follow Your command. I am Your servant, in Your grasp. I am only protected by what You protect and only receive what You give. You have mentioned Hajj, so I ask You to grant me the determination to perform it according to Your Book and the Sunnah of Your Prophet (peace be upon him and his family). Strengthen me in what I am weak and accept my rituals from me with ease and well-being. Make me among Your guests whom You are pleased with, have chosen, named, and recorded among the righteous.
O Allah {SWT}, I have come from a distant land, spent my wealth seeking Your pleasure. O Allah {SWT}, complete my Hajj for me. O Allah {SWT}, I intend to perform Tamattu' with Umrah joined to Hajj

according to Your Book and the Sunnah of Your Prophet (peace be upon him and his family). If a hindrance prevents me, release me at the place where You stop me, by Your decree that You have destined for me. O Allah {SWT}, if this is not Hajj, then make it an Umrah. My hair, skin, flesh, blood, bones, brain, and nerves enter Ihram for You, abstaining from women, clothing, and fragrances, seeking Your Face and the Hereafter.'
It suffices to say this once when entering Ihram. Then stand and walk a little. When the ground levels under you, whether you are walking or riding, begin the Talbiyah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 340

2559 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَلَيْلاً أَحْرَمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَمْ نَهَاراً؟ فَقَالَ: «نَهَاراً» فَقُلْتُ: أَيَّ سَاعَةٍ؟ قَالَ: «صَلاَةَ اَلظُّهْرِ» فَسَأَلْتُهُ مَتَى تَرَى أَنْ نُحْرِمَ قَالَ «سَوَاءٌ عَلَيْكُمْ إِنَّمَا أَحْرَمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ صَلاَةَ اَلظُّهْرِ لِأَنَّ اَلْمَاءَ كَانَ قَلِيلاً كَانَ يَكُونُ فِي رُءُوسِ اَلْجِبَالِ فَيُهَجِّرُ اَلرَّجُلُ إِلَى مِثْلِ ذَلِكَ مِنَ اَلْغَدِ فَلاَ يَكَادُونَ يَقْدِرُونَ عَلَى اَلْمَاءِ وَ إِنَّمَا أُحْدِثَتْ هَذِهِ اَلْمِيَاهُ حَدِيثاً».

Hadith.2559 - Al-Halabi asked Abu Abdullah {a.s}:
"Did the Messenger of Allah {SWT} (peace be upon him and his family) enter the state of Ihram at night or during the day?"
Imam {a.s} replied: "During the day."
I asked: "At what time?"
Imam {a.s} said: "At the time of the Zuhr prayer."
I then asked him: "When do you think we should enter Ihram?"
Imam {a.s} said: "It is the same for you. The Messenger of Allah {SWT} (peace be upon him and his family) entered Ihram at the time of the Zuhr prayer because water was scarce and was only found at the tops of the mountains. A man would set out in the afternoon and find himself in a similar situation the next day, struggling to find water. These water sources have only been made available recently."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 332 • Al-Wafi, Vol. 12, p. 529 • Wasa’il Al-Shi’a, Vol. 12, p. 339

2560 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أُرِيدُ أَنْ أَتَمَتَّعَ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» فَكَيْفَ أَقُولُ فَقَالَ «تَقُولُ اَللَّهُمَّ إِنِّي أُرِيدُ اَلتَّمَتُّعَ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ إِنْ شِئْتَ أَضْمَرْتَ اَلَّذِي تُرِيدُ».

Hadith.2560 - Ibn Abi Umayr narrated from Hammad ibn Uthman, who said: "I said to Abu Abdullah {a.s}, 'I want to perform Tamattu' with Umrah joined to Hajj. How should I express my intention?'

Imam {a.s} replied: 'Say: O Allah {SWT}, I intend to perform Tamattu' with Umrah joined to Hajj, according to Your Book and the Sunnah of Your Prophet. And if you wish, you may internally intend what you want.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2561 - سَأَلَهُ حُمْرَانُ بْنُ أَعْيَنَ : عَنِ اَلرَّجُلِ يَقُولُ حُلَّنِي حَيْثُ حَبَسْتَنِي قَالَ «هُوَ حِلٌّ حَيْثُ حَبَسَهُ اَللَّهُ عَزَّ وَ جَلَّ قَالَ أَوْ لَمْ يَقُلْ.

Hadith.2561 - Humran ibn A'yan asked Imam {a.s} about a person who says, "Release me where You have restrained me."
Imam {a.s} said: "He is released where Allah {SWT}, the Almighty, has restrained him, whether he says it or does not say it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2562 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ وَ مُعَاوِيَةُ بْنُ عَمَّارٍ وَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ وَ اَلْحَلَبِيُّ جَمِيعاً عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا صَلَّيْتَ فِي مَسْجِدِ اَلشَّجَرَةِ فَقُلْ وَ أَنْتَ قَاعِدٌ فِي دُبُرِ اَلصَّلاَةِ قَبْلَ أَنْ تَقُومَ مَا يَقُولُ اَلْمُحْرِمُ ثُمَّ قُمْ فَامْشِ حَتَّى تَبْلُغَ اَلْمِيلَ وَ تَسْتَوِيَ بِكَ اَلْبَيْدَاءُ فَإِذَا اِسْتَوَتْ بِكَ اَلْبَيْدَاءُ فَلَبِّ ».

وإن أهللت من المسجد الحرام للحج فإن شئت لبيت خلف المقام، وأفضل ذلك أن تمضي حتى تأتي الرقطاء وتلبي قبل أن تصير إلي الأبطح.

Hadith.2562 - Hafs ibn al-Bakhtari, Mu'awiyah ibn Ammar, Abdul Rahman ibn al-Hajjaj, and al-Halabi all narrated from Abu Abdullah {a.s}, who said:
"When you pray in Masjid al-Shajarah, say while seated after your prayer and before you stand: the words that a Muhrim (one in Ihram) says. Then stand, walk until you reach the mile marker, and enter the flat terrain of al-Bayda'. When you are in the flat terrain of al-Bayda', begin the Talbiyah."

[AL SADUQ]
And if you make the intention for Ihram in Masjid al-Haram for Hajj, you may recite the Talbiyah behind Maqam Ibrahim if you wish. However, the best practice is to proceed until you reach al-Ruqaṭa and then recite the Talbiyah before arriving at al-Abtah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 333 • Al-Wafi, Vol. 12, p. 547 • Wasa'il Al-Shi'a, Vol. 12, p. 373

2563 - وَ فِي رِوَايَةِ هِشَامِ بْنِ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَحْرَمْتَ مِنْ غَمْرَةَ أَوْ بَرِيدِ اَلْبَعْثِ صَلَّيْتَ وَ قُلْتَ مَا يَقُولُ اَلْمُحْرِمُ فِي دُبُرِ صَلاَتِكَ وَ إِنْ شِئْتَ لَبَّيْتَ مِنْ مَوْضِعِكَ وَ اَلْفَضْلُ أَنْ تَمْشِيَ قَلِيلاً ثُمَّ تُلَبِّيَ ».

Hadith.2563 - In a narration from Hisham ibn al-Hakam, from Abu Abdullah {a.s}, he said:
"If you enter the state of Ihram from Ghamrah or Barid al-Ba'th, you should pray and say what a Muhrim says after the prayer. If you wish, you may recite the Talbiyah from where you are, but it is better to walk a little and then recite the Talbiyah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 550 • Wasa'il Al-Shi'a, Vol. 12, p. 372

2564 - وَ فِي رِوَايَةِ اِبْنِ فَضَّالٍ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَأْتِي ذَا اَلْحُلَيْفَةِ أَوْ بَعْضَ اَلْأَوْقَاتِ بَعْدَ صَلاَةِ اَلْعَصْرِ أَوْ فِي غَيْرِ وَقْتِ صَلاَةٍ قَالَ «لاَ يَنْتَظِرُ حَتَّى تَكُونَ اَلسَّاعَةُ اَلَّتِي يُصَلَّى فِيهَا وَ إِنَّمَا قَالَ ذَلِكَ مَخَافَةَ اَلشُّهْرَةِ ».

Hadith.2564 - In a narration from Ibn Faddal, from Abu al-Hasan {a.s}, regarding a man who arrives at Dhu al-Hulayfah or one of the Miqats after the Asr prayer or outside the time of prayer.
Imam {a.s} said: "He does not need to wait until the time of prayer. The instruction was given [to pray at specific times] only out of concern for public visibility [to avoid attracting undue attention]."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 12, p. 347

2565 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِيمَنْ عَقَدَ اَلْإِحْرَامَ فِي مَسْجِدِ اَلشَّجَرَةِ ثُمَّ وَقَعَ عَلَى أَهْلِهِ قَبْلَ أَنْ يُلَبِّيَ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ ».

Hadith.2565 - Hafs ibn al-Bakhtari narrated from Abu Abdullah {a.s} regarding someone who entered Ihram at Masjid al-Shajarah and then had intercourse with his spouse before reciting the Talbiyah.
Imam {a.s} said: "There is nothing upon him [no penalty]."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 525 • Wasa'il Al-Shi'a, Vol. 12, p. 337

2566 - وَ فِي رِوَايَةِ أَبَانٍ عَنْ عَلِيِّ بْنِ عَبْدِ اَلْعَزِيزِ قَالَ : اِغْتَسَلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِذِي اَلْحُلَيْفَةِ لِلْإِحْرَامِ وَ صَلَّى ثُمَّ قَالَ «هَاتُوا مَا عِنْدَكُمْ مِنْ لُحُومِ اَلصَّيْدِ، فَأُتِيَ بِحَجَلَتَيْنِ فَأَكَلَهُمَا قَبْلَ أَنْ يُحْرِمَ ».

Hadith.2566 - In a narration from Aban, from Ali ibn Abdul Aziz, he said:
"Abu Abdullah $^{\{a.s\}}$ performed ghusl at Dhu al-Hulayfah for Ihram, prayed, and then said: 'Bring me what you have from the meat of game.'
Two partridges were brought to him, and he ate them before entering the state of Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2567 - وَ فِي رِوَايَةِ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ صَلَّى رَكْعَتَيْنِ وَ عَقَدَ فِي مَسْجِدِ اَلشَّجَرَةِ ثُمَّ خَرَجَ فَأُتِيَ بِخَبِيصٍ فِيهِ زَعْفَرَانٌ فَأَكَلَ قَبْلَ أَنْ يُلَبِّيَ مِنْهُ.

Hadith.2567 - In a narration from Abdul Rahman ibn al-Hajjaj, from Imam $^{\{a.s\}}$:
He prayed two units of prayer and entered Ihram at Masjid al-Shajarah. Then he went out and was brought a dessert containing saffron, and he ate from it before reciting the Talbiyah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2568 - وَ رَوَى عَنْهُ وَهْبُ بْنُ عَبْدِ رَبِّهِ : فِي رَجُلٍ كَانَتْ مَعَهُ أُمُّ وَلَدٍ لَهُ فَأَحْرَمَتْ قَبْلَ سَيِّدِهَا أَ لَهُ أَنْ يَنْقُضَ إِحْرَامَهَا وَ يَطَأَهَا قَبْلَ أَنْ يُحْرِمَ قَالَ «نَعَمْ».

Hadith.2568 - Wahb ibn Abd Rabbih narrated from Imam $^{\{a.s\}}$ regarding a man whose concubine entered the state of Ihram before her master.
He asked: "Is it permissible for him to nullify her Ihram and have intercourse with her before entering Ihram himself?"
Imam $^{\{a.s\}}$ replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 289 • Al-Wafi, Vol. 13, p. 682 • Wasa'il Al-Shi'a, Vol. 13, p. 120

2569 - وَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ دَخَلَ مَسْجِدَ اَلشَّجَرَةِ فَصَلَّى وَ أَحْرَمَ ثُمَّ خَرَجَ مِنَ اَلْمَسْجِدِ فَبَدَا لَهُ قَبْلَ أَنْ يُلَبِّيَ أَ لَهُ أَنْ يَنْقُضَ ذَلِكَ بِمُوَاقَعَةِ اَلنِّسَاءِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «نَعَمْ» أَوْ «لاَ بَأْسَ بِهِ ».

Hadith.2569 - One of our companions wrote to Abu Ibrahim $^{\{a.s\}}$ regarding a man who entered Masjid al-Shajarah, prayed, and entered Ihram. Then, before reciting the Talbiyah, he left the mosque and decided to nullify his Ihram by engaging in intercourse with women.
Imam $^{\{a.s\}}$ wrote in reply: "Yes" or "There is no harm in it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 331 • Al-Wafi, Vol. 12, p. 523 • Wasa’il Al-Shi’a, Vol. 12, p. 337

CHAPTER 114 - CHAPTER ON MARKING AND GARLANDING (SACRIFICIAL ANIMALS)

بَابُ الْإِشْعَارِ وَالتَّقْلِيدِ

֍ HADITH 2570 – 2577 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2570 - رَوَى عَمْرُو بْنُ شَمِرٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: "إِنَّمَا اسْتَحْسَنُوا إِشْعَارَ الْبُدْنِ لِأَنَّ أَوَّلَ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا يَغْفِرُ اللَّهُ عَزَّ وَجَلَّ لَهُ عَلَى ذَلِكَ."

Hadith.2570 - Amr ibn Shumr narrated from Jabir, from Abu Ja'far {a.s}, who said:
"They deemed the marking of the sacrificial animals commendable because with the first drop of its blood that falls, Allah {SWT}, the Almighty, forgives the one offering it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2571 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ اَلنَّاسُ يُقَلِّدُونَ اَلْغَنَمَ وَ اَلْبَقَرَ وَ إِنَّمَا تَرَكَهُ اَلنَّاسُ حَدِيثاً وَ يُقَلِّدُونَ بِخَيْطٍ أَوْ بِسَيْرٍ ».

Hadith.2571 - Hariz narrated from Zurara, from Abu Ja'far {a.s}, who said:
"People used to adorn sheep and cattle with garlands, but they have recently abandoned this practice. They would garland them with a string or a leather strap."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 561 • Wasa'il Al-Shi'a, Vol. 11, p. 277

2572 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ سَاقَ هَدْياً وَ لَمْ يُقَلِّدْهُ وَ لَمْ يُشْعِرْهُ قَالَ «قَدْ أَجْزَأَ عَنْهُ مَا أَكْثَرَ مَا لاَ يُقَلَّدُ وَ لاَ يُشْعَرُ وَ لاَ يُجَلَّلُ ».

Hadith.2572 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s} regarding a man who drove a sacrificial animal but neither garlanded it nor marked it.
Imam {a.s} said: "It is sufficient for him. Most often, sacrificial animals are neither garlanded, marked, nor adorned."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 561 • Wasa'il Al-Shi'a, Vol. 11, p. 277

2573 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ أَحْرَمَ مِنَ اَلْوَقْتِ وَ مَضَى ثُمَّ إِنَّهُ اِشْتَرَى بَدَنَةً بَعْدَ ذَلِكَ بِيَوْمٍ أَوْ يَوْمَيْنِ فَأَشْعَرَهَا وَ قَلَّدَهَا وَ سَاقَهَا فَقَالَ «إِنْ كَانَ اِبْتَاعَهَا قَبْلَ أَنْ يَدْخُلَ اَلْحَرَمَ فَلاَ بَأْسَ» قُلْتُ فَإِنَّهُ اِشْتَرَاهَا قَبْلَ أَنْ يَنْتَهِيَ إِلَى اَلْوَقْتِ اَلَّذِي يُحْرِمُ مِنْهُ فَأَشْعَرَهَا وَ قَلَّدَهَا أَ يَجِبُ عَلَيْهِ حِينَ فَعَلَ ذَلِكَ مَا يَجِبُ عَلَى اَلْمُحْرِمِ قَالَ «لاَ وَ لَكِنْ إِذَا اِنْتَهَى إِلَى اَلْوَقْتِ فَلْيُحْرِمْ ثُمَّ يُشْعِرُهَا وَ يُقَلِّدُهَا فَإِنَّ تَقْلِيدَهُ اَلْأَوَّلَ لَيْسَ بِشَيْءٍ ».

Hadith.2573 - Al-Hasan ibn Mahbub narrated from Jamil ibn Salih, from Al-Fudayl ibn Yasar, who said:
I said to Abu Abdullah $^{\{a.s\}}$: "A man enters Ihram from the Miqat and proceeds on his journey. Then, a day or two later, he purchases a sacrificial camel, marks it, garlands it, and drives it forward. What is the ruling?"
Imam $^{\{a.s\}}$ said: "If he purchased it before entering the Haram, there is no harm."
I asked: "What if he purchased it before reaching the Miqat where he enters Ihram, marked it, and garlanded it? Does what is obligatory upon a Muhrim apply to him at that point?"
Imam $^{\{a.s\}}$ said: "No. However, when he reaches the Miqat, he should enter Ihram and then mark and garland it. The earlier garlanding does not hold any significance."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 561 • Wasa'il Al-Shi'a, Vol. 11, p. 277

2574 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنْ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْبُدْنِ كَيْفَ تُشْعَرُ فَقَالَ «تُشْعَرُ وَ هِيَ بَارِكَةٌ مِنْ شَقِّ سَنَامِهَا اَلْأَيْمَنِ وَ تُنْحَرُ وَ هِيَ قَائِمَةٌ مِنْ قِبَلِ اَلْأَيْمَنِ.

Hadith.2574 - Muhammad ibn al-Fudayl narrated from Abu al-Sabbah al-Kinani, who said:
I asked Abu Abdullah $^{\{a.s\}}$ about how camels are marked (Ish'ar).
Imam $^{\{a.s\}}$ said: "They are marked while sitting, by slitting the right side of their hump, and they are slaughtered while standing, from their right side."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 560 • Wasa'il Al-Shi'a, Vol. 11, p. 278

2575 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «تُقَلِّدُهَا نَعْلاً خَلَقاً قَدْ صَلَّيْتَ فِيهَا وَ اَلْإِشْعَارُ وَ اَلتَّقْلِيدُ بِمَنْزِلَةِ اَلتَّلْبِيَةِ».

Hadith.2575 - In a narration from Mu'awiyah ibn Ammar, from Abu Abdullah $^{\{a.s\}}$, he said:
"You garland it with an old sandal that you have prayed in, and both marking (Ish'ar) and garlanding (Taqleed) hold the same status as the Talbiyah."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2576 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : «أَنَّهَا تُشْعَرُ وَ هِيَ مَعْقُولَةٌ».

Hadith.2576 - In a narration from Abdullah ibn Sinan, from Imam {a.s}:
"The camel is marked (Ish'ar) while it is restrained."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2577 - وَ رَوَى اِبْنُ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ : خَرَجْتُ فِي عُمْرَةٍ فَاشْتَرَيْتُ بَدَنَةً وَ أَنَا بِالْمَدِينَةِ فَأَرْسَلْتُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلْتُهُ كَيْفَ أَصْنَعُ بِهَا فَأَرْسَلَ إِلَيَّ مَا كُنْتَ تَصْنَعُ بِهَذَا فَإِنَّهُ كَانَ يُجْزِيكَ أَنْ تَشْتَرِيَ مِنْهُ مِنْ عَرَفَةَ وَ قَالَ «اِنْطَلِقْ حَتَّى تَأْتِيَ مَسْجِدَ اَلشَّجَرَةِ فَاسْتَقْبِلْ بِهَا اَلْقِبْلَةَ وَ أَنِخْهَا ثُمَّ اُدْخُلِ اَلْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ اُخْرُجْ إِلَيْهَا فَأَشْعِرْهَا فِي اَلْجَانِبِ اَلْأَيْمَنِ ثُمَّ قُلْ بِسْمِ اَللَّهِ اَللَّهُمَّ مِنْكَ وَ لَكَ اَللَّهُمَّ تَقَبَّلْ مِنِّي فَإِذَا عَلَوْتَ اَلْبَيْدَاءَ فَلَبِّ ».

Hadith.2577 - Ibn Faddal narrated from Yunus ibn Ya'qub, who said:
"I set out for Umrah and purchased a sacrificial camel while I was in Madinah. I sent a message to Abu Abdullah {a.s} asking him how I should handle it.
Imam {a.s} sent back a reply: 'What were you going to do with it? It would have sufficed for you to buy one in Arafat.'
Then Imam {a.s} said: 'Go to Masjid al-Shajarah, face it toward the Qiblah, and make it kneel. Then, enter the mosque and pray two units of prayer. After that, come out to the camel, mark it (Ish'ar) on its right side, and say:
In the name of Allah {SWT}. O Allah {SWT}, from You and for You. O Allah {SWT}, accept it from me.
When you ascend to al-Bayda', recite the Talbiyah.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 557

CHAPTER 115 - CHAPTER OF THE TALBIYAH

بَابُ التَّلْبِيَةِ

HADITH 2578 – 2586

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2578 - رَوَى اَلنَّضْرُ بْنُ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لَمَّا لَبَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ -: « لَبَّيْكَ اَللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ اَلْحَمْدَ وَ اَلنِّعْمَةَ لَكَ وَ اَلْمُلْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، لَبَّيْكَ ذَا اَلْمَعَارِجِ لَبَّيْكَ » وَ كَانَ عَلَيْهِ اَلسَّلاَمُ يُكْثِرُ مِنْ ذِي اَلْمَعَارِجِ وَ كَانَ يُلَبِّي كُلَّمَا لَقِيَ رَاكِباً أَوْ عَلاَ أَكَمَةً أَوْ هَبَطَ وَادِياً وَ مِنْ آخِرِ اَللَّيْلِ وَ فِي أَدْبَارِ اَلصَّلَوَاتِ ».

Hadith.2578 - Al-Nadr ibn Suwayd narrated from Abdullah ibn Sinan, from Abu Abdullah {a.s}, who said:
"When the Messenger of Allah {SWT} (peace be upon him and his family) recited the Talbiyah, he said:
'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Inna al-hamda wa al-ni'mata laka wa al-mulk, la sharika laka Labbayk. Labbayka Dhal-Ma'arij Labbayk.'
Prophet {saws} frequently repeated Dhal-Ma'arij and would recite the Talbiyah whenever he met a rider, ascended a hill, descended into a valley, during the last part of the night, and after the prayers."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 552 • Wasa'il Al-Shi'a, Vol. 12, p. 384

2579 - وَ فِي رِوَايَةِ حَرِيزٍ : «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا أَحْرَمَ أَتَاهُ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ فَقَالَ مُرْ أَصْحَابَكَ بِالْعَجِّ وَ اَلثَّجِّ فَالْعَجُّ رَفْعُ اَلصَّوْتِ بِالتَّلْبِيَةِ وَ اَلثَّجُّ نَحْرُ اَلْبُدْنِ ».

Hadith.2579 - In a narration from Hariz:
"When the Messenger of Allah {SWT} (peace be upon him and his family) entered the state of Ihram, Archangel Jibril {a.s} came to him and said: 'Command your companions to perform al-'ajj and al-thajj. Al-'ajj is raising the voice with the Talbiyah, and al-thajj is the slaughtering of sacrificial camels.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2580 - وَ رَوَى أَبُو سَعِيدٍ اَلْمُكَارِي عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ وَضَعَ عَنِ اَلنِّسَاءِ أَرْبَعاً اَلْإِجْهَارَ بِالتَّلْبِيَةِ وَ اَلسَّعْيَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ يَعْنِي اَلْهَرْوَلَةَ وَ دُخُولَ اَلْكَعْبَةِ وَ اِسْتِلاَمَ اَلْحَجَرِ اَلْأَسْوَدِ.

Hadith.2580 - Abu Sa'id al-Mukari narrated from Abu Abdullah {a.s}, who said:
"Indeed, Allah {SWT}, the Almighty, has exempted women from four things: raising their voices in the Talbiyah, running between Safa and Marwah (meaning brisk walking), entering the Ka'bah, and touching the Black Stone."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 12, p. 380

2581 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لاَ بَأْسَ أَنْ تُلَبِّيَ وَ أَنْتَ عَلَى غَيْرِ طُهْرٍ وَ عَلَى كُلِّ حَالٍ ».

Hadith.2581 - Al-Halabi narrated from Abu Abdullah {a.s} that he said:
"There is no harm in reciting the Talbiyah while not in a state of ritual purity, and in any condition."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 336 • Tahdhib Al-Ahkam, Vol. 5, p. 93 • Al-Wafi, Vol. 12, p. 554 • Wasa'il Al-Shi'a, Vol. 12, p. 387 • Al-Fusul al-Muhimmah, Part 2, p. 190 • Mustadrak Al-Wasail, Vol. 9, p. 184

2582 - وَ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لاَ بَأْسَ أَنْ يُلَبِّيَ اَلْجُنُبُ ».

Hadith.2582 - Jabir narrated from Abu Ja'far {a.s} that he said:
"There is no harm in a junub (someone in a state of major ritual impurity) reciting the Talbiyah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 554 • Wasa'il Al-Shi'a, Vol. 12, p. 388

2583 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «يُكْرَهُ لِلرَّجُلِ أَنْ يُجِيبَ بِالتَّلْبِيَةِ إِذَا نُودِيَ وَ هُوَ مُحْرِمٌ».

Hadith.2583 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"It is disliked for a man to respond with the Talbiyah when he is called while in the state of Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 672

2584 - وَ فِي خَبَرٍ آخَرَ : «إِذَا نُودِيَ اَلْمُحْرِمُ فَلاَ يَقُلْ لَبَّيْكَ وَ لَكِنْ يَقُولُ يَا سَعْدُ ».

Hadith.2584 - In another narration:
"If a Muhrim is called, he should not say 'Labbayk,' but rather say 'Ya Sa'd.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 672

2585 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «جَاءَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لَهُ إِنَّ اَلتَّلْبِيَةَ شِعَارُ اَلْمُحْرِمِ فَارْفَعْ صَوْتَكَ بِالتَّلْبِيَةِ: لَبَّيْكَ اَللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ اَلْحَمْدَ وَ اَلنِّعْمَةَ لَكَ وَ اَلْمُلْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ ».

Hadith.2585 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
" Archangel Jibril {a.s} came to the Prophet (peace be upon him and his family) and said to him:
'The Talbiyah is the slogan of the Muhrim, so raise your voice with the Talbiyah:
Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Inna al-hamda wa al-ni'mata laka wa al-mulk, la sharika laka Labbayk.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 552 • Wasa'il Al-Shi'a, Vol. 12, p. 379

2586 - وَ رَوَى لِي مُحَمَّدُ بْنُ اَلْقَاسِمِ اَلْأَسْتَرْآبَادِيُّ عَنْ يُوسُفَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يَسَارٍ عَنْ أَبَوَيْهِمَا عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لَمَّا بَعَثَ اَللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ وَ اِصْطَفَاهُ نَجِيّاً وَ فَلَقَ لَهُ اَلْبَحْرَ وَ نَجَّى بَنِي إِسْرَائِيلَ وَ أَعْطَاهُ اَلتَّوْرَاةَ وَ اَلْأَلْوَاحَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَداً مِنْ قَبْلِي

فَقَالَ اَللَّهُ جَلَّ جَلاَلُهُ «يَا مُوسَى أَ مَا عَلِمْتَ أَنَّ مُحَمَّداً صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلاَئِكَتِي وَ جَمِيعِ خَلْقِي » فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ اَلْأَنْبِيَاءِ أَكْرَمُ مِنْ آلِي

قَالَ اَللَّهُ عَزَّ وَ جَلَّ «يَا مُوسَى أَ مَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ اَلنَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ اَلْمُرْسَلِينَ» فَقَالَ يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ كَذَلِكَ فَهَلْ فِي أُمَمِ اَلْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي

ظَلَّلْتَ «عَلَيْهِمُ اَلْغَمٰامَ» وَ أَنْزَلْتَ «عَلَيْهِمُ اَلْمَنَّ وَ اَلسَّلْوىٰ» وَ فَلَقْتَ لَهُمُ اَلْبَحْرَ فَقَالَ اَللَّهُ عَزَّ وَ جَلَّ «يَا مُوسَى أَ مَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ اَلْأُمَمِ كَفَضْلِهِ عَلَى جَمِيعِ خَلْقِي«

فَقَالَ مُوسَى عَلَيْهِ اَلسَّلاَمُ يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ «يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ فَلَيْسَ هَذَا أَوَانُ ظُهُورِهِمْ وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي اَلْجِنَانِ، جَنَّاتِ عَدْنٍ وَ اَلْفِرْدَوْسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا يَتَقَلَّبُونَ وَ فِي خَيْرَاتِهَا يَتَبَجَّحُونَ أَ فَتُحِبُّ أَنْ أُسْمِعَكَ كَلاَمَهُمْ«

قَالَ نَعَمْ يَا إِلَهِي قَالَ اَللَّهُ عَزَّ وَ جَلَّ «قُمْ بَيْنَ يَدَيَّ وَ اُشْدُدْ مِئْزَرَكَ قِيَامَ اَلْعَبْدِ اَلذَّلِيلِ بَيْنَ يَدَيِ اَلْمَلِكِ اَلْجَلِيلِ»

فَفَعَلَ ذَلِكَ مُوسَى عَلَيْهِ اَلسَّلاَمُ فَنَادَى رَبُّنَا عَزَّ وَ جَلَّ «يَا أُمَّةَ مُحَمَّدٍ فَأَجَابُوهُ كُلُّهُمْ«

و هُمْ فِي أَصْلاَبِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ: لَبَّيْكَ اَللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ اَلْحَمْدَ وَ اَلنِّعْمَةَ لَكَ وَ اَلْمُلْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ

قَالَ فَجَعَلَ اَللَّهُ عَزَّ وَ جَلَّ تِلْكَ اَلْإِجَابَةَ شِعَارَ اَلْحَجِّ» وَ اَلْحَدِيثُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ اَلْحَاجَةِ وَ قَدْ أَخْرَجْتُهُ فِي تَفْسِيرِ اَلْقُرْآنِ.

Hadith.2586 - Muhammad ibn al-Qasim al-Astarabadi narrated to me from Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Yasar, from their fathers, from al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Imam Musa ibn Jafar Al-Kadhim ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib, from his father, from his forefathers, from Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, who said:

“The Messenger of Allah {SWT} (peace be upon him and his family) said:

When Allah {SWT}, the Almighty and Majestic, sent Musa ibn Imran {a.s} and chose him as His confidant, parted the sea for him, saved the Children of Israel, and granted him the Torah and the Tablets, Musa saw his position before his Lord {AZJ}, the Almighty, and said:

'O Lord {AZJ}, You have honored me with an honor that You have not bestowed upon anyone before me.'

Allah {SWT}, Glorified and Exalted, replied: 'O Musa, do you not know that Muhammad (peace be upon him and his family) is more virtuous in My sight than all My angels and all My creation?'

Musa then said: 'O Lord {AZJ}, if Muhammad is more honored in Your sight than all of Your creation, is there anyone among the families of the Prophets more honored than my family?'"

Allah {SWT}, the Almighty and Majestic, said:

"O Musa, do you not know that the excellence of the family of Muhammad over all the families of the Prophets is like the excellence of Muhammad over all the messengers?"

Musa said: "O Lord {AZJ}, if the family of Muhammad is like that, then is there any nation among the nations of the Prophets more virtuous in Your sight than my nation, for whom You shaded the clouds, sent down manna and quails, and parted the sea?"

Allah {SWT}, the Almighty, replied: "O Musa, do you not know that the excellence of the nation of Muhammad over all nations is like his excellence over all My creation?"

Musa said: "O Lord {AZJ}, I wish I could see them."

Allah {SWT} revealed to him: "O Musa, you will not see them, for this is not their time of appearance. But you will see them in Paradise, in the Gardens of Eden and Al-Firdaws, in the company of Muhammad, enjoying its delights and rejoicing in its bounties. Would you like Me to let you hear their speech?"

Musa said: "Yes, O my God."

Allah {SWT}, the Almighty, said: "Stand before Me, gird your loins, and stand like a humble servant before the Glorious King."

Musa did as he was commanded, and our Lord {AZJ}, the Almighty, called out: "O nation of Muhammad!"

They all answered Him, even though they were still in the loins of their fathers and the wombs of their mothers:

"Labbayka Allah}umma Labbayk, Labbayka la sharika laka Labbayk, inna al-hamda wa al-ni'mata laka wa al-mulk, la sharika laka Labbayk."

Allah {SWT}, the Almighty, made this response the slogan of Hajj.

(The narration is lengthy; we have included the relevant portion here. The full version has been presented in the commentary on the Quran.)

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Part 3, p. 717 • Generalities of Hadith Qudsi, Vol. 1, p. 490

CHAPTER 116 - CHAPTER ON WHAT THE PILGRIM IN THE STATE OF IHRAM MUST AVOID: OBSCENITY, SIN, AND DISPUTATION DURING HAJJ

بَابُ مَا يَجِبُ عَلَى الْمُحْرِمِ اجْتِنَابُهُ مِنَ الرِّفَثِ وَالْفُسُوقِ وَالْجِدَالِ فِي الْحَجِّ

HADITH 2587 – 2593

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2587 - رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ وَ اَلْحَلَبِيُّ جَمِيعاً عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ اَلْحَجُّ أَشْهُرٌ مَعْلُومٰاتٌ فَمَنْ فَرَضَ فِيهِنَّ اَلْحَجَّ فَلاٰ رَفَثَ وَ لاٰ فُسُوقَ وَ لاٰ جِدٰالَ فِي اَلْحَجِّ ﴾» فَقَالَ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ اِشْتَرَطَ عَلَى اَلنَّاسِ شَرْطاً وَ شَرَطَ لَهُمْ شَرْطاً فَمَنْ وَفَى لَهُ وَفَى اَللَّهُ لَهُ فَقَالاَ لَهُ فَمَا اَلَّذِي اِشْتَرَطَ عَلَيْهِمْ وَ مَا اَلَّذِي شَرَطَ لَهُمْ فَقَالَ أَمَّا اَلَّذِي اِشْتَرَطَ عَلَيْهِمْ فَإِنَّهُ قَالَ «اَلْحَجُّ أَشْهُرٌ مَعْلُومٰاتٌ فَمَنْ فَرَضَ فِيهِنَّ اَلْحَجَّ فَلاٰ رَفَثَ وَ لاٰ فُسُوقَ وَ لاٰ جِدٰالَ فِي اَلْحَجِّ» وَ أَمَّا مَا شَرَطَ لَهُمْ فَإِنَّهُ قَالَ: «فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاٰ إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلاٰ إِثْمَ عَلَيْهِ لِمَنِ اِتَّقىٰ » قَالَ يَرْجِعُ وَ لاَ ذَنْبَ لَهُ» فَقَالاَ لَهُ أَ رَأَيْتَ مَنِ أُبْتُلِيَ بِالْفُسُوقِ مَا عَلَيْهِ فَقَالَ «لَمْ يَجْعَلِ اَللَّهُ عَزَّ وَ جَلَّ لَهُ حَدّاً يَسْتَغْفِرُ اَللَّهَ وَ يُلَبِّي » فَقَالاَ لَهُ فَمَنِ أُبْتُلِيَ بِالْجِدَالِ مَا عَلَيْهِ فَقَالَ «إِذَا جَادَلَ فَوْقَ مَرَّتَيْنِ فَعَلَى اَلْمُصِيبِ دَمٌ يُهَرِيقُهُ شَاةٌ وَ عَلَى اَلْمُخْطِئِ بَقَرَةٌ ».

وقال أبي - رضي الله عنه - في رسالته إلي : إتق في إحرامك الكذب واليمين الكاذبة والصادقة وهو الجدال، والجدال قول الرجل: (لا والله وبلى والله) فإن جادلت مرة أو مرتين وأنت صادق فلا شئ عليك، فإن جادلت ثلاثا وأنت صادق فعليك دم شاة، فإن جادلت مرة كاذبا فعليك دم شاة، وإن جادلت مرتين كاذبا فعليك دم بقرة، وإن جادلت كاذبا ثلاثا فعليك بدنة ، والفسوق الكذب فاستغفر الله منه، والرفث الجماع، فإن جامعت وأنت محرم في الفرج فعليك بدنة والحج من قابل، ويجب أن يفرق بينك وبين أهلك حتى تقضيا المناسك، ثم تجتمعان، فإن أخذتما على طريق غير الذي كنتما أخذتما عليه عام أول لم يفرق بينكما، وتلزم المرأة بدنة إذا جامعها الرجل، فإن أكرهها لزمته بدنتان ولم يلزم المرأة شئ، فإن كان جماعك دون الفرج فعليك بدنة وليس عليك الحج من قابل.

Hadith.2587 - Muhammad ibn Muslim and al-Halabi both narrated from Abu Abdullah $^{\{a.s\}}$ regarding the verse of Allah $^{\{SWT\}}$, the Almighty:
"*Hajj is in the well-known months. So whoever has made Hajj obligatory upon himself therein, there is to be no obscenity (rafath), no sin (fusuq), and no disputing (jidal) during Hajj*." (Surah Al-Baqarah 2:197)
Imam $^{\{a.s\}}$ said: "Indeed, Allah $^{\{SWT\}}$, the Almighty, has set a condition upon the people and made a promise to them. Whoever fulfills His condition, Allah $^{\{SWT\}}$ will fulfill His promise to him."
They asked him: "What is the condition that He has set upon them, and what is the promise He has made to them?"

Imam {a.s} said: "The condition that He has set upon them is that He said: 'Hajj is in the well-known months. So whoever has made Hajj obligatory upon himself therein, there is to be no obscenity, no sin, and no disputing during Hajj.'
And the promise He has made to them is that He said: 'Whoever hastens [to leave Mina] in two days, there is no sin upon him, and whoever delays [until the third], there is no sin upon him, for those who fear Allah {SWT}.' He returns [from Hajj] without any sin."
They asked him: "What about someone who falls into sin (fusuq)? What is upon him?"
Imam {a.s} said: "Allah {SWT}, the Almighty, has not set a specific penalty for him. He should seek forgiveness from Allah {SWT} and continue reciting the Talbiyah."
They then asked: "What about someone who falls into disputing (jidal)? What is upon him?"
Imam {a.s} said: "If he disputes more than twice, the one who is correct must offer a sheep as a sacrifice, and the one who is incorrect must offer a cow."

[AL SADUQ]
My father—may Allah {SWT} be pleased with him—wrote in his letter to me:
"During your state of Ihram, avoid lying, oaths—whether false or truthful—and disputing (jidal). Disputing is when a person says, 'No, by Allah {SWT},' or 'Yes, by Allah {SWT}.' If you dispute once or twice while truthful, there is nothing upon you. However, if you dispute three times while truthful, you must offer a sheep as a sacrifice. If you dispute once while lying, you must offer a sheep. If you dispute twice while lying, you must offer a cow. If you dispute three times while lying, you must offer a camel (budnah).
Al-fusuq (sinfulness) is lying, so seek forgiveness from Allah {SWT} for it. Al-rafath refers to sexual intercourse. If you have intercourse during Ihram, in the private parts, you must offer a camel as a sacrifice and repeat the Hajj in the following year. You and your spouse must be separated until the rituals are completed, and then you may reunite. However, if you take a different route from the one you traveled in the previous year, separation is not required. The woman must also offer a camel if the man has intercourse with her. If the man forces her, he must offer two camels, and nothing is required of the woman.
If your intercourse is outside the private parts, you must offer a camel, but repeating the Hajj in the following year is not required."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 337 • Al-Wafi, Vol. 13, p. 667 • Tafsir al-Burhan, Vol. 1, p. 427 • Tafsir al-Burhan, vol. 1, p. 428 • Tafsir Nur Al-Thaqalayn, Part 1, p. 194 • Interpretation of the Treasure of Minutes, Part 2, p. 288

2588 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنْ وَقَعْتَ عَلَى أَهْلِكَ بَعْدَ مَا تَعْقِدُ لِلْإِحْرَامِ وَ قَبْلَ أَنْ تُلَبِّيَ فَلاَ شَيْءَ عَلَيْكَ وَ إِنْ جَامَعْتَ وَ أَنْتَ مُحْرِمٌ قَبْلَ أَنْ تَقِفَ بِالْمَشْعَرِ فَعَلَيْكَ بَدَنَةٌ وَ اَلْحَجُّ مِنْ قَابِلٍ وَ إِنْ جَامَعْتَ بَعْدَ وُقُوفِكَ بِالْمَشْعَرِ فَعَلَيْكَ بَدَنَةٌ وَ لَيْسَ عَلَيْكَ اَلْحَجُّ مِنْ قَابِلٍ وَ إِنْ كُنْتَ نَاسِياً أَوْ سَاهِياً أَوْ جَاهِلاً فَلاَ شَيْءَ عَلَيْكَ».

Hadith.2588 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If you have intercourse with your spouse after entering the state of Ihram but before reciting the Talbiyah, there is nothing upon you. If you have intercourse while in the state of Ihram before

standing at al-Mash'ar, you must offer a camel as a sacrifice and repeat the Hajj in the following year. If you have intercourse after standing at al-Mash'ar, you must offer a camel, but repeating the Hajj is not required. If you do so out of forgetfulness, negligence, or ignorance, there is nothing upon you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 683

2589 - وَ سَأَلَهُ أَبُو بَصِيرٍ : عَنْ رَجُلٍ وَاقَعَ اِمْرَأَتَهُ وَ هُوَ مُحْرِمٌ قَالَ عَلَيْهِ اَلسَّلاَمُ «عَلَيْهِ جَزُورٌ كَوْمَاءُ» فَقَالَ لاَ يَقْدِرُ قَالَ عَلَيْهِ اَلسَّلاَمُ «يَنْبَغِي لِأَصْحَابِهِ أَنْ يَجْمَعُوا لَهُ وَ لاَ يُفْسِدُوا عَلَيْهِ حَجَّهُ ».

وإن نظر محرم إلى غير أهله فأنزل فعليه جزورا أو بقرة، فإن لم يقدر فشاة. وإذا نظر المحرم إلى المرأة نظر شهوة فليس عليه شئ، فإن لمسها فعليه دم شاة، فان قبلها فعليه دم شاة.

فإن أتى المحرم أهله ناسيا فلا شئ عليه إنما هو بمنزلة من أكل في شهر رمضان وهو ناس.

Hadith.2589 - Abu Basir asked Imam $^{\{a.s\}}$ about a man who had intercourse with his wife while in the state of Ihram.
Imam $^{\{a.s\}}$ said: "He must offer a large camel (jazur kawmā')."
Abu Basir said: "What if he cannot afford it?"
Imam $^{\{a.s\}}$ replied: "It is upon his companions to contribute on his behalf, and they should not invalidate his Hajj."

[AL SADUQ]
If a Muhrim looks at someone other than his spouse and ejaculates, he must offer a camel or a cow, and if he cannot afford it, then a sheep. If a Muhrim looks at a woman with lust, there is nothing upon him. However, if he touches her, he must offer a sheep. If he kisses her, he must also offer a sheep.
If a Muhrim has intercourse with his wife out of forgetfulness, there is nothing upon him, as he is like one who eats during Month of Ramadan while forgetting.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 113

2590 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ مُحْرِمٍ نَظَرَ إِلَى سَاقِ اِمْرَأَةٍ أَوْ إِلَى فَرْجِهَا فَأَمْنَى فَقَالَ «إِنْ كَانَ مُوسِراً فَعَلَيْهِ بَدَنَةٌ وَ إِنْ كَانَ وَسَطاً فَعَلَيْهِ بَقَرَةٌ وَ إِنْ كَانَ فَقِيراً فَعَلَيْهِ شَاةٌ» وَ قَالَ «إِنِّي لَمْ أَجْعَلْ عَلَيْهِ هَذَا لِأَنَّهُ أَمْنَى وَ لَكِنِّي جَعَلْتُهُ عَلَيْهِ لِأَنَّهُ نَظَرَ إِلَى مَا لاَ يَحِلُّ لَهُ».

Hadith.2590 - Abu Basir asked Abu Abdullah $^{\{a.s\}}$ about a Muhrim (one in a state of Ihram) who looked at the leg of a woman or her private part and ejaculated.
Imam $^{\{a.s\}}$ said: "If he is wealthy, he must offer a camel. If he is of moderate means, he must offer a cow. If he is poor, he must offer a sheep."

Imam {a.s} added: "I have not imposed this upon him because he ejaculated, but because he looked at what was unlawful for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 458 • Tahdhib Al-Ahkam, Vol. 5, p. 325 • Al-Wafi, Vol. 13, p. 696 • Wasa'il Al-Shi'a, Vol. 13, p. 133 • Bihar Al-Anwar, Vol. 96, p. 170

2591 - وَ سَأَلَهُ مُحَمَّدُ بْنُ مُسْلِمٍ : عَنِ اَلرَّجُلِ يَحْمِلُ اِمْرَأَتَهُ أَوْ يَمَسُّهَا فَأَمْنَى أَوْ أَمْذَى فَقَالَ «إِنْ حَمَلَهَا أَوْ مَسَّهَا بِشَهْوَةٍ فَأَمْنَى أَوْ لَمْ يُمْنِ أَوْ أَمْذَى أَوْ لَمْ يُمْذِ فَعَلَيْهِ دَمُ شَاةٍ يُهَرِيقُهُ وَ إِنْ حَمَلَهَا أَوْ مَسَّهَا بِغَيْرِ شَهْوَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ أَمْنَى أَوْ لَمْ يُمْنِ أَمْذَى أَوْ لَمْ يُمْذِ.

وإذا وجبت على الرجل بدنة في كفارة فلم يجدها فعليه سبع شياه، فإن لم يقدر صام ثمانية عشر يوما بمكة أو في منزله.

وإن طفت بالبيت وبالصفا والمروة وقد تمتعت ثم عجلت فقبلت أهلك قبل أن تقصر من رأسك فإن عليك دما تهريقه، وإن جامعت فعليك جزور أو بقرة

Hadith.2591 - Muhammad ibn Muslim asked Abu Abdullah {a.s} about a man who carries his wife or touches her, and as a result, ejaculates or emits pre-seminal fluid.
Imam {a.s} said: "If he carries or touches her with lust, whether he ejaculates, does not ejaculate, emits pre-seminal fluid, or does not emit pre-seminal fluid, he must offer a sheep as a sacrifice. If he carries or touches her without lust, then there is nothing upon him, whether he ejaculates, does not ejaculate, emits pre-seminal fluid, or does not emit pre-seminal fluid."

[AL SADUQ]
Regarding a penalty involving a camel (budnah): If a camel is required as expiation but the person cannot afford it, he must offer seven sheep. If he cannot afford them, he must fast for eighteen days, either in Makkah or at his home.
If someone performs Tawaf of the Ka'bah, Sa'i between Safa and Marwah, and has performed Tamattu', but hastens and kisses his spouse before cutting his hair: He must offer a blood sacrifice (a sheep). If he has intercourse before cutting his hair, he must offer a camel or a cow.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2592 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمُحْرِمِ يُرِيدُ أَنْ يَعْمَلَ اَلْعَمَلَ فَيَقُولُ لَهُ أَصْحَابُهُ وَ اَللَّهِ لاَ تَعْمَلْهُ فَيَقُولُ وَ اَللَّهِ لَأَعْمَلَنَّهُ فَيُحَالِفُهُ مِرَاراً فَيَلْزَمُهُ مَا يَلْزَمُ صَاحِبَ اَلْجِدَالِ فَقَالَ «لاَ إِنَّمَا أَرَادَ بِهَذَا إِكْرَامَ أَخِيهِ إِنَّمَا يَلْزَمُهُ مَا كَانَ لِلَّهِ عَزَّ وَ جَلَّ مَعْصِيَةً.

Hadith.2592 - Ibn Muskan narrated from Abu Basir, who said:
I asked Abu Abdullah {a.s} about a Muhrim (one in the state of Ihram) who intends to perform a certain action, and his companions say to him, "By Allah {SWT}, do not do it." This person then

replies, "By Allah {SWT}, I will do it," and they exchange such oaths repeatedly. Does this make him liable for what applies to one who disputes (jidal)?
Imam {a.s} said: "No, for his intention in this is to honor his brother. He is only liable if it involves disobedience to Allah {SWT}, the Almighty."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2593 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اِتَّقِ اَلْمُفَاخَرَةَ وَ عَلَيْكَ بِوَرَعٍ يَحْجُزُكَ عَنْ مَعَاصِي اَللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ «ثُمَّ لْيَقْضُوا تَفَثَهُمْ » وَ مِنَ اَلتَّفَثِ أَنْ تَتَكَلَّمَ فِي إِحْرَامِكَ بِكَلاَمٍ قَبِيحٍ فَإِذَا دَخَلْتَ مَكَّةَ فَطُفْتَ بِالْبَيْتِ تَكَلَّمْتَ بِكَلاَمٍ طَيِّبٍ وَ كَانَ ذَلِكَ كَفَّارَةً لِذَلِكَ ».

Hadith.2593 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"Avoid boasting, and adhere to piety that restrains you from disobedience to Allah {SWT}, the Almighty. Indeed, Allah {SWT}, the Almighty, says: 'Then let them complete their prescribed duties.' Among these duties is refraining from speaking foul words while in Ihram. When you enter Makkah and perform Tawaf around the Ka'bah, speak good and kind words, as this will serve as atonement for any inappropriate speech during your state of Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Fiqh al-Qur’an, Part 1, p. 325

CHAPTER 117 - CHAPTER ON WHAT IS PERMISSIBLE AND IMPERMISSIBLE TO WEAR IN THE STATE OF IHRAM

بَابُ مَا يَجُوزُ الْإِحْرَامُ فِيهِ وَمَا لَا يَجُوزُ

֍ HADITH 2594 – 2646 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2594 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ ثَوْبَا رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَللَّذَانِ أَحْرَمَ فِيهِمَا يَمَانِيَّيْنِ عِبْرِيٌّ وَ ظَفَارِ وَ فِيهِمَا كُفِّنَ ».

Hadith.2594 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"The two garments in which the Messenger of Allah {SWT} (peace be upon him and his family) entered Ihram were Yemeni cloths, one 'Abriyy and the other Zafariyy, and in these two garments, he was shrouded."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 339 • Al-Wafi, Vol. 12, p. 563 • Wasa’il Al-Shi’a, Part 3, p. 16 • Wasa’il Al-Shi’a, Vol. 12, p. 359 • Bihar Al-Anwar, Vol. 21, p. 401

2595 - وَ رَوَى حَمَّادٌ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كُلُّ ثَوْبٍ تُصَلِّي فِيهِ فَلاَ بَأْسَ أَنْ تُحْرِمَ فِيهِ ».

Hadith.2595 - Hamad narrated from Hariz, from Abu Abdullah {a.s} who said:
"There is no harm in wearing any garment while praying."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 359

2596 - وَ سَأَلَهُ حَمَّادٌ اَلنَّوَّاءُ أَوْ سُئِلَ وَ هُوَ حَاضِرٌ : عَنِ اَلْمُحْرِمِ يُحْرِمُ فِي بُرْدٍ قَالَ «لاَ بَأْسَ بِهِ وَ هَلْ كَانَ اَلنَّاسُ يُحْرِمُونَ إِلاَّ فِي اَلْبُرُودِ.

Hadith.2596 - Hammad al-Nawwa’ asked, or was present when someone asked, about a Muhrim entering Ihram while wearing a striped cloak (burd).
Imam {a.s} said: "There is no harm in it. Were people not entering Ihram except in striped cloaks?"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2597 - وَ رَوَى خَالِدُ بْنُ أَبِي اَلْعَلاَءِ اَلْخَفَّافُ قَالَ : رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ عَلَيْهِ بُرْدٌ أَخْضَرُ وَ هُوَ مُحْرِمٌ.

Hadith.2597 - Khalid ibn Abi al-'Ala' al-Khaffaf narrated:
"I saw Abu Ja'far {a.s} wearing a green striped cloak (burd akhdar) while he was in the state of Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 339 • Al-Wafi, Vol. 12, p. 565 • Wasa’il Al-Shi’a, Vol. 12, p. 360 • A’lam al-Uloom, Vol. 19, p. 229

2598 - وَ رُوِيَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ أَبِيهِ قَالَ : رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ عَلَيْهِ بُرْدٌ مُخَفَّفٌ وَ هُوَ مُحْرِمٌ.

Hadith.2598 - It was narrated from Amr ibn Shimmar, from his father, who said:
"I saw Abu Ja'far {a.s} wearing a lightweight striped cloak (burd mukhaffaf) while he was in the state of Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 565 • Wasa’il Al-Shi’a, Vol. 12, p. 360

2599 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يُحْرِمُ فِي اَلثَّوْبِ اَلْوَسِخِ فَقَالَ «لاَ وَ لاَ أَقُولُ إِنَّهُ حَرَامٌ وَ لَكِنْ أَحَبُّ ذَلِكَ إِلَيَّ أَنْ يُطَهِّرَهُ وَ طُهْرُهُ غَسْلُهُ وَ لاَ يَغْسِلُ اَلرَّجُلُ ثَوْبَهُ اَلَّذِي يُحْرِمُ فِيهِ حَتَّى يَحِلَّ وَ إِنْ تَوَسَّخَ إِلاَّ أَنْ تُصِيبَهُ جَنَابَةٌ أَوْ شَيْءٌ فَيَغْسِلَهُ ».

Hadith.2599 - Muhammad ibn Muslim narrated from one of the Imams {a.s} that he was asked about a man entering Ihram in a dirty garment.
Imam {a.s} said: "No, and I do not say it is forbidden, but what I prefer is that he purifies it. Its purification is through washing. A man should not wash the garment in which he enters Ihram until he exits Ihram, even if it becomes dirty, unless it is affected by a state of ritual impurity (janabah) or something similar, in which case he may wash it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 341 • Al-Wafi, Vol. 12, p. 570 • Wasa’il Al-Shi’a, Vol. 12, p. 476

2600 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ أَنْ يُحْرِمَ اَلرَّجُلُ فِي ثَوْبٍ مَصْبُوغٍ مُمَشَّقٍ ».

Hadith.2600 - Ibn Muskan narrated from Abu Abdullah $^{\{a.s\}}$, who said:
"There is no harm if a man enters Ihram wearing a dyed or striped garment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 482

2601 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُول : «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ مَعَهُ بَعْضُ صِبْيَانِهِ فَمَرَّ عَلَيْهِ عُمَرُ فَقَالَ مَا هَذَانِ اَلثَّوْبَانِ اَلْمَصْبُوغَانِ وَ أَنْتَ مُحْرِمٌ فَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «مَا نُرِيدُ أَحَداً يُعَلِّمُنَا بِالسُّنَّةِ إِنَّ هَذَيْنِ اَلثَّوْبَيْنِ صُبِغَا بِطِينٍ».

Hadith.2601 - It was narrated from Abu Basir, who said:
I heard Abu Ja'far $^{\{a.s\}}$ say:
"Imam Ali $^{\{a.s\}}$ was with some of his children when Umar passed by and said, 'What are these two dyed garments you are wearing while in the state of Ihram?'
Imam Ali $^{\{a.s\}}$ replied: 'We do not need anyone to teach us about the Sunnah. These two garments were dyed with clay.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 575

2602 - وَ رُوِيَ عَنِ اَلْحُسَيْنِ بْنِ اَلْمُخْتَارِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يُحْرِمُ اَلرَّجُلُ فِي اَلثَّوْبِ اَلْأَسْوَدِ قَالَ «لاَ يُحْرِمُ فِي اَلثَّوْبِ اَلْأَسْوَدِ وَ لاَ يُكَفَّنُ فِيهِ اَلْمَيِّتُ ».

Hadith.2602 - It was narrated from Al-Husayn ibn al-Mukhtar, who said:
I said to Abu Abdullah $^{\{a.s\}}$: "Can a man enter Ihram wearing a black garment?"
Imam $^{\{a.s\}}$ said: "He should not enter Ihram in a black garment, nor should a deceased person be shrouded in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 341 • Tahdhib Al-Ahkam, Part 1, p. 435 • Tahdhib Al-Ahkam, Vol. 5, p. 66 • Makarim al-Akhlaq, Part 1, p. 104 • Al-Wafi, Vol. 12, p. 569 • Wasa’il Al-Shi’a, Part 3, p. 43 • Wasa’il Al-Shi’a, Vol. 12, p. 358 • Bihar Al-Anwar, Vol. 78, p. 330 • Mustadrak Al-Wasail, Vol. 2, p. 225

2603 - وَ رَوَى حَنَانُ بْنُ سَدِيرٍ قَالَ : كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلَهُ رَجُلٌ أَ يُحْرَمُ فِي ثَوْبٍ فِيهِ حَرِيرٌ قَالَ فَدَعَا بِإِزَارٍ لَهُ فُرْقُبِيٍّ فَقَالَ «أَنَا أُحْرِمُ فِي هَذَا وَ فِيهِ حَرِيرٌ».

Hadith.2603 - Hanan ibn Sudayr narrated:
I was sitting with Abu Abdullah $^{\{a.s\}}$ when a man asked him, "Can one enter Ihram wearing a garment that contains silk?"

Imam {a.s} called for a striped lower garment (izar furqubi) and said: "I enter Ihram in this, and it contains silk."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Qurb al-Isnad, Part 1, p. 99 • Bihar Al-Anwar, Vol. 96, p. 143

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2604 - وَ رُوِيَ عَنِ اَلْحَلَبِيِّ قَالَ : سَأَلْتُهُ عَنْ اَلرَّجُلِ يُحْرِمُ فِي ثَوْبٍ لَهُ عَلَمٌ فَقَالَ «لاَ بَأْسَ بِهِ».

Hadith.2604 - It was narrated from Al-Halabi, who said:
I asked Imam {a.s} about a man entering Ihram wearing a garment with an embroidered border.
Imam {a.s} said: "There is no harm in it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 571

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2605 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يُحرِمَ اَلرَّجُلُ فِي اَلثَّوْبِ اَلْمُعْلَمِ وَ تَرْكُهُ أَحَبُّ إِلَيَّ إِذَا قَدَرَ عَلَى غَيْرِهِ.

Hadith.2605 - In a narration from Mu'awiyah ibn Ammar, from Abu Abdullah {a.s}, he said:
"There is no harm if a man enters Ihram wearing an embroidered garment, but avoiding it is more beloved to me if he has the means to wear something else."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 71 • Al-Wafi, Vol. 12, p. 571 • Wasa’il Al-Shi’a, Vol. 12, p. 479

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2606 - وَ سَأَلَهُ لَيْثٌ اَلْمُرَادِيُّ : عَنِ اَلثَّوْبِ اَلْمُعْلَمِ هَلْ يُحْرِمُ فِيهِ اَلرَّجُلُ قَالَ «نَعَمْ إِنَّمَا يُكْرَهُ اَلْمُلْحَمُ.

Hadith.2606 - Laith al-Muradi asked Imam {a.s} about a man entering Ihram in an embroidered garment.
Imam {a.s} said: "Yes, it is permissible. What is disliked is a fully patterned garment (mulham)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta ‘Ashar (Dar Al-Hadith Edition) Vol. 1, p. 254 • Mustadrak Al-Wasail, Vol. 9, p. 220

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2607 - وَ سَأَلَهُ اَلْحُسَيْنُ بْنُ أَبِي اَلْعَلاَءِ : عَنِ اَلثَّوْبِ لِلْمُحْرِمِ يُصِيبُهُ اَلزَّعْفَرَانُ ثُمَّ يُغْسَلُ فَقَالَ «لاَ بَأْسَ بِهِ إِذَا ذَهَبَ رِيحُهُ وَ لَوْ كَانَ مَصْبُوغاً كُلُّهُ إِذَا ضُرِبَ إِلَى اَلْبَيَاضِ وَ غُسِلَ فَلاَ بَأْسَ ».

Hadith.2607 - Al-Husayn ibn Abi al-‘Ala’ asked Imam {a.s} about a garment for a Muhrim that has been stained with saffron and then washed.

Imam {a.s} said: "There is no harm in it if the scent has been removed. Even if it has been entirely dyed, as long as it leans toward whiteness and has been washed, there is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2608 - وَ رَوَى اَلْقَاسِمُ بْنُ مُحَمَّدٍ اَلْجَوْهَرِيُّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنِ اُضْطُرَّ اَلْمُحْرِمُ إِلَى أَنْ يَلْبَسَ قَبَاءً مِنْ بَرْدٍ وَ لاَ يَجِدُ ثَوْباً غَيْرَهُ فَلْيَلْبَسْهُ مَقْلُوباً وَ لاَ يُدْخِلْ يَدَيْهِ فِي يَدَيِ اَلْقَبَاءِ.

Hadith.2608 - Al-Qasim ibn Muhammad al-Jawhari narrated from Ali ibn Abi Hamzah, from Abu Abdullah {a.s}, who said:
"If a Muhrim is compelled to wear a cloak (qabā') made of striped cloth and cannot find any other garment, he may wear it inside out and should not insert his arms into the sleeves of the cloak."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 70 • Al-Wafi, Vol. 12, p. 576 • Wasa'il Al-Shi'a, Vol. 12, p. 486 • Wasa'il Al-Shi'a, Vol. 12, p. 487 • Wasa'il Al-Shi'a, Vol. 12, p. 487

2609 - وَ رُوِيَ عَنِ اَلْكَاهِلِيِّ قَالَ : سَأَلَهُ رَجُلٌ وَ أَنَا حَاضِرٌ عَنِ اَلثَّوْبِ يَكُونُ مَصْبُوغاً بِالْعُصْفُرِ ثُمَّ يُغْسَلُ أَلْبَسُهُ وَ أَنَا مُحْرِمٌ فَقَالَ «نَعَمْ لَيْسَ اَلْعُصْفُرُ مِنَ اَلطِّيبِ وَ لَكِنِّي أَكْرَهُ أَنْ تَلْبَسَ مَا يَشْهَرُكَ بِهِ اَلنَّاسُ.

Hadith.2609 - It was narrated from al-Kahili, who said:
A man asked Imam {a.s} in my presence about a garment dyed with safflower ('usfur) that has been washed. "Can I wear it while in the state of Ihram?"
Imam {a.s} replied: "Yes, safflower is not considered a fragrance. However, I dislike for you to wear something that makes you stand out among people."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2610 - وَ سَأَلَهُ إِسْمَاعِيلُ بْنُ اَلْفَضْلِ : عَنِ اَلْمُحْرِمِ أَ يَلْبَسُ اَلثَّوْبَ قَدْ أَصَابَهُ اَلطِّيبُ فَقَالَ «إِذَا ذَهَبَ رِيحُ اَلطِّيبِ فَلْيَلْبَسْهُ.

Hadith.2610 - Isma'il ibn al-Fadl asked Imam {a.s} about whether a Muhrim can wear a garment that has been affected by perfume.
Imam {a.s} said: "If the scent of the perfume has disappeared, then he may wear it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2611 - وَ رُوِيَ عَنْ أَبِي اَلْحَسَنِ اَلنَّهْدِيِّ قَالَ : سَأَلَ سَعِيدٌ اَلْأَعْرَجُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا عِنْدَهُ عَنِ اَلْخَمِيصَةِ سَدَاهَا إِبْرِيسَمٌ وَ لَحْمَتُهَا مِرْعِزَّى فَقَالَ «لاَ بَأْسَ بِأَنْ تُحْرِمَ فِيهَا إِنَّمَا يُكْرَهُ اَلْخَالِصُ مِنْهَا ».

Hadith.2611 - It was narrated from Abu al-Hasan al-Nahdi, who said:
Sa'id al-A'raj asked Abu Abdullah {a.s} in my presence about a garment (khamiṣah) whose warp was made of silk (ibrīsīm) and its weft was made of goat wool (mirʿizzā).
Imam {a.s} said: "There is no harm in entering Ihram in it. What is disliked is the garment made entirely of silk."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2612 - وَ سَأَلَ حَمَّادُ بْنُ عُثْمَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ خَلُوقِ اَلْكَعْبَةِ وَ خَلُوقِ اَلْقَبْرِ يَكُونُ فِي ثَوْبِ اَلْإِحْرَامِ فَقَالَ «لاَ بَأْسَ بِهِمَا هُمَا طَهُورَانِ.

Hadith.2612 - Hammad ibn Uthman asked Abu Abdullah {a.s} about the khaluq of the Ka'bah and the khaluq of the grave that might be present on the Ihram garment.
Imam {a.s} said: "There is no harm in them; both are pure."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2613 - وَ سَأَلَهُ سَمَاعَةُ : عَنِ اَلرَّجُلِ يُصِيبُ ثَوْبَهُ زَعْفَرَانُ اَلْكَعْبَةِ وَ هُوَ مُحْرِمٌ فَقَالَ «لاَ بَأْسَ بِهِ وَ هُوَ طَهُورٌ فَلاَ تَتَّقِهِ أَنْ يُصِيبَكَ.

Hadith.2613 - Sama'ah asked Imam {a.s} about a man whose garment is stained with the saffron of the Ka'bah while he is in the state of Ihram.
Imam {a.s} said: "There is no harm in it; it is pure, so do not avoid it if it touches you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 576

2614 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمُحْرِمِ يَلْبَسُ اَلطَّيْلَسَانَ اَلْمُزَرَّرَ قَالَ «نَعَمْ فِي كِتَابِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ «لاَ تَلْبَسْ طَيْلَسَاناً حَتَّى تَحُلَّ أَزْرَارَهُ» » وَ قَالَ «إِنَّمَا كُرِهَ ذَلِكَ مَخَافَةَ أَنْ يَزُرَّهُ اَلْجَاهِلُ عَلَيْهِ فَأَمَّا اَلْفَقِيهُ فَلاَ بَأْسَ أَنْ يَلْبَسَهُ ».

Hadith.2614 - Al-Halabi narrated from Abu Abdullah {a.s} regarding a Muhrim wearing a buttoned taylasan (cloak).

Imam {a.s} said: "Yes, as stated in the book of Imam Ali {a.s}: 'Do not wear a taylasan until you undo its buttons.' He also said: 'It was disliked only out of concern that an ignorant person might button it while wearing it. As for someone knowledgeable, there is no harm in wearing it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2615 - وَ سَأَلَهُ رِفَاعَةُ بْنُ مُوسَى : عَنِ اَلْمُحْرِمِ يَلْبَسُ اَلْجَوْرَبَيْنِ فَقَالَ «نَعَمْ وَ اَلْخُفَّيْنِ إِذَا اُضْطُرَّ إِلَيْهِمَا ».

Hadith.2615 - Rifa’ah ibn Musa asked Imam {a.s} about a Muhrim wearing socks (jawrabayn). Imam {a.s} said: "Yes, and also leather slippers (khuffayn) if he is compelled to wear them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2616 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمُحْرِمِ يَلْبَسُ اَلْخُفَّ إِذَا لَمْ يَكُنْ لَهُ نَعْلٌ قَالَ «نَعَمْ وَ لَكِنْ يَشُقُّ ظَهْرَ اَلْقَدَمِ وَ يَلْبَسُ اَلْمُحْرِمُ اَلْقَبَاءَ إِذَا لَمْ يَكُنْ لَهُ رِدَاءٌ وَ يَقْلِبُ ظَهْرَهُ لِبَاطِنِهِ.

Hadith.2616 - Muhammad ibn Muslim narrated from Abu Ja'far {a.s} regarding a Muhrim wearing leather slippers (khuff) if he does not have sandals.
Imam {a.s} said: "Yes, but he must cut open the top of the foot area. A Muhrim may also wear a cloak (qabā’) if he does not have a cloak-like garment (rida’), but he should wear it inside out."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 578

2617 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ تَلْبَسْ ثَوْباً لَهُ أَزْرَارٌ وَ أَنْتَ مُحْرِمٌ إِلاَّ أَنْ تَنْكُسَهُ وَ لاَ ثَوْباً تَدَرَّعُهُ وَ لاَ سَرَاوِيلَ إِلاَّ أَنْ لاَ يَكُونَ لَكَ إِزَارٌ وَ لاَ خُفَّيْنِ إِلاَّ أَنْ يَكُونَ لَكَ نَعْلاَنِ.

Hadith.2617 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"Do not wear a garment with buttons while you are in the state of Ihram unless you wear it inside out. Do not wear a garment that is worn like a tunic (tadarru’), nor trousers (sarawil), unless you have no loincloth (izar). Do not wear leather slippers (khuffayn) unless you have no sandals (na'lan)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 473

2618 - وَ رَوَى زُرَارَةُ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَمَّا يُكْرَهُ لِلْمُحْرِمِ أَنْ يَلْبَسَهُ فَقَالَ «يَلْبَسُ كُلَّ ثَوْبٍ إِلاَّ ثَوْباً وَاحِداً يَتَدَرَّعُهُ».

Hadith.2618 - Zurara narrated from one of the Imams {a.s}, who said:
I asked him about what is disliked for a Muhrim to wear.
Imam {a.s} said: "He may wear any garment except a single garment worn like a tunic (tadarru’)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 578 • Wasa’il Al-Shi’a, Vol. 12, p. 475 • Al-Fusul al-Muhimmah, Part 2, p. 195

2619 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ بِأَنَّ يُغَيِّرَ اَلْمُحْرِمُ ثِيَابَهُ وَ لَكِنْ إِذَا دَخَلَ مَكَّةَ لَبِسَ ثَوْبَيْ إِحْرَامِهِ اَللَّذَيْنِ أَحْرَمَ فِيهِمَا وَ كُرِهَ أَنْ يَبِيعَهُمَا ».

وقد رويت رخصة في بيعهما.

Hadith.2619 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"There is no harm if a Muhrim changes his clothes. However, when he enters Makkah, he should wear the two garments of Ihram that he entered Ihram with. It is disliked to sell them."
It has also been narrated that there is a concession allowing their sale.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 341 • Tahdhib Al-Ahkam, Vol. 5, p. 71 • Wasa’il Al-Shi’a, Vol. 12, p. 363

2620 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ : «أَكْرَهُ أَنْ يَنَامَ اَلْمُحْرِمُ عَلَى اَلْفِرَاشِ اَلْأَصْفَرِ أَوِ اَلْمِرْفَقَةِ».

Hadith.2620 - Abu Basir narrated from Abu Ja'far {a.s}, who said:
"I dislike for a Muhrim to sleep on a yellow mattress or a yellow cushion."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta ‘Ashar (Dar Shabestari Edition) Vol. 1, p. 28 • Al-Usul al-Sitta ‘Ashar (Dar Al-Hadith Edition) Vol. 1, p. 161 • Al-Kafi, Vol. 4, p. 355 • Tahdhib Al-Ahkam, Vol. 5, p. 68 • Al-Wafi, Vol. 12, p. 621 • Al-Wafi, Vol. 12, p. 621 • Wasa’il Al-Shi’a, Vol. 12, p. 457 • Wasa’il Al-Shi’a, Vol. 12, p. 457 • Mustadrak Al-Wasail, Vol. 9, p. 212

2621 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يَلْبَسُ اَلْخَزَّ فَقَالَ «لاَ بَأْسَ بِهِ».

Hadith.2621 - Abdul Rahman ibn al-Hajjaj asked Abu al-Hasan {a.s} about a Muhrim wearing khazz (a type of fabric).
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2622 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْمُحْرِمُ إِذَا خَافَ لَبِسَ اَلسِّلاَحَ ».

Hadith.2622 - Abdullah ibn Sinan narrated from Abu Abdullah {a.s}, who said:
"If a Muhrim fears for his safety, he may wear weapons."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 580 • Wasa’il Al-Shi’a, Vol. 12, p. 504

2623 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْمُحْرِمِ إِذَا اِحْتَاجَ إِلَى ضُرُوبٍ مِنَ اَلثِّيَابِ مُخْتَلِفَةٍ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «عَلَيْهِ لِكُلِّ صِنْفٍ مِنْهَا فِدَاءٌ.

Hadith.2623 - Muhammad ibn Muslim narrated from one of the Imams {a.s}, who said:
I asked him about a Muhrim who needs to wear various types of different clothing.
Imam {a.s} said: "For each type of clothing, he must offer an expiation (fidya)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 348 • Al-Wafi, Vol. 12, p. 595

2624 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْمُحْرِمِ تُصِيبُ ثَوْبَهُ اَلْجَنَابَةُ قَالَ «لاَ يَلْبَسْهُ حَتَّى يَغْسِلَهُ وَ إِحْرَامُهُ تَامٌّ».

Hadith.2624 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
I asked him about a Muhrim whose garment is affected by janabah (ritual impurity).
Imam {a.s} said: "He should not wear it until he washes it, and his state of Ihram remains valid."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 578 • Wasa’il Al-Shi’a, Vol. 12, p. 476

2625 - وَ فِي رِوَايَةِ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَرِيزٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اَلْمُحْرِمَةُ تَسْدُلُ اَلثَّوْبَ عَلَى وَجْهِهَا إِلَى اَلذَّقَنِ ».

Hadith.2625 - In a narration from Hammad ibn Uthman, from Hariz, Abu Abdullah {a.s} said:
"A woman in Ihram should let her garment hang over her face down to her chin."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 588 • Wasa’il Al-Shi’a, Vol. 12, p. 495

2626 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «تَسْدُلُ اَلْمَرْأَةُ اَلثَّوْبَ عَلَى وَجْهِهَا مِنْ أَعْلاَهَا إِلَى اَلنَّحْرِ إِذَا كَانَتْ رَاكِبَةً.

Hadith.2626 - In a narration from Mu'awiyah ibn Ammar, from Imam {a.s}, he said:
"A woman should let her garment hang over her face from above down to her chest when she is riding."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 588 • Wasa'il Al-Shi'a, Vol. 12, p. 495

2627 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ مَيْمُونٍ عَنِ اَلصَّادِقِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «اَلْمُحْرِمَةُ لاَ تَتَنَقَّبُ لِأَنَّ إِحْرَامَ اَلْمَرْأَةِ فِي وَجْهِهَا وَ إِحْرَامَ اَلرَّجُلِ فِي رَأْسِهِ».

Hadith.2627 - Abdullah ibn Maymun narrated from Imam Jafar ibn Muhammad Al-Sadiq, from his father {a.s}, who said:
"A woman in Ihram should not wear a face veil, because the Ihram of a woman is in her face, while the Ihram of a man is in his head."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 345 • Al-Muqni'ah, Part 1, p. 445 • Al-Wafi, Vol. 12, p. 585 • Wasa'il Al-Shi'a, Vol. 12, p. 493 • Wasa'il Al-Shi'a, Vol. 12, p. 505

2628 - وَ مَرَّ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : بِامْرَأَةٍ مُحْرِمَةٍ قَدِ اِسْتَتَرَتْ بِمِرْوَحَةٍ فَأَمَاطَ اَلْمِرْوَحَةَ بِقَضِيبِهِ عَنْ وَجْهِهَا.

Hadith.2628 - Abu Ja'far {a.s} passed by a woman in Ihram who had covered her face with a fan. He moved the fan away from her face with his staff.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2629 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «تَلْبَسُ اَلْمَرْأَةُ اَلْمُحْرِمَةُ اَلْحَائِضُ تَحْتَ ثِيَابِهَا غِلاَلَةً ».

Hadith.2629 - Abdullah ibn Sinan narrated from Abu Abdullah {a.s}, who said:
"A woman in Ihram who is menstruating may wear an inner garment (ghilalah) under her clothes."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 76 • Al-Wafi, Vol. 12, p. 591 • Wasa’il Al-Shi’a, Vol. 12, p. 501

2630 - وَ رَوَى يَحْيَى بْنُ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ : أَنَّهُ كَرِهَ لِلْمُحْرِمَةِ اَلْبُرْقُعَ وَ اَلْقُفَّازَيْنِ.

Hadith.2630 - Yahya ibn Abi al-Ala narrated from Abu Abdullah, from his father {a.s}:
"He disliked the use of a niqab (face veil) and gloves for a woman in Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 588 • Wasa’il Al-Shi’a, Vol. 12, p. 495

2631 - وَ سَأَلَهُ مُحَمَّدُ بْنُ عَلِيٍّ اَلْحَلَبِيُّ : عَنِ اَلْمَرْأَةِ إِذَا أَحْرَمَتْ أَتَلْبَسُ اَلسَّرَاوِيلَ؟ فَقَالَ: «نَعَمْ إِنَّمَا تُرِيدُ بِذَلِكَ اَلسَّتْرَ ».

Hadith.2631 - Muhammad ibn Ali al-Halabi asked Imam {a.s} about a woman in Ihram: "Can she wear trousers (sarawil)?"
Imam {a.s} replied: "Yes, as she intends by that to maintain modesty."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2632 - وَ رَوَى اَلْكَاهِلِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «تَلْبَسُ اَلْمَرْأَةُ اَلْمُحْرِمَةُ اَلْحُلِيَّ كُلَّهُ إِلاَّ اَلْقُرْطَ اَلْمَشْهُورَ وَ اَلْقِلاَدَةَ اَلْمَشْهُورَةَ ».

Hadith.2632 - Al-Kahili narrated from Imam {a.s} that he said:
"A woman in Ihram may wear all types of jewelry except conspicuous earrings (al-qurt al-mashhoor) and a conspicuous necklace (al-qiladah al-mashhoorah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 588 • Wasa’il Al-Shi’a, Vol. 12, p. 497

2633 - وَ سَأَلَهُ عَامِرُ بْنُ جُذَاعَةَ : عَنْ مُصَبَّغَاتِ اَلثِّيَابِ تَلْبَسُهَا اَلْمَرْأَةُ اَلْمُحْرِمَةُ فَقَالَ «لاَ بَأْسَ إِلاَّ اَلْمُفْدَمُ اَلْمَشْهُورُ ».

Hadith.2633 - Amir ibn Jutha'ah asked Imam {a.s} about dyed garments worn by a woman in Ihram.
Imam {a.s} said: "There is no harm in it, except for prominently dyed garments (al-mufdam al-mashhoor)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2634 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمُحْرِمَةِ أَنَّهَا تَلْبَسُ اَلْحُلِيَّ كُلَّهُ إِلاَّ حُلِيّاً مَشْهُوراً لِزِينَةٍ.

Hadith.2634 - Muhammad ibn Muslim narrated from Abu Abdullah {a.s} regarding a woman in Ihram:
"She may wear all types of jewellery, except for jewellery that is prominently worn for adornment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 75 • Al-Istibsar, Part 2, p. 310 • Al-Wafi, Vol. 12, p. 590 • Wasa’il Al-Shi’a, Vol. 12, p. 497

2635 - وَ سَأَلَهُ سَمَاعَةُ : عَنِ اَلْمُحْرِمَةِ تَلْبَسُ اَلْحَرِيرَ فَقَالَ «لاَ يَصْلُحُ لَهَا أَنْ تَلْبَسَ حَرِيراً مَحْضاً لاَ خِلْطَ فِيهِ فَأَمَّا اَلْخَزُّ وَ اَلْعَلَمُ فِي اَلثَّوْبِ فَلاَ بَأْسَ بِأَنْ تَلْبَسَهُ وَ هِيَ مُحْرِمَةٌ وَ إِنْ مَرَّ بِهَا رَجُلٌ اِسْتَتَرَتْ مِنْهُ بِثَوْبِهَا وَ لاَ تَسْتُرُ بِيَدِهَا مِنَ اَلشَّمْسِ وَ تَلْبَسُ اَلْخَزَّ أَمَا إِنَّهُمْ سَيَقُولُونَ إِنَّ فِي اَلْخَزِّ حَرِيراً وَ إِنَّمَا يُكْرَهُ اَلْحَرِيرُ اَلْمُبْهَمُ.

Hadith.2635 - Sama'ah asked Imam {a.s} about a woman in Ihram wearing silk.
Imam {a.s} said: "It is not proper for her to wear pure silk without any mixture. However, there is no harm if she wears khazz (a silk-blended fabric) or a garment with embroidery while she is in Ihram. If a man passes by her, she should cover herself with her garment but not use her hand to shield herself from the sun. She may wear khazz, although people may say that khazz contains silk. What is disliked is pure silk."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 589 • Wasa’il Al-Shi’a, Vol. 12, p. 368

2636 - وَ سَأَلَهُ أَبُو بَصِيرٍ اَلْمُرَادِيُّ : عَنِ اَلْقَزِّ تَلْبَسُهُ اَلْمَرْأَةُ فِي اَلْإِحْرَامِ قَالَ «لاَ بَأْسَ إِنَّمَا يُكْرَهُ اَلْحَرِيرُ اَلْمُبْهَمُ.

Hadith.2636 - Abu Basir al-Muradi asked Imam {a.s} about a woman wearing qazz (a fabric made from silk and other materials) while in Ihram.
Imam {a.s} said: "There is no harm in it. What is disliked is pure silk (al-harir al-mubham)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 589

2637 - وَ سَأَلَهُ يَعْقُوبُ بْنُ شُعَيْبٍ : عَنِ اَلْمَرْأَةِ تَلْبَسُ اَلْحُلِيَّ قَالَ «تَلْبَسُ اَلْمَسَكَ وَ اَلْخَلْخَالَيْنِ ».

Hadith.2637 - Ya'qub ibn Shu'ayb asked Imam {a.s} about a woman wearing jewelry while in Ihram.

Imam {a.s} said: "She may wear anklets (masak) and bracelets (khalkhalayn)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2638 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ أَنْ تُحْرِمَ اَلْمَرْأَةُ فِي اَلذَّهَبِ وَ اَلْخَزِّ وَ لَيْسَ يُكْرَهُ إِلاَّ اَلْحَرِيرُ اَلْمَحْضُ ».

Hadith.2638 - Al-Halabi narrated from Abu Abdullah {a.s}, who said:
"There is no harm if a woman enters Ihram wearing gold or khazz (a silk-blended fabric). What is disliked is only pure silk (al-harir al-mubham)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 589 • Wasa’il Al-Shi’a, Vol. 12, p. 367

2639 - وَ فِي رِوَايَةِ حَرِيزٍ قَالَ : «إِذَا كَانَ لِلْمَرْأَةِ حُلِيٌّ لَمْ تُحْدِثْهُ لِلْإِحْرَامِ لَمْ تَنْزِعْ حُلِيَّهَا».

Hadith.2639 - In a narration from Hariz, he said:
"If a woman has jewelry that she did not acquire specifically for Ihram, she does not need to remove her jewelry."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 589 • Wasa’il Al-Shi’a, Vol. 12, p. 498

2640 - وَ رُوِيَ عَنْ أَبِي اَلْحَسَنِ اَلنَّهْدِيِّ قَالَ : سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا حَاضِرٌ عَنِ اَلْمَرْأَةِ تُحْرِمُ فِي اَلْعِمَامَةِ وَ لَهَا عَلَمٌ قَالَ «لاَ بَأْسَ ».

Hadith.2640 - It was narrated from Abu al-Hasan al-Nahdi, who said:
Abu Abdullah {a.s} was asked, while I was present, about a woman entering Ihram wearing a turban (imamah) with an emblem (alam).
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 590 • Wasa’il Al-Shi’a, Vol. 12, p. 479

2641 - وَ سَأَلَهُ سَعِيدٌ اَلْأَعْرَجُ : عَنِ اَلْمُحْرِمِ يَعْقِدُ إِزَارَهُ فِي عُنُقِهِ قَالَ «لاَ».

Hadith.2641 - Sa'id al-A'raj asked Imam {a.s} about a Muhrim tying his loincloth (izar) around his neck.
Imam {a.s} said: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2642 - وَ سَأَلَهُ مُحَمَّدُ بْنُ مُسْلِمٍ : عَنِ اَلْمُحْرِمِ يَضَعُ عِصَامَ اَلْقِرْبَةِ عَلَى رَأْسِهِ إِذَا اِسْتَقَى فَقَالَ «نَعَمْ».

Hadith.2642 - Muhammad ibn Muslim asked Imam {a.s} about a Muhrim placing the strap of a water bag (qirbah) on his head while drawing water.
Imam {a.s} said: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2643 - وَ سَأَلَهُ يَعْقُوبُ بْنُ شُعَيْبٍ : عَنِ اَلرَّجُلِ اَلْمُحْرِمِ يَكُونُ بِهِ اَلْقَرْحَةُ يَرْبِطُهَا أَوْ يُعَصِّبُهَا بِخِرْقَةٍ فَقَالَ «نَعَمْ».

Hadith.2643 - Ya'qub ibn Shu'ayb asked Imam {a.s} about a Muhrim who has a wound. Can he bind it or wrap it with a cloth?
Imam {a.s} said: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2644 - وَ رَوَى عِمْرَانُ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْمُحْرِمُ يَشُدُّ عَلَى بَطْنِهِ اَلْعِمَامَةَ وَ إِنْ شَاءَ يُعَصِّبُهَا عَلَى مَوْضِعِ اَلْإِزَارِ وَ لاَ يَرْفَعُهَا إِلَى صَدْرِهِ ».

Hadith.2644 - Imran al-Halabi narrated from Abu Abdullah {a.s}, who said:
"A Muhrim may tie a cloth around his waist or secure it around the position of the loincloth (izar), but he should not raise it to his chest."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 579 • Wasa’il Al-Shi’a, Vol. 12, p. 533

2645 - وَ رَوَى اِبْنُ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ اَلْمُحْرِمِ يَشُدُّ اَلْهِمْيَانَ فِي وَسَطِهِ فَقَالَ «نَعَمْ وَ مَا خَيْرُهُ بَعْدَ نَفَقَتِهِ.

Hadith.2645 - Ibn Faddal narrated from Yunus ibn Ya'qub, who said:
I asked Abu Abdullah {a.s} about a Muhrim tying a belt (himyan) around his waist.
Imam {a.s} said: "Yes, and what is better than securing his money?"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 580 • Wasa’il Al-Shi’a, Vol. 12, p. 492

2646 - وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَشُدُّ عَلَى بَطْنِهِ نَفَقَتَهُ يَسْتَوْثِقُ بِهَا فَإِنَّهَا تَمَامُ حَجِّهِ ».

Hadith.2646 - In a narration from Abu Basir, from Imam {a.s}, he said:
"My father {a.s} used to tie his money securely around his waist, as it was part of completing his Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 580 • Wasa’il Al-Shi’a, Vol. 12, p. 492

CHAPTER 118 - CHAPTER ON WHAT IS PERMISSIBLE AND IMPERMISSIBLE FOR THE MUHRIM TO DO AND USE OF ALL TYPES

بَابُ مَا يَجُوزُ لِلْمُحْرِمِ إِتْيَانُهُ وَاسْتِعْمَالُهُ وَمَا لَا يَجُوزُ مِنْ جَمِيعِ الْأَنْوَاعِ

֍ HADITH 2647 – 2722 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2647 - رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ لِلْمُحْرِمِ أَنْ يَكْتَحِلَ بِكُحْلٍ لَيْسَ فِيهِ مِسْكٌ وَ لاَ كَافُورٌ إِذَا اِشْتَكَى عَيْنَيْهِ وَ تَكْتَحِلُ اَلْمَرْأَةُ اَلْمُحْرِمَةُ بِالْكُحْلِ كُلِّهِ إِلاَّ كُحْلاً أَسْوَدَ لِزِينَةٍ ».

Hadith.2647 - Abu Basir narrated from Abu Abdullah {a.s}, who said:
"There is no harm for a Muhrim to use kohl that does not contain musk or camphor if he has an eye ailment. A woman in Ihram may use any kohl except black kohl intended for adornment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 634 • Wasa'il Al-Shi'a, Vol. 12, p. 471

2648 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يَكْتَحِلُ اَلْمُحْرِمُ عَيْنَيْهِ إِنْ شَاءَ بِصَبِرٍ لَيْسَ فِيهِ زَعْفَرَانٌ وَ لاَ وَرْسٌ.

Hadith.2648 - Muhammad ibn Muslim narrated from Abu Ja'far {a.s}, who said:
"A Muhrim may apply kohl to his eyes if he wishes, provided it is made with sabr (aloe) and does not contain saffron (za'faran) or turmeric (wars)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 634 • Wasa'il Al-Shi'a, Vol. 12, p. 471

2649 - وَ رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ تَنْظُرْ فِي اَلْمِرْآةِ وَ أَنْتَ مُحْرِمٌ لِأَنَّهُ مِنَ اَلزِّينَةِ.

Hadith.2649 - Hariz narrated from Abu Abdullah {a.s}, who said:
"Do not look into a mirror while you are in Ihram, because it is considered a form of adornment (zeenah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai', Vol. 2, p. 458 • Tahdhib Al-Ahkam, Vol. 5, p. 302 • Al-Wafi, Vol. 12, p. 634 • Bihar Al-Anwar, Vol. 96, p. 168

2650 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي اَلْمُحْرِمِ يَسْتَاكُ قَالَ «نَعَمْ» قَالَ قُلْتُ فَإِنْ أَدْمَى يَسْتَاكُ قَالَ «نَعَمْ هُوَ مِنَ اَلسُّنَّةِ.

Hadith.2650 - It was narrated from Mu'awiyah ibn Ammar, who said:
I asked Abu Abdullah {a.s} about a Muhrim using a miswak (tooth-stick).
Imam {a.s} said: "Yes."
I asked: "What if it causes bleeding while using it?"
Imam {a.s} said: "Yes, it is part of the Sunnah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 366 • Al-Wafi, Vol. 12, p. 662 • Wasa'il Al-Shi'a, Vol. 12, p. 561

2651 - وَ رَوَى حَمَّادٌ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ أَنْ يَحْتَجِمَ اَلْمُحْرِمُ مَا لَمْ يَحْلِقْ أَوْ يَقْلَعِ اَلشَّعْرَ ».

واحتجم الحسن بن علي عليهما السلام وهو محرم.

Hadith.2651 - Hammad narrated from Hariz, from Abu Abdullah {a.s}, who said:
"There is no harm for a Muhrim to undergo cupping (hijamah), provided he does not shave or pluck hair."

[AL SADUQ]
It is also reported that Al-Hasan ibn Ali {a.s} underwent cupping while in the state of Ihram.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2652 - وَ سَأَلَ ذَرِيحٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يَحْتَجِمُ فَقَالَ «نَعَمْ إِذَا خَشِيَ اَلدَّمَ ».

Hadith.2652 - Dharih asked Abu Abdullah {a.s} about a Muhrim undergoing cupping (hijamah).
Imam {a.s} said: "Yes, if he fears harm from the blood."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2653 - وَ سَأَلَ اَلْحَسَنُ اَلصَّيْقَلُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يُؤْذِيهِ ضِرْسُهُ أَ يَقْلَعُهُ قَالَ «نَعَمْ لاَ بَأْسَ بِهِ».

Hadith.2653 - Al-Hasan al-Sayqal asked Abu Abdullah {a.s} about a Muhrim whose tooth is causing him pain: "Can he have it extracted?"

Imam {a.s} said: "Yes, there is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2654 - وَ رَوَى عِمْرَانُ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلْمُحْرِمِ يَكُونُ بِهِ اَلْجُرْحُ فَيَتَدَاوَى بِدَوَاءٍ فِيهِ زَعْفَرَانٌ فَقَالَ «إِنْ كَانَ اَلزَّعْفَرَانُ غَالِباً عَلَى اَلدَّوَاءِ فَلاَ وَ إِنْ كَانَتِ اَلْأَدْوِيَةُ غَالِبَةً عَلَيْهِ فَلاَ بَأْسَ.

Hadith.2654 - Imran al-Halabi narrated from Abu Abdullah {a.s} that he was asked about a Muhrim who has a wound and uses a medicine containing saffron.
Imam {a.s} said: "If the saffron is the dominant ingredient in the medicine, then no. But if the other ingredients are dominant, there is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2655 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنِ اَلْمُحْرِمِ يَعْصِرُ اَلدُّمَّلَ وَ يَرْبِطُ عَلَيْهِ اَلْخِرْقَةَ فَقَالَ «لاَ بَأْسَ.

Hadith.2655 - Mu'awiyah ibn Ammar asked Imam {a.s} about a Muhrim squeezing a boil and tying a cloth around it.
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2656 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا اِشْتَكَى اَلْمُحْرِمُ فَلْيَتَدَاوَ بِمَا يَحِلُّ لَهُ أَنْ يَأْكُلَ وَ هُوَ مُحْرِمٌ ».

Hadith.2656 - Imam {a.s} said:
"If a Muhrim falls ill, let him seek treatment with what is permissible for him to consume while in the state of Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2657 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا خَرَجَ بِالْمُحْرِمِ اَلْخُرَاجُ وَ اَلدُّمَّلُ فَلْيَبُطَّهُ وَ لْيُدَاوِهِ بِزَيْتٍ أَوْ سَمْنٍ.

Hadith.2657 - Hisham ibn Salim narrated from Abu Abdullah {a.s}, who said:
"If a Muhrim develops an abscess or a boil, he may lance it and treat it with oil or fat."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 304 • Wasa’il Al-Shi’a, Vol. 12, p. 462

2658 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي اَلْمُحْرِمِ تَشَقَّقُ يَدَاهُ فَقَالَ «يَدْهُنُهُمَا بِزَيْتٍ أَوْ سَمْنٍ أَوْ إِهَالَةٍ».

Hadith.2658 - Muhammad ibn Muslim narrated from one of the Imams {a.s} regarding a Muhrim whose hands have cracked.
Imam {a.s} said: "He may anoint them with oil, fat, or melted fat (ihalah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta ‘Ashar (Dar Shabestari Edition) Vol. 1, p. 155 • Al-Usul al-Sitta ‘Ashar (Dar Al-Hadith Edition) Vol. 1, p. 366 • Tahdhib Al-Ahkam, Vol. 5, p. 304 • Al-Wafi, Vol. 12, p. 628 • Wasa’il Al-Shi’a, Vol. 12, p. 462 • Wasa’il Al-Shi’a, Vol. 12, p. 528

2659 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنْ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اِمْرَأَةٍ أَرَادَتْ أَنْ تُحْرِمَ فَتَخَوَّفَتِ اَلشُّقَاقَ تَخْضِبُ بِالْحِنَّاءِ قَبْلَ ذَلِكَ قَالَ «مَا يُعْجِبُنِي أَنْ تَفْعَلَ».

Hadith.2659 - Muhammad ibn al-Fudayl narrated from Abu al-Sabbah al-Kinani, who said:
I asked Abu Abdullah {a.s} about a woman who wished to enter Ihram but feared skin cracking. Could she apply henna beforehand?
Imam {a.s} said: "I do not like for her to do so."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[الطِّيبُ لِلْمُحْرِمِ]

2660 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : إِذَا تَجَهَّزَ إِلَى مَكَّةَ قَالَ لِأَهْلِهِ «إِيَّاكُمْ أَنْ تَجْعَلُوا فِي زَادِنَا شَيْئاً مِنَ اَلطِّيبِ وَ لاَ اَلزَّعْفَرَانِ نَأْكُلُهُ أَوْ نُطْعِمُهُ ».

PERFUME FOR THE MUHRIM

Hadith.2660 - It is reported that Imam Ali ibn al-Husayn {a.s} used to say to his family when preparing for a journey to Makkah:
"Be cautious not to include anything scented, such as perfume or saffron, in our provisions, whether for us to eat or to serve to others."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2661 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «يُكْرَهُ مِنَ اَلطِّيبِ أَرْبَعَةُ أَشْيَاءَ لِلْمُحْرِمِ اَلْمِسْكُ وَ اَلْعَنْبَرُ وَ اَلزَّعْفَرَانُ وَ اَلْوَرْسُ وَ كَانَ يَكْرَهُ مِنَ اَلْأَدْهَانِ اَلطَّيِّبَةَ اَلرِّيحِ».

Hadith.2661 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Four types of fragrances are disliked for a Muhrim: musk, ambergris, saffron, and turmeric. He also disliked fragrant oils with a strong scent."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 616 • Wasa’il Al-Shi’a, Vol. 12, p. 446

2662 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ هَارُونَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَكَلْتُ خَبِيصاً فِيهِ زَعْفَرَانٌ حَتَّى شَبِعْتُ مِنْهُ وَ أَنَا مُحْرِمٌ فَقَالَ «إِذَا فَرَغْتَ مِنْ مَنَاسِكِكَ وَ أَرَدْتَ اَلْخُرُوجَ مِنْ مَكَّةَ فَابْتَعْ بِدِرْهَمٍ تَمْراً وَ تَصَدَّقْ بِهِ فَيَكُونَ كَفَّارَةً لِذَلِكَ وَ لِمَا دَخَلَ عَلَيْكَ فِي إِحْرَامِكَ مِمَّا لاَ تَعْلَمُ».

Hadith.2662 - It was narrated from Al-Hasan ibn Harun, who said:
I said to Abu Abdullah {a.s}: "I ate a sweet dish (khabis) that contained saffron until I was full while I was in Ihram."
Imam {a.s} said: "When you complete your rituals and wish to leave Makkah, buy dates with a dirham and give them in charity. This will be an expiation for that and for anything else that might have affected your Ihram unknowingly."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 354 • Al-Wafi, Vol. 12, p. 620

2663 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَكَلَ زَعْفَرَاناً مُتَعَمِّداً أَوْ طَعَاماً فِيهِ طِيبٌ فَعَلَيْهِ دَمٌ وَ إِنْ كَانَ نَاسِياً فَلاَ شَيْءَ عَلَيْهِ وَ يَسْتَغْفِرُ اَللَّهَ وَ يَتُوبُ إِلَيْهِ.

Hadith.2663 - Zurara narrated from Abu Ja'far {a.s}, who said:
"Whoever intentionally eats saffron or food containing fragrance while in Ihram must offer a blood sacrifice (dam). However, if he does so out of forgetfulness, there is nothing upon him, but he should seek forgiveness from Allah {SWT} and repent to Him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 354 • Wasa’il Al-Shi’a, Vol. 13, p. 150

2664 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ زِيَادٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَضَّأَنِي اَلْغُلاَمُ وَ أَنَا لاَ أَعْلَمُ بدستشان فِيهِ طِيبٌ فَغَسَلْتُ يَدَيَّ وَ أَنَا مُحْرِمٌ فَقَالَ «تَصَدَّقْ بِشَيْءٍ لِذَلِكَ ».

Hadith.2664 - It was narrated from Al-Hasan ibn Ziyad, who said:

I said to Abu Abdullah {a.s}: "My servant poured water for me to perform ablution, and I was unaware that there was fragrance (dustashan) in it. I then washed my hands while I was in Ihram."
Imam {a.s} said: "Give something in charity as an expiation for that."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 619 • Wasa'il Al-Shi'a, Vol. 13, p. 151

2665 - وَ كَتَبَ إِبْرَاهِيمُ بْنُ سُفْيَانَ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : اَلْمُحْرِمُ يَغْسِلُ يَدَهُ بِأُشْنَانٍ فِيهِ اَلْإِذْخِرُ فَكَتَبَ «لاَ أُحِبُّهُ لَكَ ».

Hadith.2665 - Ibrahim ibn Sufyan wrote to Abu al-Hasan {a.s} asking about a Muhrim washing his hands with soapwort (ushnan) that contains idhkhar (a type of fragrant grass).
Imam {a.s} wrote back: "I do not like it for you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 619

2666 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ مَسَّ اَلطِّيبَ نَاسِياً وَ هُوَ مُحْرِمٌ قَالَ «يَغْسِلُ يَدَيْهِ وَ يُلَبِّي وَ لَيْسَ عَلَيْهِ شَيْءٌ.
وَ فِي خَبَرٍ آخَرَ: «وَ يَسْتَغْفِرُ رَبَّهُ.

Hadith.2666 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}:
I asked him about a man who touched perfume while in Ihram, out of forgetfulness.
Imam {a.s} said: "He should wash his hands, recite the Talbiyah, and there is nothing upon him."
In another narration: "He should seek forgiveness from his Lord {AZJ}."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 620 • Wasa'il Al-Shi'a, Vol. 13, p. 151

2667 - وَ رَوَى حُمْرَانُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «۝ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ ۝» قَالَ «اَلتَّفَثُ حُفُوفُ اَلرَّجُلِ مِنَ اَلطِّيبِ فَإِذَا قَضَى نُسُكَهُ حَلَّ لَهُ اَلطِّيبُ».

Hadith.2667 - Humran narrated from Abu Ja'far {a.s} regarding the verse of Allah {SWT}, the Exalted: "*Then let them complete their prescribed duties and fulfill their vows*" (Surah Al-Hajj 22:29).
Imam {a.s} said: "Tafath refers to a person's grooming, including the use of perfume. Once he has completed his rituals, perfume becomes permissible for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ma'ani al-Akhbar, Part 1, p. 338 • Al-Wafi, Vol. 14, p. 1206 • Wasa'il Al-Shi'a, Vol. 12, p. 446 • Tafsir al-Burhan, vol. 3, p. 878

2668 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْحِنَّاءِ فَقَالَ «إِنَّ اَلْمُحْرِمَ لَيَمَسُّهُ وَ يُدَاوِي بِهِ بَعِيرَهُ وَ مَا هُوَ بِطِيبٍ وَ مَا بِهِ بَأْسٌ.

Hadith.2668 - Abdullah ibn Sinan asked Abu Abdullah {a.s} about henna.
Imam {a.s} said: "A Muhrim may touch it and use it to treat his camel. It is not considered a perfume, and there is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 356 • Tahdhib Al-Ahkam, Vol. 5, p. 300 • Al-Istibsar, Part 2, p. 181 • Al-Wafi, Vol. 12, p. 625 • Wasa'il Al-Shi'a, Vol. 12, p. 451

2669 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ أَنْ يَغْسِلَ اَلرَّجُلُ اَلْخَلُوقَ عَنْ ثَوْبِهِ وَ هُوَ مُحْرِمٌ».

وإذا اضطر المحرم إلى سعوط فيه مسك من ريح يعرض له في وجهه وعلة تصيبه فلا بأس بأن يستعط به

فَقَدْ سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ ذَلِكَ فَقَالَ «اِسْتَعِطْ بِهِ».

Hadith.2669 - Imam {a.s} said: "There is no harm if a Muhrim washes khaluq (a fragrant substance) off his garment."

[AL SADUQ]
If a Muhrim is compelled to use a nasal medication (sa'ut) containing musk due to an issue with his face or a condition afflicting him, there is no harm in using it.
Isma'il ibn Jabir asked Abu Abdullah {a.s} about this, and Imam {a.s} said: "Use it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 625 • Wasa'il Al-Shi'a, Vol. 12, p. 450

2670 - وَ رَوَى اَلْحَلَبِيُّ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْمُحْرِمُ يُمْسِكُ عَلَى أَنْفِهِ مِنَ اَلرِّيحِ اَلطَّيِّبَةِ وَ لاَ يُمْسِكُ عَلَى أَنْفِهِ مِنَ اَلرِّيحِ اَلْخَبِيثَةِ».

Hadith.2670 - Al-Halabi and Muhammad ibn Muslim narrated from Abu Abdullah {a.s}, who said: "A Muhrim may cover his nose from a pleasant fragrance but should not cover his nose from an unpleasant odor."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 354 • Al-Wafi, Vol. 12, p. 618 • Wasa'il Al-Shi'a, Vol. 12, p. 452

2671 - وَ رَوَى هِشَامُ بْنُ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ بِالرِّيحِ اَلطَّيِّبَةِ فِيمَا بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ مِنْ رِيحِ اَلْعَطَّارِينَ وَ لاَ يُمْسِكُ عَلَى أَنْفِهِ.

Hadith.2671 - Hisham ibn al-Hakam narrated from Abu Abdullah {a.s}, who said:
"There is no harm in the pleasant fragrances encountered between Safa and Marwah from the perfumers' shops, and he should not cover his nose."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 354 • Tahdhib Al-Ahkam, Vol. 5, p. 300 • Al-Istibsar, Part 2, p. 180 • Wasa’il Al-Shi’a, Vol. 12, p. 448

2672 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ تَشَمَّ اَلْإِذْخِرَ وَ اَلْقَيْصُومَ وَ اَلْخُزَامَى وَ اَلشِّيحَ وَ أَشْبَاهَهُ وَ أَنْتَ مُحْرِمٌ».

وَ رَوَى عَلِيُّ بْنُ مَهْزِيَارَ قَالَ: سَأَلْتُ اِبْنَ أَبِي عُمَيْرٍ عَنِ اَلتُّفَّاحِ وَ اَلْأُتْرُجِّ وَ اَلنَّبِقِ وَ مَا طَابَ مِنْ رِيحِهِ فَقَالَ تُمْسِكُ عَنْ شَمِّهِ وَ أَكْلِهِ وَ لَمْ يَرْوِ فِيهِ شَيْئاً.

Hadith.2672 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"There is no harm in smelling idhkhar (a type of fragrant grass), qaysum (a medicinal herb), khuzama (lavender), shiḥ (wormwood), and similar plants while you are in Ihram."
Ali ibn Mahziyar reported:
I asked Ibn Abi Umayr about apples, citrons (utruj), lotus fruit (nabq), and other fragrant items.
Imam {a.s} said: "Refrain from smelling or eating them." However, he did not narrate anything specific regarding their permissibility.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 355 • Tahdhib Al-Ahkam, Vol. 5, p. 305 • Al-Wafi, Vol. 12, p. 622 • Wasa’il Al-Shi’a, Vol. 12, p. 453 • Mustadrak Al-Wasail, Vol. 9, p. 211

[الظِّلاَلُ لِلْمُحْرِمِ]

2673 - وَ رُوِيَ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ : قُلْتُ لِأَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ أُظَلِّلُ وَ أَنَا مُحْرِمٌ قَالَ «لاَ» قُلْتُ فَأُظَلِّلُ وَ أُكَفِّرُ قَالَ «لاَ» قُلْتُ فَإِنْ مَرِضْتُ قَالَ «ظَلِّلْ وَ كَفِّرْ » ثُمَّ قَالَ «أَ مَا عَلِمْتَ أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «مَا مِنْ حَاجٍّ يَضْحَى مُلَبِّياً حَتَّى تَغِيبَ اَلشَّمْسُ إِلاَّ غَابَتْ ذُنُوبُهُ مَعَهَا ».

SHADE FOR THE MUHRIM

Hadith.2673 - It was narrated from Abdullah ibn al-Mughira, who said:
I said to Abu al-Hasan the First {a.s}: "Can I use a shade while I am in Ihram?"
Imam {a.s} said: "No."
I asked: "What if I use a shade and offer expiation?"
Imam {a.s} said: "No."
I asked: "What if I fall ill?"

Imam $^{\{a.s\}}$ said: "Use a shade and offer expiation."
Then Imam $^{\{a.s\}}$ said: "Do you not know that the Messenger of Allah $^{\{SWT\}}$ (peace be upon him and his family) said: 'There is no pilgrim who exposes himself to the sun while reciting the Talbiyah until the sun sets except that his sins disappear with the setting of the sun.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ilal al-Sharai’, Vol. 2, p. 452 • Tahdhib Al-Ahkam, Vol. 5, p. 313 • Al-Wafi, Vol. 12, p. 606 • Wasa’il Al-Shi’a, Vol. 12, p. 516 • Bihar Al-Anwar, Vol. 96, p. 178

2674 - وَ رُوِيَ عَنِ اَلْحُسَيْنِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ مَا فَرْقُ مَا بَيْنَ اَلْفُسْطَاطِ وَ بَيْنَ ظِلِّ اَلْمَحْمِلِ قَالَ «لاَ يَنْبَغِي أَنْ يُسْتَظَلَّ فِي اَلْمَحْمِلِ وَ اَلْفَرْقُ بَيْنَهُمَا أَنَّ اَلْمَرْأَةَ تَطْمَثُ فِي شَهْرِ رَمَضَانَ فَتَقْضِي اَلصِّيَامَ وَ لاَ تَقْضِي اَلصَّلاَةَ» قَالَ صَدَقْتَ جُعِلْتُ فِدَاكَ.

قال مصنف هذا الكتاب - رحمه الله -: معنى هذا الحديث أن السنة لا تقاس.

Hadith.2674 - It was narrated from Al-Husayn ibn Muslim, who said:
I asked Abu Ja'far the Second $^{\{a.s\}}$: "What is the difference between a tent (fusṭāṭ) and the shade of a litter (maḥmil)?"
Imam $^{\{a.s\}}$ said: "One should not seek shade in the maḥmil. The difference between them is like the case of a woman who menstruates during Month of Ramadan; she makes up the fasts but does not make up the prayers."
I replied: "You have spoken the truth, may I be your ransom."

[AL SADUQ]
The compiler of this book (may Allah $^{\{SWT\}}$ have mercy on him) commented: The meaning of this narration is that traditions of the Sunnah are not subject to analogy (qiyās).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 611 • Wasa’il Al-Shi’a, Vol. 12, p. 522 • A’lam al-Uloom, Vol. 23, p. 434

2675 - وَ رَوَى عَلِيُّ بْنُ مَهْزِيَارَ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ : أَنَّ عَمَّتِي مَعِي وَ هِيَ زَمِيلَتِي وَ يَشْتَدُّ عَلَيْهَا اَلْحَرُّ إِذَا أَحْرَمَتْ فَتَرَى أَنْ أُظَلِّلَ عَلَيَّ وَ عَلَيْهَا فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «ظَلِّلْ عَلَيْهَا وَحْدَهَا».

Hadith.2675 - Ali ibn Mahziyar narrated from Bakr ibn Salih, who said:
I wrote to Abu Ja'far the Second $^{\{a.s\}}$, saying: "My aunt is with me, and she is my travel companion. She suffers greatly from the heat when she is in Ihram. Do you permit me to use shade for both of us?"
Imam $^{\{a.s\}}$ wrote back: "Shade her alone."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2676 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تَضْرِبُ عَلَيْهَا اَلظِّلاَلَ وَ هِيَ مُحْرِمَةٌ فَقَالَ «نَعَمْ» قُلْتُ فَالرَّجُلُ يَضْرِبُ عَلَيْهِ اَلظِّلاَلَ وَ هُوَ مُحْرِمٌ قَالَ «نَعَمْ إِذَا كَانَتْ بِهِ شَقِيقَةٌ وَ يَتَصَدَّقُ بِمُدٍّ لِكُلِّ يَوْمٍ.

Hadith.2676 - Al-Bazanti narrated from Ali ibn Abi Hamzah, from Abu Basir, who said:
I asked Imam {a.s} about a woman placing a shade over herself while she is in Ihram.
Imam {a.s} said: "Yes."
I asked: "What about a man placing a shade over himself while in Ihram?"
Imam {a.s} said: "Yes, if he is afflicted with severe pain (shaqiqah), and he should give charity of a mudd for each day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Nawader (by Al-Ash'ari) Vol. 1, p. 71 • Al-Kafi, Vol. 4, p. 351 • Al-Wafi, Vol. 12, p. 601 • Wasa'il Al-Shi'a, Vol. 13, p. 155 • Bihar Al-Anwar, Vol. 96, p. 179 • Mustadrak Al-Wasail, Vol. 9, p. 233 • Mustadrak Al-Wasail, Vol. 9, p. 298

2677 - وَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ : أَنَّهُ سُئِلَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أَسْمَعُ عَنِ اَلظِّلِّ لِلْمُحْرِمِ فِي أَذًى مِنْ مَطَرٍ أَوْ شَمْسٍ أَوْ قَالَ مِنْ عِلَّةٍ فَأَمَرَ بِفِدَاءِ شَاةٍ يَذْبَحُهَا بِمِنًى وَ قَالَ «نَحْنُ إِذَا أَرَدْنَا ذَلِكَ ظَلَّلْنَا وَ فَدَيْنَا».

Hadith.2677 - Muhammad ibn Isma'il ibn Bazi' narrated that Abu al-Hasan {a.s} was asked—while I was listening—about a person in the state of ihram seeking shade due to harm from rain or the sun, or, he said, due to illness.
Imam {a.s} commanded that a sheep should be sacrificed in Mina and said: "When we want to do this, we seek shade and offer the expiation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 602

2678 - وَ فِي رِوَايَةِ حَرِيزٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ بِالْقُبَّةِ عَلَى اَلنِّسَاءِ وَ اَلصِّبْيَانِ وَ هُمْ مُحْرِمُونَ وَ لاَ يَرْتَمِسُ اَلْمُحْرِمُ فِي اَلْمَاءِ وَ لاَ اَلصَّائِمُ».

Hadith.2678 - In the narration of Hariz, Abu Abdullah {a.s} said: "There is no harm in a tent being set up over women and children while they are in the state of ihram. However, the person in ihram must not immerse themselves in water, nor should someone who is fasting."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 312

2679 - وَ رُوِيَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ : رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ قَدْ تَوَضَّأَ وَ هُوَ مُحْرِمٌ ثُمَّ أَخَذَ مِنْدِيلاً فَمَسَحَ بِهِ وَجْهَهُ.

Hadith.2679 - It is narrated from Mansur ibn Hazim who said: "I saw Abu Abdullah {a.s} perform ablution while he was in the state of ihram, and then he took a towel and wiped his face with it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 601 • Wasa’il Al-Shi’a, Part 1, p. 474 • Wasa’il Al-Shi’a, Vol. 12, p. 512

2680 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يُكْرَهُ لِلْمُحْرِمِ أَنْ يَجُوزَ بِثَوْبِهِ فَوْقَ أَنْفِهِ وَ لاَ بَأْسَ أَنْ يَمُدَّ اَلْمُحْرِمُ ثَوْبَهُ حَتَّى يَبْلُغَ أَنْفَهُ.

Hadith.2680 - It is narrated by Mu'awiyah ibn Ammar from Abu Abdullah {a.s}, who said: "It is disliked for the person in ihram to cover their nose with their garment. However, there is no harm if the person in ihram extends their garment until it reaches their nose."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 612 • Wasa’il Al-Shi’a, Vol. 12, p. 511

2681 - أَنَّ حَفْصَ بْنَ اَلْبَخْتَرِيِّ وَ هِشَامَ بْنَ اَلْحَكَمِ رَوَيَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «يُكْرَهُ لِلْمُحْرِمِ أَنْ يَجُوزَ ثَوْبُهُ أَنْفَهُ مِنْ أَسْفَلَ» وَ قَالَ «اِضْحَ لِمَنْ أَحْرَمْتَ لَهُ».

Hadith.2681 - Hafs ibn al-Bakhtari and Hisham ibn al-Hakam narrated from Abu Abdullah {a.s} that he said: "It is disliked for the person in ihram to let their garment cover their nose from below." Imam {a.s} also said, "Show openness to the One for whom you have entered the state of ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 611 • Wasa’il Al-Shi’a, Vol. 12, p. 512

2682 - وَ رُوِيَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ : سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ لِأَبِي وَ شَكَا إِلَيْهِ حَرَّ اَلشَّمْسِ وَ هُوَ مُحْرِمٌ وَ هُوَ يَتَأَذَّى بِهِ وَ قَالَ تَرَى أَنْ أَسْتَتِرَ بِطَرَفِ ثَوْبِي قَالَ «لاَ بَأْسَ بِذَلِكَ مَا لَمْ يُصِبْ رَأْسَكَ».

Hadith.2682 - It is narrated from Abdullah ibn Sinan who said: "I heard Abu Abdullah {a.s} say to my father, who complained to him about the heat of the sun while he was in the state of ihram and was troubled by it.
He asked, 'Do you think it is permissible for me to cover myself with the edge of my garment?' Imam {a.s} said: 'There is no harm in that as long as it does not touch your head.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 604 • Wasa’il Al-Shi’a, Vol. 12, p. 525

2683 - وَ سَأَلَهُ سَعِيدٌ اَلْأَعْرَجُ : عَنِ اَلْمُحْرِمِ يَسْتَتِرُ مِنَ اَلشَّمْسِ بِعُودٍ أَوْ بِيَدِهِ فَقَالَ «لاَ إِلاَّ مِنْ عِلَّةٍ.

Hadith.2683 - Saeed al-A'raj asked him about a person in the state of ihram seeking shade from the sun using a stick or their hand.
Imam {a.s} said: "No, except in the case of an illness."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2684 - وَ سَأَلَهُ اَلْحَلَبِيُّ : عَنِ اَلْمُحْرِمِ يُغَطِّي رَأْسَهُ نَاسِياً أَوْ نَائِماً فَقَالَ «يُلَبِّي إِذَا ذَكَرَ.

Hadith.2684 - Al-Halabi asked him about a person in the state of ihram who covers their head unintentionally or while sleeping.
Imam {a.s} said: "They should recite the Talbiyah when they remember."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2685 - وَ فِي رِوَايَةِ حَرِيزٍ : «يُلْقِي اَلْقِنَاعَ وَ يُلَبِّي وَ لَيْسَ عَلَيْهِ شَيْءٌ ».

Hadith.2685 - In the narration of Hariz: "They should remove the covering, recite the Talbiyah, and there is nothing upon them (no penalty).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2686 - وَ سَأَلَهُ عَنِ اَلْمُحْرِمِ يَنَامُ عَلَى وَجْهِهِ وَ هُوَ عَلَى رَاحِلَتِهِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ».

Hadith.2686 - He was asked about a person in the state of ihram sleeping on their face while on their mount.
Imam {a.s} said: "There is no harm in that."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 511

2687 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يَقَعُ اَلذُّبَابُ عَلَى وَجْهِهِ حِينَ يُرِيدُ اَلنَّوْمَ فَيَمْنَعُهُ مِنَ اَلنَّوْمِ أَ يُغَطِّي وَجْهَهُ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ «نَعَمْ».

Hadith.2687 - Zurara asked Abu Ja'far {a.s} about a person in the state of ihram who has flies landing on their face, preventing them from sleeping, and whether they may cover their face when they wish to sleep.
Imam {a.s} said: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 308 • Al-Wafi, Vol. 12, p. 597 • Wasa’il Al-Shi’a, Vol. 12, p. 506

2688 - وَ رَوَى زُرَارَةُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلْمُحْرِمَةَ تَسْدُلُ ثَوْبَهَا إِلَى نَحْرِهَا».

Hadith.2688 - Zurara narrated from Abu Abdullah {a.s}: "A woman in the state of ihram should let her garment hang down to her chest."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 588 • Wasa’il Al-Shi’a, Vol. 12, p. 495

[الْمُحْرِمُ يَقُصُّ ظُفْرًا أَوْ شَعْرًا]

2689 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ قَلَّمَ ظُفُراً مِنْ أَظَافِيرِهِ وَ هُوَ مُحْرِمٌ قَالَ «عَلَيْهِ مُدٌّ مِنْ طَعَامٍ حَتَّى يَبْلُغَ عَشَرَةً فَإِنْ قَلَّمَ أَصَابِعَ يَدَيْهِ كُلَّهَا فَعَلَيْهِ دَمُ شَاةٍ» قُلْتُ فَإِنْ قَلَّمَ أَظَافِيرَ يَدَيْهِ وَ رِجْلَيْهِ جَمِيعاً فَقَالَ «إِنْ كَانَ فَعَلَ ذَلِكَ فِي مَجْلِسٍ وَاحِدٍ فَعَلَيْهِ دَمٌ وَ إِنْ كَانَ فَعَلَهُ مُتَفَرِّقاً فِي مَجْلِسَيْنِ فَعَلَيْهِ دَمَانِ.

THE MUHRIM TRIMMING A NAIL OR HAIR

Hadith.2689 - Al-Hasan ibn Mahbub narrated from Ali ibn Ri'ab, from Abu Basir, who said: I asked Abu Abdullah {a.s} about a man in the state of ihram who trimmed one of his nails.
Imam {a.s} said: "He must give a mudd of food as expiation. If he trims ten nails, he must sacrifice a sheep."
I asked: "What if he trims the nails of both his hands and feet?"
Imam {a.s} said: "If he does this in one sitting, he must offer one sacrifice. If he does it in two separate sittings, he must offer two sacrifices."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 332 • Al-Istibsar, Part 2, p. 194 • Al-Wafi, Vol. 12, p. 640 • Wasa’il Al-Shi’a, Vol. 13, p. 162

2690 - وَ فِي رِوَايَةِ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ مَنْ فَعَلَ ذَلِكَ نَاسِياً أَوْ سَاهِياً أَوْ جَاهِلاً فَلاَ شَيْءَ عَلَيْهِ».

Hadith.2690 - In the narration of Zurara from Abu Ja'far {a.s}: "Whoever does that (trims nails) out of forgetfulness, inattentiveness, or ignorance, there is nothing upon them (no penalty)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2691 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ تَطُولُ أَظْفَارَهُ أَوْ يَنْكَسِرُ بَعْضُهَا فَيُؤْذِيهِ ذَلِكَ قَالَ «لاَ يَقُصَّ مِنْهَا شَيْئاً إِنِ اِسْتَطَاعَ فَإِنْ كَانَتْ تُؤْذِيهِ فَلْيَقُصَّهَا وَ لْيُطْعِمْ مَكَانَ كُلِّ ظُفُرٍ قَبْضَةً مِنْ طَعَامٍ ».

Hadith.2691 - Mu'awiyah ibn Ammar asked Abu Abdullah {a.s} about a person in the state of ihram whose nails grow long or some of them break and cause harm.
Imam {a.s} said: "They should not cut any of them if they can avoid it. But if they cause harm, they may trim them, and for each nail, they must give a handful of food as expiation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 360 • Wasa'il Al-Shi'a, Vol. 13, p. 163 • Mustadrak Al-Wasail, Vol. 9, p. 301

2692 - وَ سَأَلَ إِسْحَاقُ بْنُ عَمَّارٍ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ نَسِيَ أَنْ يُقَلِّمَ أَظَافِيرَهُ عِنْدَ اَلْإِحْرَامِ حَتَّى أَحْرَمَ قَالَ «يَدَعُهَا» قُلْتُ فَإِنَّ رَجُلاً مِنْ أَصْحَابِنَا أَفْتَاهُ أَنْ يُقَلِّمَ أَظَافِيرَهُ وَ يُعِيدَ إِحْرَامَهُ فَفَعَلَ فَقَالَ «عَلَيْهِ دَمٌ».

Hadith.2692 - Ishaq ibn Ammar asked Abu Ibrahim {a.s} about a man who forgot to trim his nails before entering the state of ihram until he had already entered it.
Imam {a.s} said: "He should leave them as they are."
I said: "One of our companions advised him to trim his nails and renew his ihram, so he did."
Imam {a.s} said: "He must offer a sacrifice (as expiation)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2693 - وَ رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا نَتَفَ اَلرَّجُلُ إِبْطَهُ بَعْدَ اَلْإِحْرَامِ فَعَلَيْهِ دَمٌ».

Hadith.2693 - Hariz narrated from Abu Abdullah {a.s}, who said: "If a man plucks his underarm hair after entering the state of ihram, he must offer a sacrifice (as expiation)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 340 • Al-Istibsar, Part 2, p. 199 • Al-Wafi, Vol. 12, p. 644 • Wasa’il Al-Shi’a, Vol. 13, p. 161 • Mustadrak Al-Wasail, Vol. 9, p. 301

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2694 - وَ فِي خَبَرٍ آخَرَ : «مَنْ حَلَقَ رَأْسَهُ أَوْ نَتَفَ إِبْطَهُ نَاسِياً أَوْ سَاهِياً أَوْ جَاهِلاً فَلاَ شَيْءَ عَلَيْهِ ».

Hadith.2694 - In another narration: "Whoever shaves their head or plucks their underarm hair out of forgetfulness, inattentiveness, or ignorance, there is nothing upon them (no penalty)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 644 • Wasa’il Al-Shi’a, Vol. 13, p. 160

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2695 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ أَنْ يَدْخُلَ اَلْمُحْرِمُ اَلْحَمَّامَ وَ لَكِنْ لاَ يَتَدَلَّكُ ».

Hadith.2695 - Imam {a.s} said: "There is no harm if a person in the state of ihram enters the bathhouse, but they should not scrub themselves."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 314 • Tahdhib Al-Ahkam, Vol. 5, p. 386 • Al-Istibsar, Part 2, p. 184 • Al-Wafi, Vol. 12, p. 661 • Wasa’il Al-Shi’a, Vol. 12, p. 537 • Mustadrak Al-Wasail, Vol. 9, p. 238

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2696 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «لاَ يَأْخُذِ اَلْحَرَامُ مِنْ شَعْرِ اَلْحَلاَلِ ».

Hadith.2696 - Imam {a.s} said: "A person in the state of ihram should not cut the hair of one who is not in the state of ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 643 • Wasa’il Al-Shi’a, Vol. 12, p. 515

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2697 - وَ مَرَّ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى كَعْبِ بْنِ عُجْرَةَ اَلْأَنْصَارِيِّ وَ هُوَ مُحْرِمٌ وَ قَدْ أَكَلَ اَلْقَمْلُ رَأْسَهُ وَ حَاجِبَيْهِ وَ عَيْنَيْهِ فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «مَا كُنْتُ أَرَى أَنَّ اَلْأَمْرَ يَبْلُغُ مَا أَرَى» فَأَمَرَهُ فَنَسَكَ عَنْهُ نُسُكاً وَ حَلَقَ رَأْسَهُ بِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ فَمَنْ كٰانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيٰامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾» فَالصِّيَامُ ثَلاَثَةُ أَيَّامٍ وَ اَلصَّدَقَةُ عَلَى سِتَّةِ مَسَاكِينَ لِكُلِّ مِسْكِينٍ صَاعٌ مِنْ تَمْرٍ وَ رُوِيَ «مُدٌّ مِنْ تَمْرٍ وَ اَلنُّسُكُ شَاةٌ لاَ يُطْعَمُ مِنْهَا أَحَدٌ إِلاَّ اَلْمَسَاكِينُ ».

Hadith.2697 - The Prophet (peace and blessings be upon him and his family) passed by Ka'b ibn Ujrah al-Ansari while he was in the state of ihram, and lice had afflicted his head, eyebrows, and eyes. The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said:
"I did not think the matter would reach the state that I now see."
He {saws} then commanded him to perform an expiation on his behalf, and Ka'b shaved his head, following the words of Allah {SWT}, the Exalted: "*But if any of you is ill or has an ailment in his head, [making shaving necessary], then [his ransom is] fasting, or charity, or sacrifice*" (Surah Al-Baqarah 2:196).
The expiation is:

- Fasting for three days.
- Giving charity to six needy individuals, with each person receiving a measure (sa') of dates—or, as narrated in another report, a mudd of dates.

Sacrificing a sheep, which must only be given to the needy and not eaten by anyone else.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 656 • Wasa’il Al-Shi’a, Vol. 13, p. 167 • Tafsir Nur Al-Thaqalayn, Part 1, p. 187 • Tafsir Kanz Al-Daqaiq, Part 2, p. 278

2698 - وَ قَالَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَ رَأَيْتَ إِنْ وَجَدْتُ عَلَيَّ قُرَاداً أَوْ حَلَمَةً أَطْرَحُهَا عَنِّي وَ أَنَا مُحْرِمٌ قَالَ «نَعَمْ وَ صَغَاراً لَهُمَا إِنَّهُمَا رَقِيَا فِي غَيْرِ مَرْقَاهُمَا ».

Hadith.2698 - Abdullah ibn Sinan asked Abu Abdullah {a.s}: "What do you say if I find a tick or a louse on me while I am in the state of ihram? Should I remove it?"
Imam {a.s} said: "Yes, even the small ones of these, as they have ascended to a place where they do not belong."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2699 - وَ قَالَ لَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : اَلْمُحْرِمُ يَحُكُّ رَأْسَهُ فَتَسْقُطُ اَلْقَمْلَةُ وَ اَلثِّنْتَانِ فَقَالَ «لاَ شَيْءَ عَلَيْهِ وَ لاَ يُعِيدُهَا» قَالَ كَيْفَ يَحُكُّ اَلْمُحْرِمُ قَالَ «بِأَظْفَارِهِ مَا لَمْ يُدْمِ وَ لاَ يَقْطَعْ شَعْرَهُ».

Hadith.2699 - Mu'awiyah ibn Ammar asked him about a person in the state of ihram who scratches their head, causing one or two lice to fall off.
Imam {a.s} said: "There is no penalty upon them, nor do they need to replace the lice."
He asked: "How should the person in ihram scratch?"
Imam {a.s} replied: "With their nails, as long as they do not cause bleeding or cut any hair."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2700 - وَ سَأَلَهُ : عَنِ اَلْمُحْرِمِ يَعْبَثُ بِلِحْيَتِهِ فَيَسْقُطُ مِنْهَا اَلشَّعْرَةُ وَ اَلثِّنْتَانِ قَالَ «يُطْعِمُ شَيْئاً».

Hadith.2700 - He was asked about a person in the state of ihram who fiddles with their beard, causing one or two hairs to fall out.
Imam {a.s} said: "They must give some food as expiation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 647

2701 - وَ فِي خَبَرٍ آخَرَ : «مُدّاً مِنْ طَعَامٍ أَوْ كَفَّيْنِ».

والأولى أن لا يحك المحرم رأسه إلا حكا رفيقا بأطراف الأصابع.

Hadith.2701 - In another narration: "A mudd of food or two handfuls."
It is preferable that the person in the state of ihram does not scratch their head except gently, using the tips of their fingers.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2702 - وَ فِي رِوَايَةِ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا وَضَعَ أَحَدُكُمْ يَدَهُ عَلَى رَأْسِهِ وَ عَلَى لِحْيَتِهِ وَ هُوَ مُحْرِمٌ فَسَقَطَ شَيْءٌ مِنَ اَلشَّعْرِ فَلْيَتَصَدَّقْ بِكَفٍّ مِنْ كَعْكٍ أَوْ سَوِيقٍ ».

Hadith.2702 - In the narration of Hisham ibn Salim, Abu Abdullah {a.s} said: "If one of you places their hand on their head or beard while in the state of ihram and some hair falls out, they should give in charity a handful of biscuits or barley flour."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 361 • Tahdhib Al-Ahkam, Vol. 5, p. 338 • Al-Istibsar, Part 2, p. 198 • Al-Wafi, Vol. 12, p. 645 • Wasa'il Al-Shi'a, Vol. 13, p. 171

2703 - وَ رَوَى أَبَانٌ عَنْ أَبِي اَلْجَارُودِ قَالَ : سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ قَتَلَ قَمْلَةً وَ هُوَ مُحْرِمٌ قَالَ «بِئْسَ مَا صَنَعَ» قَالَ فَمَا فِدَاؤُهَا قَالَ «لاَ فِدَاءَ لَهَا».

Hadith.2703 - Aban narrated from Abu al-Jarud, who said: A man asked Abu Ja'far {a.s} about a person in the state of ihram who killed a louse.
Imam {a.s} said: "What a bad thing he has done."
The man asked: "What is its expiation?"
Imam {a.s} replied: "There is no expiation for it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 362 • Al-Wafi, Vol. 12, p. 651 • Wasa'il Al-Shi'a, Vol. 13, p. 170

2704 - وَ رَوَى مُعَاوِيَةُ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْمُحْرِمُ يُلْقِي عَنْهُ اَلدَّوَابَّ كُلَّهَا إِلاَّ اَلْقَمْلَةَ فَإِنَّهَا مِنْ جَسَدِهِ فَإِذَا أَرَادَ أَنْ يُحَوِّلَ قَمْلَةً مِنْ مَكَانٍ إِلَى مَكَانٍ فَلاَ يَضُرَّهُ.

Hadith.2704 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said: "A person in the state of ihram should remove all insects from themselves, except for lice, as they are from their body. However, if they wish to move a louse from one place to another, it does not harm them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 336 • Al-Wafi, Vol. 12, p. 653 • Wasa’il Al-Shi’a, Vol. 12, p. 540

2705 - وَ رَوَى أَبَانٌ عَنْ زُرَارَةَ قَالَ : سَأَلْتُهُ عَنِ اَلْمُحْرِمِ هَلْ يَحُكُّ رَأْسَهُ أَوْ يَغْسِلُ بِالْمَاءِ فَقَالَ «يَحُكُّ رَأْسَهُ مَا لَمْ يَتَعَمَّدْ قَتْلَ دَابَّةٍ وَ لاَ بَأْسَ بِأَنْ يَغْتَسِلَ بِالْمَاءِ وَ يَصُبَّ عَلَى رَأْسِهِ مَا لَمْ يَكُنْ مُلَبِّداً فَإِنْ كَانَ مُلَبِّداً فَلاَ يُفِيضُ عَلَى رَأْسِهِ اَلْمَاءَ إِلاَّ مِنِ اِحْتِلاَمٍ.

Hadith.2705 - Aban narrated from Zurara, who said: I asked him about a person in the state of ihram—can they scratch their head or wash it with water?
Imam {a.s} said: "They may scratch their head as long as they do not intentionally kill an insect, and there is no harm in washing with water or pouring it over their head, as long as their head is not treated with a binding substance (muddied). If their head is treated with such a substance, they should not pour water over it unless it is due to a state of ritual impurity (from a wet dream)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2706 - وَ سَأَلَ يَعْقُوبُ بْنُ شُعَيْبٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يَغْتَسِلُ فَقَالَ «نَعَمْ وَ يُفِيضُ اَلْمَاءَ عَلَى رَأْسِهِ وَ لاَ يَدْلُكُهُ ».

Hadith.2706 - Ya'qub ibn Shu'ayb asked Abu Abdullah {a.s} about a person in the state of ihram taking a bath.
Imam {a.s} said: "Yes, they may pour water over their head, but they should not scrub it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2707 - وَ فِي رِوَايَةِ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا اِغْتَسَلَ اَلْمُحْرِمُ مِنَ اَلْجَنَابَةِ صَبَّ عَلَى رَأْسِهِ اَلْمَاءَ وَ يَمِيزُ اَلشَّعْرَ بِأَنَامِلِهِ بَعْضَهُ مِنْ بَعْضٍ ».

Hadith.2707 - In the narration of Hariz from Abu Abdullah $^{\{a.s\}}$, Imam $^{\{a.s\}}$ said:
"When a person in the state of ihram performs ghusl (ritual bath) for janabah (major ritual impurity), they should pour water over their head and separate their hair with their fingers, parting it gently."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 313 • Wasa’il Al-Shi’a, Vol. 12, p. 536

[الْمُحْرِمُ يَتَزَوَّجُ أَوْ يُزَوِّجُ أَوْ يُطَلِّقُ]

2708 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمُحْرِمِ يَشْهَدُ نِكَاحَ مُحِلَّيْنِ قَالَ عَلَيْهِ اَلسَّلاَمُ «لاَ يَشْهَدْ » ثُمَّ قَالَ «يَجُوزُ لِلْمُحْرِمِ أَنْ يُشِيرَ بِصَيْدٍ عَلَى مُحِلٍّ ».

قال مصنف هذا الكتاب - رضي الله عنه -: وهذا على الانكار لذلك لا على أنه يجوز.

THE MUHRIM MARRIES, ARRANGES A MARRIAGE, OR DIVORCES

Hadith.2708 - Imam $^{\{a.s\}}$ said regarding a person in the state of ihram attending the marriage of those not in ihram: "They should not witness it."
Then Imam $^{\{a.s\}}$ said: "It is permissible for a person in the state of ihram to point out game to someone not in ihram."

[AL SADUQ]
The compiler of this book—may Allah $^{\{SWT\}}$ be pleased with him—commented: This is stated as a condemnation of such actions, not as an allowance.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 315 • Al-Wafi, Vol. 13, p. 674 • Wasa’il Al-Shi’a, Vol. 12, p. 417

2709 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لَيْسَ لِلْمُحْرِمِ أَنْ يَتَزَوَّجَ وَ لاَ يُزَوِّجَ مُحِلاًّ فَإِنْ تَزَوَّجَ أَوْ زَوَّجَ فَتَزْوِيجُهُ بَاطِلٌ».

Hadith.2709 - Abdullah ibn Sinan narrated from Abu Abdullah $^{\{a.s\}}$, who said: "A person in the state of ihram is not allowed to marry or to officiate the marriage of someone who is not in ihram. If they marry or officiate a marriage, the marriage is invalid."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 328 • Al-Istibsar, Part 2, p. 193 • Al-Wafi, Vol. 13, p. 676 • Wasa’il Al-Shi’a, Vol. 12, p. 436

2710 - وَ إِنَّ رَجُلاً مِنَ اَلْأَنْصَارِ تَزَوَّجَ وَ هُوَ مُحْرِمٌ فَأَبْطَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نِكَاحَهُ.

Hadith.2710 - A man from the Ansar married while he was in the state of ihram, and the Messenger of Allah {SWT} (peace and blessings be upon him and his family) invalidated his marriage.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 372 • Da'aim al-Islam, Part 2, p. 237 • Tahdhib Al-Ahkam, Vol. 5, p. 328 • Al-Istibsar, Part 2, p. 193 • Al-Wafi, Vol. 13, p. 673 • Wasa'il Al-Shi'a, Vol. 12, p. 437 • Mustadrak Al-Wasail, Vol. 14, p. 411

2711 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَنْ تَزَوَّجَ اِمْرَأَةً فِي إِحْرَامِهِ فُرِّقَ بَيْنَهُمَا وَ لَمْ تَحِلَّ لَهُ أَبَداً ».

Hadith.2711 - Imam {a.s} said: "Whoever marries a woman while in the state of ihram, they shall be separated, and she will never be permissible for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 674 • Wasa'il Al-Shi'a, Vol. 12, p. 440

2712 - وَ فِي رِوَايَةِ سَمَاعَةَ : «لَهَا اَلْمَهْرُ إِنْ كَانَ دَخَلَ بِهَا».

Hadith.2712 - In the narration of Sama'ah: "She is entitled to the dowry if he had consummated the marriage with her."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2713 - وَ فِي رِوَايَةِ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «اَلْمُحْرِمُ يُطَلِّقُ وَ لاَ يَتَزَوَّجُ ».

Hadith.2713 - In the narration of Asim ibn Humayd from Abu Basir, he said: I heard Imam Abu Abdullah {a.s} say: "A person in the state of ihram may pronounce divorce but may not marry."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 372 • Tahdhib Al-Ahkam, Vol. 5, p. 383 • Al-Wafi, Vol. 13, p. 677 • Wasa'il Al-Shi'a, Vol. 12, p. 441

2714 - وَ سَأَلَ سَعِيدٌ اَلْأَعْرَجُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يُنْزِلُ اَلْمَرْأَةَ مِنَ اَلْمَحْمِلِ فَيَضُمُّهَا إِلَيْهِ وَ هُوَ مُحْرِمٌ فَقَالَ «لاَ بَأْسَ إِلاَّ أَنْ يَتَعَمَّدَ وَ هُوَ أَحَقُّ أَنْ يُنْزِلَهَا مِنْ غَيْرِهِ ».

Hadith.2714 - Saeed al-A'raj asked Abu Abdullah {a.s} about a man who helps a woman down from her mount and holds her close while in the state of ihram.
Imam {a.s} said: "There is no harm in it unless he does so intentionally [with inappropriate intent], and he has more right to help her down than others."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2715 - وَ رُوِيَ عَنْ مُحَمَّدٍ اَلْحَلَبِيِّ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْمُحْرِمُ يَنْظُرُ إِلَى اِمْرَأَتِهِ وَ هِيَ مُحْرِمَةٌ قَالَ «لاَ بَأْسَ.

Hadith.2715 - It is narrated from Muhammad al-Halabi, who said: I asked Abu Abdullah {a.s} about a man in the state of ihram looking at his wife while she is also in the state of ihram.
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 699 • Wasa'il Al-Shi'a, Vol. 12, p. 435

2716 - وَ رُوِيَ عَنْ خَالِدٍ بَيَّاعِ اَلْقَلاَنِسِ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أَتَى أَهْلَهُ وَ عَلَيْهِ طَوَافُ اَلنِّسَاءِ قَالَ «عَلَيْهِ بَدَنَةٌ» ثُمَّ جَاءَهُ آخَرُ فَسَأَلَهُ عَنْهَا فَقَالَ «عَلَيْهِ بَقَرَةٌ» ثُمَّ جَاءَهُ آخَرُ فَسَأَلَهُ عَنْهَا فَقَالَ «عَلَيْهِ شَاةٌ» فَقُلْتُ بَعْدَ مَا قَامُوا أَصْلَحَكَ اَللَّهُ كَيْفَ قُلْتَ عَلَيْهِ بَدَنَةٌ فَقَالَ «أَنْتَ مُوسِرٌ وَ عَلَيْكَ بَدَنَةٌ وَ عَلَى اَلْوَسَطِ بَقَرَةٌ وَ عَلَى اَلْفَقِيرِ شَاةٌ.

Hadith.2716 - It is narrated from Khalid, the seller of caps, who said: I asked Abu Abdullah {a.s} about a man who had intercourse with his wife before completing the Tawaf al-Nisa.
Imam {a.s} said: "He must offer a camel (as expiation)."
Then another person came and asked him about the same situation.
Imam {a.s} said: "He must offer a cow."
Then another person came and asked him.
Imam {a.s} said: "He must offer a sheep."
I said to him after they had left: "May Allah {SWT} set you right, how is it that you said a camel for one, a cow for another, and a sheep for the last?"
Imam {a.s} said: "For the wealthy, it is a camel; for one of moderate means, it is a cow; and for the poor, it is a sheep."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 688 • Wasa'il Al-Shi'a, Vol. 13, p. 123

[مَا يَجُوزُ لِلْمُحْرِمِ قَتْلُهُ]

2717 - وقال عليه السلام: " لا يذبح الصيد في الحرم وإن صيد في الحل.

WHAT THE MUHRIM IS PERMITTED TO KILL

Hadith.2717 - Imam {a.s} said: "Game should not be slaughtered in the Sacred Sanctuary (Haram), even if it was hunted outside the sanctuary."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2718 - وَ رَوَى حَنَانُ بْنُ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «أَمَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِقَتْلِ اَلْفَأْرَةِ فِي اَلْحَرَمِ وَ اَلْأَفْعَى وَ اَلْعَقْرَبِ وَ اَلْغُرَابِ اَلْأَبْقَعِ تَرْمِيهِ فَإِنْ أَصَبْتَهُ فَأَبْعَدَهُ اَللَّهُ عَزَّ وَ جَلَّ وَ كَانَ يُسَمِّي اَلْفَأْرَةَ اَلْفُوَيْسِقَةَ وَ قَالَ «إِنَّهَا تُوهِي اَلسِّقَاءَ وَ تُضْرِمُ اَلْبَيْتَ عَلَى أَهْلِهِ ».

Hadith.2718 - Hanan ibn Sadir narrated from Abu Ja'far {a.s} that he said:
"The Messenger of Allah {SWT} (peace and blessings be upon him and his family) commanded the killing of a mouse in the Sacred Sanctuary, as well as a snake, a scorpion, and a pied crow. If you strike it, may Allah {SWT} distance it [from His mercy]."
He {saws} used to call the mouse "al-Fuwaysiqah" (the little corrupt one) and said: "It weakens water-skins and sets houses on fire for their inhabitants."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 126 • Wasa’il Al-Shi’a, Vol. 12, p. 547

2719 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنْ أَلْقَى اَلْمُحْرِمُ اَلْقُرَادَ عَنْ بَعِيرِهِ فَلاَ بَأْسَ وَ لاَ يُلْقِي اَلْحَلَمَةَ.

Hadith.2719 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"If a person in the state of ihram removes ticks from their camel, there is no harm in that, but they should not remove lice."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 338 • Al-Wafi, Vol. 12, p. 654 • Wasa’il Al-Shi’a, Vol. 12, p. 542

2720 - وَ فِي رِوَايَةِ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ اَلْقُرَادَ لَيْسَ مِنَ اَلْبَعِيرِ وَ اَلْحَلَمَةَ مِنَ اَلْبَعِيرِ ».

Hadith.2720 - In the narration of Hariz from Abu Abdullah {a.s}, he said:
"Ticks are not considered part of the camel, but lice are considered part of the camel."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 654 • Wasa'il Al-Shi'a, Vol. 12, p. 543

2721 - وَ فِي رِوَايَةِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُهُ عَنِ اَلْمُحْرِمِ يَنْزِعُ اَلْحَلَمَةَ عَنِ اَلْبَعِيرِ فَقَالَ «لاَ هِيَ بِمَنْزِلَةِ اَلْقَمْلَةِ مِنْ جَسَدِكَ ».

Hadith.2721 - In the narration of Ali ibn Abi Hamzah from Abu Basir, he said: I asked him about a person in the state of ihram removing lice from a camel.
Imam $^{\{a.s\}}$ said: "No, it is like the lice from your own body."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 654 • Wasa'il Al-Shi'a, Vol. 12, p. 543

2722 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْمُحْرِمِ وَ مَا يَقْتُلُ مِنَ اَلدَّوَابِّ قَالَ «يَقْتُلُ اَلْأَسْوَدَ وَ اَلْأَفْعَى وَ اَلْفَأْرَةَ وَ اَلْعَقْرَبَ وَ كُلَّ حَيَّةٍ وَ إِنْ أَرَادَكَ اَلسَّبُعُ فَاقْتُلْهُ وَ إِنْ لَمْ يُرِدْكَ فَلاَ تَقْتُلْهُ وَ اَلْكَلْبَ اَلْعَقُورُ إِنْ أَرَادَكَ فَاقْتُلْهُ وَ لاَ بَأْسَ لِلْمُحْرِمِ أَنْ يَرْمِيَ اَلْحِدَأَةَ وَ إِنْ عَرَضَ لَهُ اَللُّصُوصُ اِمْتَنَعَ مِنْهُمْ ».

Hadith.2722 - Muhammad ibn al-Fudhayl narrated from Abu al-Hasan $^{\{a.s\}}$, who said: I asked him about what a person in the state of ihram is permitted to kill from among the creatures.
Imam $^{\{a.s\}}$ said: "They may kill black snakes, vipers, mice, scorpions, and any snake. If a predatory animal attacks you, kill it; but if it does not attack, do not kill it. As for a rabid dog, if it attacks you, kill it. There is no harm for a person in ihram to throw stones at a kite. If robbers confront them, they may defend themselves."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 705 • Wasa'il Al-Shi'a, Vol. 12, p. 547

CHAPTER 119 - CHAPTER ON WHAT IS OBLIGATORY ON THE MUHRIM FOR THE VARIOUS TYPES OF GAME HE INJURES

باب **00** - ما يجب على المحرم في أنواع ما يصيب من الصيد

֍ HADITH 2723 – 2740 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2723 - رَوَى جَمِيلٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي مُحْرِمٍ قَتَلَ نَعَامَةً قَالَ «عَلَيْهِ بَدَنَةٌ فَإِنْ لَمْ يَجِدْ فَإِطْعَامُ سِتِّينَ مِسْكِيناً فَإِنْ كَانَتْ قِيمَةُ اَلْبَدَنَةِ أَكْثَرَ مِنْ إِطْعَامِ سِتِّينَ مِسْكِيناً لَمْ يَزِدْ عَلَى إِطْعَامِ سِتِّينَ مِسْكِيناً وَ إِنْ كَانَتْ قِيمَةُ اَلْبَدَنَةِ أَقَلَّ مِنْ إِطْعَامِ سِتِّينَ مِسْكِيناً لَمْ يَكُنْ عَلَيْهِ إِلاَّ قِيمَةُ اَلْبَدَنَةِ.

Hadith.2723 - Jamil narrated from Muhammad ibn Muslim and Zurara, from Abu Abdullah $^{\{a.s\}}$, regarding a person in the state of ihram who killed an ostrich.
Imam $^{\{a.s\}}$ said: "They must offer a camel. If they cannot find one, they must feed sixty needy people. If the value of the camel exceeds the cost of feeding sixty needy people, they do not need to provide more than the feeding of sixty needy people. If the value of the camel is less than the cost of feeding sixty needy people, they are only required to pay the value of the camel."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 386 • Tahdhib Al-Ahkam, Vol. 5, p. 342 • Al-Wafi, Vol. 13, p. 749 • Wasa'il Al-Shi'a, Vol. 13, p. 8 • Wasa'il Al-Shi'a, Vol. 13, p. 11 • Tafsir Nur Al-Thaqalayn, Part 1, p. 677 • Tafsir Kanz Al-Daqaiq, Part 4, p. 232

2724 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ دَاوُدَ اَلرَّقِّيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَكُونُ عَلَيْهِ بَدَنَةٌ وَاجِبَةٌ فِي فِدَاءٍ فَقَالَ «إِذَا لَمْ يَجِدْ فَسَبْعُ شِيَاهٍ فَإِنْ لَمْ يَقْدِرْ صَامَ ثَمَانِيَةَ عَشَرَ يَوْماً ، بِمَكَّةَ أَوْ فِي مَنْزِلِهِ

Hadith.2724 - Al-Hasan ibn Mahbub narrated from Dawud al-Raqqi, from Abu Abdullah $^{\{a.s\}}$, regarding a man upon whom a camel is obligatory as expiation.
Imam $^{\{a.s\}}$ said: "If he cannot find a camel, then seven sheep. If he cannot afford that, he should fast for eighteen days, either in Mecca or at his place of residence."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 385 • Tahdhib Al-Ahkam, Vol. 5, p. 237 • Tahdhib Al-Ahkam, Vol. 5, p. 481 • The Observer's Walk, Part 1, p. 57 • Al-Wafi, Vol. 13, p. 748 • Wasa'il Al-Shi'a, Vol. 13, p. 9 • Wasa'il Al-Shi'a, Vol. 14, p. 201

2725 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ مُحْرِمٍ أَصَابَ نَعَامَةً أَوْ حِمَارَ وَحْشٍ قَالَ «عَلَيْهِ بَدَنَةٌ» قُلْتُ فَإِنْ لَمْ يَقْدِرْ قَالَ «يُطْعِمُ سِتِّينَ مِسْكِيناً» قُلْتُ فَإِنْ لَمْ يَقْدِرْ عَلَى مَا يَتَصَدَّقُ بِهِ مَا عَلَيْهِ قَالَ «فَلْيَصُمْ ثَمَانِيَةَ عَشَرَ يَوْماً» قُلْتُ فَإِنْ أَصَابَ بَقَرَةً مَا عَلَيْهِ قَالَ «عَلَيْهِ بَقَرَةٌ» قُلْتُ فَإِنْ لَمْ يَقْدِرْ قَالَ «فَلْيُطْعِمْ ثَلاَثِينَ مِسْكِيناً» قُلْتُ فَإِنْ لَمْ يَقْدِرْ عَلَى مَا يَتَصَدَّقُ بِهِ قَالَ «فَلْيَصُمْ تِسْعَةَ أَيَّامٍ» قُلْتُ فَإِنْ أَصَابَ ظَبْياً مَا عَلَيْهِ قَالَ «عَلَيْهِ شَاةٌ» قُلْتُ فَإِنْ لَمْ يَجِدْ قَالَ «فَعَلَيْهِ إِطْعَامُ عَشَرَةِ مَسَاكِينَ» قُلْتُ فَإِنْ لَمْ يَجِدْ مَا يَتَصَدَّقُ بِهِ قَالَ «فَعَلَيْهِ صِيَامُ ثَلاَثَةِ أَيَّامٍ.

Hadith.2725 - Abdullah ibn Muskan narrated from Abu Basir, who said: I asked Abu Abdullah {a.s} about a person in the state of ihram who hunted an ostrich or a wild donkey.
Imam {a.s} said: "They must offer a camel."
I asked: "What if they cannot afford it?"
Imam {a.s} said: "They should feed sixty needy people."
I asked: "What if they cannot afford to feed anyone?"
Imam {a.s} said: "They must fast for eighteen days."
I then asked: "What if they hunted a cow?"
Imam {a.s} said: "They must offer a cow."
I asked: "What if they cannot afford it?"
Imam {a.s} said: "They should feed thirty needy people."
I asked: "What if they cannot afford to feed anyone?"
Imam {a.s} said: "They must fast for nine days."
I then asked: "What if they hunted a gazelle?"
Imam {a.s} said: "They must offer a sheep."
I asked: "What if they cannot afford it?"
Imam {a.s} said: "They must feed ten needy people."
I asked: "What if they cannot afford to feed anyone?"
Imam {a.s} said: "They must fast for three days."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 385 • Tahdhib Al-Ahkam, Vol. 5, p. 342 • Al-Wafi, Vol. 13, p. 747 • Wasa'il Al-Shi'a, Vol. 13, p. 9 • Wasa'il Al-Shi'a, Vol. 13, p. 12

2726 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ رَمَى صَيْداً وَ هُوَ مُحْرِمٌ فَكَسَرَ يَدَهُ أَوْ رِجْلَهُ فَذَهَبَ عَلَى وَجْهِهِ فَلاَ يَدْرِي مَا صَنَعَ قَالَ «عَلَيْهِ فِدَاؤُهُ» قُلْتُ فَإِنْ رَآهُ بَعْدَ ذَلِكَ قَدْ رَعَى وَ مَشَى قَالَ «عَلَيْهِ رُبُعُ قِيمَتِهِ.

Hadith.2726 - Ibn Muskan narrated from Abu Basir, who said: I asked Abu Abdullah {a.s} about a man in the state of ihram who shot at game, breaking its leg or hand, and it ran off so that he did not know what happened to it.
Imam {a.s} said: "He must pay its full expiation."

I asked: "What if he later sees it grazing and walking?"
Imam {a.s} said: "He must pay a quarter of its value."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2727 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ مُحْرِمٍ أَصَابَ أَرْنَباً أَوْ ثَعْلَباً قَالَ «فِي اَلْأَرْنَبِ دَمُ شَاةٍ ».

Hadith.2727 - Al-Bazanti narrated from Abu al-Hasan {a.s}, who said: I asked him about a person in the state of ihram who hunted a rabbit or a fox.
Imam {a.s} said: "For the rabbit, the expiation is the sacrifice of a sheep."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 387 • Al-Wafi, Vol. 13, p. 750 • Wasa'il Al-Shi'a, Vol. 13, p. 17

2728 - وَ فِي رِوَايَةِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْأَرْنَبِ يُصِيبُهُ اَلْمُحْرِمُ فَقَالَ «شَاةٌ هَدْياً بَالِغَ اَلْكَعْبَةِ ».

Hadith.2728 - In the narration of Ibn Muskan from al-Halabi, he said: I asked Abu Abdullah {a.s} about a rabbit hunted by a person in the state of ihram.
Imam {a.s} said: "A sheep must be offered as a sacrifice, to be delivered to the Kaaba."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 751 • Wasa'il Al-Shi'a, Vol. 13, p. 17

2729 - وَ فِي رِوَايَةِ اَلْبَزَنْطِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ فَقَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ مُحْرِمٍ قَتَلَ ثَعْلَباً قَالَ «عَلَيْهِ دَمٌ» فَقُلْتُ فَأَرْنَباً فَقَالَ «مِثْلُ مَا فِي اَلثَّعْلَبِ ».

Hadith.2729 - In the narration of Al-Bazanti from Ali ibn Abi Hamzah, from Abu Basir, he said: I asked Abu Abdullah {a.s} about a person in the state of ihram who killed a fox.
Imam {a.s} said: "They must offer a blood sacrifice."
I asked: "What about a rabbit?"
Imam {a.s} said: "The same as for the fox."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 386 • Tahdhib Al-Ahkam, Vol. 5, p. 343 • Al-Wafi, Vol. 13, p. 750 • Wasa'il Al-Shi'a, Vol. 13, p. 17

2730 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ قَتَلَ حَمَامَةً مِنْ حَمَامِ اَلْحَرَمِ وَ هُوَ مُحْرِمٌ فَقَالَ «إِنْ قَتَلَهَا وَ هُوَ مُحْرِمٌ فِي اَلْحَرَمِ فَعَلَيْهِ شَاةٌ وَ قِيمَةُ اَلْحَمَامَةِ دِرْهَمٌ وَ إِنْ قَتَلَهَا فِي اَلْحَرَمِ وَ هُوَ غَيْرُ مُحْرِمٍ فَعَلَيْهِ قِيمَتُهَا وَ هُوَ دِرْهَمٌ يَتَصَدَّقُ بِهِ أَوْ يَشْتَرِي بِهِ طَعَاماً لِحَمَامِ اَلْحَرَمِ وَ إِنْ قَتَلَهَا وَ هُوَ مُحْرِمٌ فِي غَيْرِ اَلْحَرَمِ فَعَلَيْهِ دَمُ شَاةٍ ».

فإن قتل فرخا وهو محرم في غير الحرم فعليه حمل قد فطم، وليس عليه قيمته لأنه ليس في الحرم.

ويذبح الفداء إن شاء في منزله بمكة وإن شاء بالحزورة بين الصفا والمروة قريبا من موضع النخاسين وهو معروف. فإن قتله وهو محرم في الحرم فعليه حمل وقيمة الفرخ نصف درهم، وفي البيضة ربع درهم.

وفي القطاة حمل قد فطم من اللبن ورعى من الشجر.

وإذا أصاب المحرم بيض نعام ذبح عن كل بيضة شاة بقدر عدد البيض، فإن لم يجد شاة فعليه صيام ثلاثة أيام، فإن لم يقدر فإطعام عشرة مساكين. وإذا وطئ بيض نعام ففدغها وهو محرم وفيها أفراخ تتحرك فعليه أن يرسل فحولة من البدن على الإناث بقدر عدد البيض فما لقح وسلم حتى ينتج فهو هدي لبيت الله الحرام، فإن لم ينتج شيئا فليس عليه شئ.

وإن وطئ بيض قطاة فشدخه فعليه أن يرسل فحولة من الغنم على عددها من الإناث بقدر عدد البيض فما سلم فهو هدي لبيت الله الحرام.

Hadith.2730 - Muhammad ibn al-Fudhayl narrated: I asked Abu al-Hasan {a.s} about a man who killed a pigeon from the pigeons of the Sacred Sanctuary while he was in the state of ihram.
Imam {a.s} said: "If he killed it while he was in the state of ihram and in the Haram, he must offer a sheep, and the value of the pigeon is one dirham. If he killed it in the Haram while not in the state of ihram, he must pay its value, which is one dirham, to be given as charity or used to buy food for the pigeons of the Haram. If he killed it while in the state of ihram but outside the Haram, he must offer the sacrifice of a sheep."

[AL SADUQ]
If he killed a fledgling while in the state of ihram outside the Haram, he must offer a weaned lamb as expiation, but there is no obligation to pay its value because it was not in the Haram. The expiation may be slaughtered either at his place of residence in Mecca or at al-Hazwara, near the Safa and Marwa, close to the marketplace known as the slave-traders' place. If he killed the fledgling while in the state of ihram and in the Haram, he must offer a lamb and pay the value of the fledgling, which is half a dirham. For an egg, the expiation is a quarter of a dirham.

Regarding the sandgrouse (al-qata), the expiation is a weaned lamb that has been suckled and grazed on vegetation.

If a person in the state of ihram damages ostrich eggs, they must sacrifice a sheep for each egg, equivalent to the number of eggs. If they cannot find a sheep, they must fast for three days. If they are unable to fast, they must feed ten needy individuals.

If someone in the state of ihram steps on ostrich eggs and crushes them, and the eggs contain moving embryos, they must release an equivalent number of male camels onto female camels so that they mate. Whatever offspring result and survive must be offered as sacrificial animals for the House of Allah {SWT} in the Haram. If no offspring are produced, there is no obligation upon them.

If someone steps on sandgrouse eggs and crushes them, they must release an equivalent number of male sheep onto female sheep matching the number of eggs. Whatever offspring result and survive must be offered as sacrificial animals for the House of Allah {SWT} in the Haram.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2731 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَا وَطِئْتَ أَوْ وَطِئَهُ بَعِيرُكَ وَ أَنْتَ مُحْرِمٌ فَعَلَيْكَ فِدَاؤُهُ».

وإذا قتل المحرم الصيد فعليه جزاؤه ويتصدق بالصيد على مسكين، فإن عاد فقتل صيدا آخر متعمدا فليس عليه جزاؤه وهو ممن ينتقم الله منه والنقمة في الآخرة وهو قول الله عز وجل: "﴿ عفى الله عما سلف ومن عاد فينتقم الله منه ﴾"، فإذا أصاب الصيد ثم عاد خطأ فعليه كلما عاد كفارة.

وكلما أتاه المحرم بجهالة فليس عليه شئ إلا الصيد فإن عليه فداؤه، فان تعمد كان عليه فداؤه وأثمه.

ولا بأس أن يصيد المحرم السمك ويأكل طريه ومالحه ويتزوده، فإن قتل جرادة فعليه تمرة، وتمرة خير من جرادة فإن كان كثيرا فعليه دم شاة.

Hadith.2731 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whatever you step on or your camel steps on while you are in the state of ihram, you must pay its expiation."

[AL SADUQ]

If a person in the state of ihram kills game, they must pay the compensation and give the game as charity to a needy person. However, if they intentionally kill another animal after the first, there is no expiation for it, and they are among those whom Allah {SWT} will punish. This punishment is reserved for the Hereafter, as Allah {SWT} says: *'Allah {SWT} has pardoned what is past; but if anyone repeats it, Allah {SWT} will take vengeance on him'* (Surah Al-Ma'idah 5:95). If they unintentionally kill game again, they must pay expiation every time they repeat it.

For anything a person in the state of ihram does out of ignorance, there is no penalty upon them, except for killing game, for which expiation is required. If it is done intentionally, they must pay the expiation and bear the sin as well.

There is no harm in a person in the state of ihram catching fish, eating it fresh or salted, or taking it as provision. If they kill a locust, they must give a date as expiation, as a date is better than a locust. If the locusts are many, they must sacrifice a sheep.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 759 • Wasa'il Al-Shi'a, Vol. 13, p. 100 • Mustadrak Al-Wasail, Vol. 9, p. 283

2732 - : وَ مَرَّ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَلَى اَلنَّاسِ وَ هُمْ يَأْكُلُونَ جَرَاداً فَقَالَ «سُبْحَانَ اَللَّهِ وَ أَنْتُمْ مُحْرِمُونَ» قَالُوا إِنَّمَا هُوَ مِنَ اَلْبَحْرِ قَالَ «فَارْمُسُوهُ فِي اَلْمَاءِ إِذَنْ».

والجراد لا يأكله المحرم. ولا يأكله الحلال في الحرم. فإن قتل عظاية فعليه أن يتصدق بكف من طعام.

وإن قتل زنبورا خطأ فلا شئ عليه، وإن كان عمدا فعليه أن يتصدق بكف من طعام.

وإن أصاب المحرم صيدا خارجا من الحرم فذبحه ثم أدخله الحرم مذبوحا وأهدى إلى رجل محل فلا بأس أن يأكله إنما الفداء على الذي أصابه.

Hadith.2732 - Abu Ja'far $^{\{a.s\}}$ passed by a group of people eating locusts and said: "Glory be to Allah $^{\{SWT\}}$! And you are in the state of ihram?"
They said, "It is from the sea."
Imam $^{\{a.s\}}$ replied: "Then return it to the water."

[AL SADUQ]
A person in the state of ihram may not eat locusts, nor may anyone eat locusts within the Haram.
If someone kills a lizard, they must give a handful of food as charity.
If someone kills a wasp unintentionally, there is no penalty. However, if they kill it intentionally, they must give a handful of food as charity.
If a person in the state of ihram hunts game outside the Haram, slaughters it, then brings it into the Haram and gifts it to a person who is not in ihram, there is no harm in the recipient eating it. The expiation, however, remains upon the one who hunted the game.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2733 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمُحْرِمِ يُصِيبُ اَلصَّيْدَ فَيَفْدِيهِ يَطْعَمُهُ أَوْ يَطْرَحُهُ قَالَ «إِذاً يَكُونَ عَلَيْهِ فِدَاءٌ آخَرُ» قِيلَ فَأَيَّ شَيْءٍ يَصْنَعُ بِهِ قَالَ «يَدْفِنُهُ ».

وكل من وجب عليه فداء شئ أصابه وهو محرم فإن كان حاجا نحر هديه الذي يجب عليه بمنى، وإن كان معتمرا نحره بمكة قبالة الكعبة.

وإذا اضطر المحرم إلى الصيد وميتة فإنه يأكل الصيد ويفدي ، وإن [كان] أكل الميتة فلا بأس إلا :

Hadith.2733 - Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ was asked about a person in the state of ihram who hunts game and pays its expiation: Should they eat it or discard it?
Imam $^{\{a.s\}}$ said: "If they eat it, then another expiation becomes obligatory upon them."
They asked: "What should they do with it then?"
Imam $^{\{a.s\}}$ replied: "They should bury it."

[AL SADUQ]
For anyone upon whom expiation is obligatory for something they did while in the state of ihram:
If they are performing Hajj, they must slaughter their offering in Mina.
If they are performing Umrah, they must slaughter it in Mecca near the Kaaba.
If a person in the state of ihram is compelled to choose between eating hunted game or carrion, they should eat the game and pay the expiation. If they eat the carrion, there is no harm upon them.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Mustadrak Al-Wasail, Vol. 9, p. 205

2734 - أَنَّ أَبَا اَلْحَسَنِ اَلثَّانِيَ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يَذْبَحُ اَلصَّيْدَ وَ يَأْكُلُهُ وَ يَفْدِي أَحَبُّ إِلَيَّ مِنَ اَلْمَيْتَةِ ».

Hadith.2734 - Abu Ja'far al-Thani, Imam Muhammad al-Jawad {a.s} said:
"Slaughtering the game, eating it, and paying the expiation is more beloved to me than eating carrion."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 723 • Wasa'il Al-Shi'a, Vol. 13, p. 85

2735 - وَ رَوَى يُوسُفُ اَلطَّاطَرِيُّ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ صَيْدٌ أَكَلَهُ قَوْمٌ مُحْرِمُونَ قَالَ «عَلَيْهِمْ شَاةٌ شَاةٌ وَ لَيْسَ عَلَى اَلَّذِي ذَبَحَهُ إِلاَّ شَاةٌ ».

Hadith.2735 - Yusuf al-Tatari narrated: I said to Abu Abdullah {a.s}, "What is the ruling if a group of people in the state of ihram eat game?"
Imam {a.s} said: "Each of them must offer a sheep, and the one who slaughtered it is only required to offer one sheep."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 391 • Tahdhib Al-Ahkam, Vol. 5, p. 352 • Al-Wafi, Vol. 13, p. 736 • Wasa'il Al-Shi'a, Vol. 13, p. 47

2736 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْمٍ حُجَّاجٍ مُحْرِمِينَ أَصَابُوا أَفْرَاخَ نَعَامٍ فَأَكَلُوا جَمِيعاً قَالَ «عَلَيْهِمْ مَكَانَ كُلِّ فَرْخٍ أَكَلُوهُ بَدَنَةٌ يَشْتَرِكُونَ فِيهَا جَمِيعاً فَيَشْتَرُونَهَا عَلَى عَدَدِ اَلْفِرَاخِ وَ عَلَى عَدَدِ اَلرِّجَالِ ».

Hadith.2736 - Ali ibn Ri'ab narrated from Aban ibn Taghlib, from Abu Abdullah {a.s}, regarding a group of pilgrims in the state of ihram who hunted and ate ostrich chicks together.
Imam {a.s} said: "For each chick they ate, they must collectively offer a camel. They should purchase a camel for each chick based on the number of chicks and the number of people involved."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Observer's Walk, Part 1, p. 59 • Al-Wafi, Vol. 13, p. 759

2737 - وَ رَوَى زُرَارَةُ وَ بُكَيْرٌ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي مُحْرِمَيْنِ أَصَابَا صَيْداً فَقَالَ عَلَيْهِ اَلسَّلاَمُ «عَلَى كُلِّ وَاحِدٍ مِنْهُمَا اَلْفِدَاءُ ».

Hadith.2737 - Zurara and Bukayr narrated from one of the Imams {a.s} regarding two people in the state of ihram who hunted game.
Imam {a.s} said: "Each of them must individually pay the expiation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 392 • Al-Wafi, Vol. 13, p. 738 • Wasa’il Al-Shi’a, Vol. 13, p. 47

2738 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْمٍ مُحْرِمِينَ اِشْتَرَوْا صَيْداً فَاشْتَرَكُوا فِيهِ فَقَالَتِ اِمْرَأَةٌ رَفِيقَةٌ لَهُمْ اِجْعَلُوا لِي مِنْهُ بِدِرْهَمٍ فَجَعَلُوا لَهَا فَقَالَ «عَلَى كُلِّ إِنْسَانٍ مِنْهُمْ شَاةٌ ».

Hadith.2738 - Abu Basir asked Abu Abdullah {a.s} about a group of people in the state of ihram who purchased game and shared it among themselves. A woman who was their companion said, "Give me a portion of it for one dirham," and they did so.
Imam {a.s} said: "Each of them must offer a sheep as expiation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 351 • Wasa’il Al-Shi’a, Vol. 13, p. 45

2739 - وَ قَالَ اَللَّهُ عَزَّ وَ جَلَّ، «﴿ أُحِلَّ لَكُمْ صَيْدُ اَلْبَحْرِ وَ طَعٰامُهُ مَتٰاعاً لَكُمْ وَ لِلسَّيّٰارَةِ ﴾» وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «هُوَ مَلِيحُهُ اَلَّذِي تَأْكُلُونَ» وَ قَالَ «فَصْلُ مَا بَيْنَهُمَا كُلُّ طَيْرٍ يَكُونُ فِي اَلْآجَامِ يَبِيضُ فِي اَلْبَرِّ وَ يُفْرِخُ فِي اَلْبَرِّ فَهُوَ صَيْدُ اَلْبَرِّ وَ مَا كَانَ مِنْ طَيْرٍ يَكُونُ فِي اَلْبَرِّ وَ يَبِيضُ فِي اَلْبَحْرِ وَ يُفْرِخُ فِي اَلْبَحْرِ فَهُوَ مِنْ صَيْدِ اَلْبَحْرِ ».

Hadith.2739 - Allah {SWT}, the Exalted, says: "*Lawful to you is the game of the sea and its food as provision for you and for travelers*" (Surah Al-Ma'idah 5:96).
Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Its 'food' refers to salted fish that you eat."
Imam {a.s} also said: "The distinction between them is as follows: any bird that resides in thickets, lays its eggs on land, and hatches its young on land is considered land game. Any bird that resides on land but lays its eggs in the sea and hatches its young in the sea is considered sea game."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 346 • Tafsir al-Burhan, Vol. 2, p. 369 • Bihar Al-Anwar, Vol. 96, p. 159 • Mustadrak Al-Wasail, Vol. 9, p. 203

2740 - وَ اَلْمُحْرِمُ لاَ يَدُلُّ عَلَى اَلصَّيْدِ فَإِنْ دَلَّ عَلَيْهِ فَقُتِلَ فَعَلَيْهِ اَلْفِدَاءُ ».

Hadith.2740 - A person in the state of ihram must not guide others to game. If they do guide someone to game and it is killed, they are obligated to pay the expiation.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 381 • Tahdhib Al-Ahkam, Vol. 5, p. 315 • Tahdhib Al-Ahkam, Vol. 5, p. 351 • Tahdhib Al-Ahkam, Vol. 5, p. 467 • Al-Istibsar, Part 2, p. 187 • Al-Wafi, Vol. 13, p. 711 • Wasa’il Al-Shi’a, Vol. 12, p. 416 • Wasa’il Al-Shi’a, Vol. 13, p. 43

CHAPTER 120 - CHAPTER ON THE TRIMMING OR SHAVING FOR THE MUTAMATTI‘, HIS RELEASE FROM IHRAM, AND THE RULINGS FOR ONE WHO FORGETS TO TRIM UNTIL HE ENGAGES IN INTIMACY OR COMMENCES THE HAJJ

بَابُ تَقْصِيرِ الْمُتَمَتِّعِ وَحَلْقِهِ وَإِحْلَالِهِ وَمَنْ نَسِيَ التَّقْصِيرَ حَتَّى يُوَاقِعَ أَوْ يُهِلَّ بِالْحَجِّ

֍ HADITH 2741 – 2751 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2741 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا فَرَغْتَ مِنْ سَعْيِكَ وَ أَنْتَ مُتَمَتِّعٌ فَقَصِّرْ مِنْ شَعْرِ رَأْسِكَ مِنْ جَوَانِبِهِ وَ لِحْيَتِكَ وَ خُذْ مِنْ شَارِبِكَ وَ قَلِّمْ أَظْفَارَكَ وَ أَبْقِ مِنْهَا لِحَجِّكَ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَحْلَلْتَ مِنْ كُلِّ شَيْءٍ يَحِلُّ مِنْهُ اَلْمُحْرِمُ فَطُفْ بِالْبَيْتِ تَطَوُّعاً مَا شِئْتَ.

Hadith.2741 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"When you have completed your sa’i (ritual walking) and you are performing tamattu' (Hajj), trim the hair from the sides of your head, your beard, and your mustache, and clip your nails, leaving some for your Hajj. When you do this, you are released from all the restrictions of ihram, just as a person who has exited ihram. Then, perform as many voluntary tawaf (circuits around the Kaaba) as you wish."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 438 • Tahdhib Al-Ahkam, Vol. 5, p. 157 • Al-Wafi, Vol. 13, p. 955 • Wasa’il Al-Shi’a, Vol. 13, p. 506

2742 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ اَلرَّجُلُ يَتَمَتَّعُ فَيَنْسَى أَنْ يُقَصِّرَ حَتَّى يُهِلَّ بِالْحَجِّ فَقَالَ «عَلَيْهِ دَمٌ».

وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يَسْتَغْفِرُ اَللَّهَ تَعَالَى».

قال مصنف هذا الكتاب - رحمه الله -: والدم على الاستحباب والاستغفار يجزي عنه، والخبران غير مختلفين.

Hadith.2742 - Ishaq ibn Ammar narrated from Abu Ibrahim {a.s}: I asked him about a man performing tamattu‘ (Hajj) who forgets to trim his hair until he has already entered the state of ihram for Hajj.
Imam {a.s} said: "He must offer a sacrifice."
In another narration, Abdullah ibn Sinan reported from Abu Abdullah {a.s}:
"He should seek forgiveness from Allah {SWT}, the Exalted."

[AL SADUQ]
The compiler of this book—may Allah {SWT} have mercy on him—commented: The sacrifice is recommended, while seeking forgiveness suffices. The two narrations are not contradictory.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2743 - وَ سَأَلَ عِمْرَانُ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ طَافَ بِالْبَيْتِ وَ بِالصَّفَا وَ اَلْمَرْوَةِ وَ قَدْ تَمَتَّعَ ثُمَّ عَجَّلَ فَقَبَّلَ اِمْرَأَتَهُ قَبْلَ أَنْ يُقَصِّرَ مِنْ رَأْسِهِ قَالَ «عَلَيْهِ دَمٌ يُهَرِيقُهُ وَ إِنْ جَامَعَ فَعَلَيْهِ جَزُورٌ أَوْ بَقَرَةٌ».

Hadith.2743 - Imran al-Halabi asked Abu Abdullah {a.s} about a man who performed tawaf of the Kaaba and the sa'i between Safa and Marwa while performing tamattu‘, then hastened and kissed his wife before trimming his hair.
Imam {a.s} said: "He must offer a sacrifice of a sheep. If he engaged in intercourse, he must offer a camel or a cow."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2744 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ عَقَصَ رَأْسَهُ وَ هُوَ مُتَمَتِّعٌ فَقَدِمَ مَكَّةَ فَقَضَى نُسُكَهُ وَ حَلَّ عِقَاصَ رَأْسِهِ وَ قَصَّرَ وَ اِدَّهَنَ وَ أَحَلَّ قَالَ «عَلَيْهِ دَمُ شَاةٍ.

Hadith.2744 - Abdullah ibn Sinan asked Abu Abdullah {a.s} about a man performing tamattu‘ who tied up his hair before arriving in Mecca. He completed his rites, untied his hair, trimmed it, applied oil, and considered himself released from ihram.
Imam {a.s} said: "He must offer a sheep as expiation."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 160 • Tahdhib Al-Ahkam, Vol. 5, p. 473 • Al-Sara’ir, Part 3, p. 631 • Al-Wafi, Vol. 13, p. 958 • Wasa’il Al-Shi’a, Vol. 13, p. 510 • Wasa’il Al-Shi’a, Vol. 14, p. 224

2745 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنْ رَجُلٍ مُتَمَتِّعٍ وَقَعَ عَلَى اِمْرَأَتِهِ وَ لَمْ يُقَصِّرْ قَالَ «يَنْحَرُ جَزُوراً وَ قَدْ خَشِيتُ أَنْ يَكُونَ قَدْ ثُلِمَ حَجُّهُ إِنْ كَانَ عَالِماً وَ إِنْ كَانَ جَاهِلاً فَلاَ شَيْءَ عَلَيْهِ» قَالَ وَ قُلْتُ لَهُ مُتَمَتِّعٌ قَرَضَ مِنْ أَظْفَارِهِ بِأَسْنَانِهِ وَ أَخَذَ مِنْ شَعْرِهِ بِمِشْقَصٍ فَقَالَ «لاَ بَأْسَ بِهِ لَيْسَ كُلُّ أَحَدٍ يَجِدُ اَلْجَلَمَ ».

Hadith.2745 - Mu'awiyah ibn Ammar asked Abu Abdullah {a.s} about a man performing tamattu‘ who had intercourse with his wife before trimming his hair.
Imam {a.s} said: "He must slaughter a camel. I fear that his Hajj may be invalid if he acted knowingly. However, if he acted out of ignorance, there is no penalty upon him."

Mu'awiyah also said: I asked him about a person performing tamattu‘ who bites their nails with their teeth or trims their hair using a sharp-edged tool.
Imam {a.s} said: "There is no harm in it. Not everyone has access to scissors."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2746 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ مُتَمَتِّعٍ أَرَادَ أَنْ يُقَصِّرَ فَحَلَقَ رَأْسَهُ قَالَ «عَلَيْهِ دَمٌ يُهَرِيقُهُ فَإِذَا كَانَ يَوْمُ اَلنَّحْرِ أَمَرَّ اَلْمُوسَى عَلَى رَأْسِهِ حِينَ يُرِيدُ أَنْ يَحْلِقَ».

Hadith.2746 - Abu Basir narrated from Abu Abdullah {a.s}: I asked him about a person performing tamattu‘ who intended to trim their hair but instead shaved their head.
Imam {a.s} said: "They must offer a sheep as expiation. On the Day of Sacrifice (Yawm al-Nahr), they should pass a razor over their head when they intend to shave."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2747 - وَ رَوَى أَبُو اَلْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ أَحَلَّ مِنْ إِحْرَامِهِ وَ لَمْ تَحِلَّ اِمْرَأَتُهُ فَوَقَعَ عَلَيْهَا قَالَ «عَلَيْهَا بَدَنَةٌ يَغْرَمُهَا زَوْجُهَا».

Hadith.2747 - Abu al-Maghra’ narrated from Abu Basir, who said: I said to Abu Ja‘far {a.s}:
"A man exits his state of ihram, but his wife has not yet exited hers, and he has intercourse with her."
Imam {a.s} said: "She must offer a camel as expiation, and her husband is responsible for providing it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2748 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «يَنْبَغِي لِلْمُتَمَتِّعِ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» إِذَا أَحَلَّ أَنْ لاَ يَلْبَسَ قَمِيصاً وَ أَنْ يَتَشَبَّهَ بِالْمُحْرِمِينَ ».

Hadith.2748 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "It is appropriate for a person performing tamattu‘ ('Umrah followed by Hajj) when they exit ihram not to wear a shirt and to resemble those who are still in the state of ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 441 • Tahdhib Al-Ahkam, Vol. 5, p. 160 • Al-Wafi, Vol. 13, p. 962 • Wasa’il Al-Shi’a, Vol. 13, p. 514

2749 - وَ رَوَى حَفْصٌ وَ جَمِيلٌ وَ غَيْرُهُمَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي مُحْرِمٍ يُقَصِّرُ مِنْ بَعْضٍ وَ لاَ يُقَصِّرُ مِنْ بَعْضٍ قَالَ «يُجْزِيهِ».

Hadith.2749 - Hafs, Jamil, and others narrated from Abu Abdullah {a.s} regarding a person in the state of ihram who trims some of their hair but not all of it.
Imam {a.s} said: "It suffices."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 439 • Al-Wafi, Vol. 13, p. 956 • Wasa’il Al-Shi’a, Vol. 13, p. 507

2750 - وَ سَأَلَهُ جَمِيلُ بْنُ دَرَّاجٍ: عَنْ مُتَمَتِّعٍ حَلَقَ رَأْسَهُ بِمَكَّةَ فَقَالَ «إِنْ كَانَ جَاهِلاً فَلَيْسَ عَلَيْهِ شَيْءٌ فَإِنْ تَعَمَّدَ ذَلِكَ فِي أَوَّلِ شُهُورِ اَلْحَجِّ بِثَلاَثِينَ يَوْماً فَلَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ تَعَمَّدَ ذَلِكَ بَعْدَ اَلثَّلاَثِينَ اَلَّتِي يُوَفَّرُ فِيهَا اَلشَّعْرُ لِلْحَجِّ فَإِنَّ عَلَيْهِ دَماً يُهَرِيقُهُ».

Hadith.2750 - Jamil ibn Darraj asked Abu Abdullah {a.s} about a person performing tamattu‘ who shaved their head in Mecca.
Imam {a.s} said: "If it was done out of ignorance, there is no penalty upon them. If they intentionally did so during the first thirty days of the months of Hajj, there is also no penalty. However, if they intentionally did so after the thirty days, during which the hair is to be preserved for Hajj, they must offer a blood sacrifice."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 48 • Tahdhib Al-Ahkam, Vol. 5, p. 158 • Al-Istibsar, Part 2, p. 242 • Al-Wafi, Vol. 12, p. 421 • Al-Wafi, Vol. 13, p. 957 • Wasa’il Al-Shi’a, Vol. 12, p. 321 • Wasa’il Al-Shi’a, Vol. 13, p. 510

2751 - وَ رُوِيَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ : قَالَ رَجُلٌ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ إِنِّي لَمَّا قَضَيْتُ نُسُكِي لِلْعُمْرَةِ أَتَيْتُ أَهْلِي وَ لَمْ أُقَصِّرْ قَالَ «عَلَيْكَ بَدَنَةٌ» قَالَفَإِنِّي لَمَّا أَرَدْتُ ذَلِكَ مِنْهَا وَ لَمْ تَكُنْ قَصَّرَتْ اِمْتَنَعَتْ فَلَمَّا غَلَبْتُهَا قَرَضَتْ بَعْضَ شَعْرِهَا بِأَسْنَانِهَا قَالَ «رَحِمَهَا اَللَّهُ إِنَّهَا كَانَتْ أَفْقَهَ مِنْكَ عَلَيْكَ بَدَنَةٌ وَ لَيْسَ عَلَيْهَا شَيْءٌ.».

Hadith.2751 - It is narrated from Hammad ibn Uthman, who said: A man said to Imam Abu Abdullah {a.s}, "May I be your ransom! After completing my rituals for ‘Umrah, I went to my wife but had not trimmed my hair."
Imam {a.s} said: "You must offer a camel as expiation."
The man then said: "When I attempted this with her, and she had not trimmed her hair either, she resisted. When I overpowered her, she bit off some of her hair with her teeth."

Imam {a.s} said: "May Allah {SWT} have mercy on her. She was more understanding of the matter than you. You must offer a camel as expiation, but nothing is required of her."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 441 • Tahdhib Al-Ahkam, Vol. 5, p. 162 • Al-Istibsar, Part 2, p. 244 • Al-Wafi, Vol. 13, p. 965 • Wasa’il Al-Shi’a, Vol. 13, p. 508

CHAPTER 121 - CHAPTER ON THE MUTAMATTI‘ LEAVING MECCA AND RETURNING

بَابُ الْمُتَمَتِّعِ يَخْرُجُ مِنْ مَكَّةَ وَيَرْجِعُ

۞ HADITH 2752 – 2754 ۞

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2752 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَرَادَ اَلْمُتَمَتِّعُ اَلْخُرُوجَ مِنْ مَكَّةَ إِلَى بَعْضِ اَلْمَوَاضِعِ فَلَيْسَ لَهُ ذَلِكَ لِأَنَّهُ مُرْتَبِطٌ بِالْحَجِّ حَتَّى يَقْضِيَهُ إِلاَّ أَنْ يَعْلَمَ أَنَّهُ لاَ يَفُوتُهُ اَلْحَجُّ فَإِذَا عَلِمَ وَ خَرَجَ وَ عَادَ فِي اَلشَّهْرِ اَلَّذِي خَرَجَ فِيهِ دَخَلَ مَكَّةَ مُحِلاًّ وَ إِنْ دَخَلَهَا فِي غَيْرِ ذَلِكَ اَلشَّهْرِ دَخَلَهَا مُحْرِماً ».

Hadith.2752 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "If a person performing tamattu‘ wishes to leave Mecca for another place, they are not permitted to do so because they are bound to Hajj until they complete it, unless they are certain that they will not miss the Hajj. If they are certain and leave but return within the same month in which they departed, they may enter Mecca in the state of non-ihram. However, if they return in a different month, they must enter Mecca in the state of ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 970 • Wasa’il Al-Shi’a, Vol. 11, p. 304

2753 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : هَلْ يَدْخُلُ اَلرَّجُلُ مَكَّةَ بِغَيْرِ إِحْرَامٍ قَالَ «لاَ إِلاَّ مَرِيضٌ أَوْ مَنْ بِهِ بَطَنٌ ».

Hadith.2753 - Muhammad ibn Muslim asked Abu Ja'far {a.s}: "Can a person enter Mecca without being in the state of ihram?"
Imam {a.s} said: "No, except for someone who is ill or has a stomach ailment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2754 - وَ رَوَى اَلْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يَدْخُلُ مَكَّةَ فِي اَلسَّنَةِ اَلْمَرَّةَ وَ اَلْمَرَّتَيْنِ وَ اَلثَّلاَثَ كَيْفَ يَصْنَعُ قَالَ «إِذَا دَخَلَ فَلْيَدْخُلْ مُلَبِّياً وَ إِذَا خَرَجَ فَلْيَخْرُجْ مُحِلاًّ».

Hadith.2754 - Al-Qasim ibn Muhammad narrated from Ali ibn Abi Hamzah, who said: I asked Abu Ibrahim {a.s} about a man who enters Mecca once, twice, or three times in a year. What should he do?
Imam {a.s} said: "When he enters, he should do so in the state of ihram, reciting the Talbiyah, and when he leaves, he should exit in the state of non-ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 405

CHAPTER 122 - CHAPTER ON THE IHRAM OF A MENSTRUATING WOMAN AND ONE EXPERIENCING ISTIHADAH

بَابُ إِحْرَامِ الْحَائِضِ وَالْمُسْتَحَاضَةِ

HADITH 2755 – 2767

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2755 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ نَفِسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِالْبَيْدَاءِ لِأَرْبَعٍ بَقِينَ مِنْ ذِي اَلْقَعْدَةِ فِي حَجَّةَ اَلْوَدَاعِ فَأَمَرَهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَاغْتَسَلَتْ وَ اِحْتَشَتْ وَ أَحْرَمَتْ وَ لَبَّتْ مَعَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَصْحَابِهِ فَلَمَّا قَدِمُوا مَكَّةَ لَمْ تَطْهُرْ حَتَّى نَفَرُوا مِنْ مِنًى وَ قَدْ شَهِدَتِ اَلْمَوَاقِفَ كُلَّهَا، عَرَفَاتٍ وَ جَمْعاً وَ رَمَتِ اَلْجِمَارَ وَ لَكِنْ لَمْ تَطُفْ بِالْبَيْتِ وَ لَمْ تَسْعَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَلَمَّا نَفَرُوا مِنْ مِنًى أَمَرَهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَاغْتَسَلَتْ وَ طَافَتْ بِالْبَيْتِ وَ بِالصَّفَا وَ اَلْمَرْوَةِ وَ كَانَ جُلُوسُهَا فِي أَرْبَعٍ بَقِينَ مِنْ ذِي اَلْقَعْدَةِ وَ عَشْرٍ مِنْ ذِي اَلْحِجَّةِ وَ ثَلاَثَةِ أَيَّامِ اَلتَّشْرِيقِ ».

Hadith.2755 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}:
"Asma bint Umays gave birth to Muhammad ibn Abi Bakr at al-Bayda, four days before the end of Dhu al-Qa‘dah, during the Farewell Pilgrimage. The Messenger of Allah {SWT} (peace and blessings be upon him and his family) instructed her to perform ghusl, use a cloth to prevent the bleeding, enter the state of ihram, and recite the Talbiyah along with him and his companions.
When they reached Mecca, she did not become purified until after they departed from Mina. However, she attended all the rites: Arafat, Muzdalifah, and stoning the Jamarat. She did not perform tawaf around the Kaaba or sa'i between Safa and Marwa. After they departed from Mina, the Messenger of Allah {SWT} (peace and blessings be upon him and his family) instructed her to perform ghusl, after which she performed tawaf around the Kaaba and sa'i between Safa and Marwa.
Her time in this state spanned from four days remaining in Dhu al-Qa‘dah, the ten days of Dhu al-Hijjah, and the three days of Tashreeq."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 545 • Wasa’il Al-Shi’a, Vol. 12, p. 401 • Mustadrak Al-Wasail, Vol. 9, p. 190

2756 - وَ رُوِيَ عَنْ دُرُسْتَ عَنْ عَجْلاَنَ أَبِي صَالِحٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ مُتَمَتِّعَةٍ دَخَلَتْ مَكَّةَ فَحَاضَتْ فَقَالَ «تَسْعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ ثُمَّ تَخْرُجُ مَعَ اَلنَّاسِ حَتَّى تَقْضِيَ طَوَافَهَا بَعْدُ.

Hadith.2756 - It is narrated from Durust, from Ajlan Abu Salih, who said: I asked Abu Abdullah {a.s} about a woman performing tamattu‘ who entered Mecca and began menstruating.
Imam {a.s} said: "She should perform sa‘i between Safa and Marwa, then leave with the people and complete her tawaf later when she becomes pure."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 985 • Wasa’il Al-Shi’a, Vol. 13, p. 452

2757 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنِ اِمْرَأَةٍ طَافَتْ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَحَاضَتْ بَيْنَهُمَا فَقَالَ «تُتِمُّ سَعْيَهَا » وَ سَأَلَهُ عَنِ اِمْرَأَةٍ طَافَتْ بِالْبَيْتِ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَسْعَى قَالَ «تَسْعَى.

Hadith.2757 - Mu'awiyah ibn Ammar asked Abu Abdullah {a.s} about a woman who began her sa‘i between Safa and Marwa but started menstruating before completing it.
Imam {a.s} said: "She should complete her sa‘i."
He also asked about a woman who performed tawaf around the Kaaba and then menstruated before performing sa‘i.
Imam {a.s} said: "She should perform sa‘i."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2758 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْمُحْرِمَةِ إِذَا طَهُرَتْ تَغْسِلُ رَأْسَهَا بِالْخِطْمِيِّ فَقَالَ «يُجْزِيهَا اَلْمَاءُ ».

Hadith.2758 - Muhammad ibn Muslim narrated from one of the Imams {a.s}: I asked him about a woman in the state of ihram who becomes pure (from menstruation). Can she wash her head with sidr (a cleansing plant like lote)?
Imam {a.s} said: "Water alone suffices for her."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 623 • Wasa’il Al-Shi’a, Vol. 13, p. 452 • Wasa’il Al-Shi’a, Vol. 14, p. 240

2759 - وَ رَوَى جَمِيلٌ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «فِي اَلْحَائِضِ إِذَا قَدِمَتْ مَكَّةَ ، يَوْمَ اَلتَّرْوِيَةِ إِنَّهَا تَمْضِي كَمَا هِيَ إِلَى عَرَفَاتٍ فَتَجْعَلُهَا حَجَّةً ثُمَّ تُقِيمُ حَتَّى تَطْهُرَ فَتَخْرُجَ إِلَى اَلتَّنْعِيمِ فَتُحْرِمَ فَتَجْعَلَهَا عُمْرَةً ».

Hadith.2759 - Jamil narrated from Imam {a.s} that he said: "Regarding a menstruating woman who arrives in Mecca on the Day of Tarwiyah (8th of Dhu al-Hijjah), she should proceed as she is to Arafat and perform Hajj. After completing the Hajj, she should remain in Mecca until she becomes pure, then go to Tan‘im, enter the state of ihram, and perform ‘Umrah."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2760 - وَ رَوَى صَفْوَانُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ تَجِيءُ مُتَمَتِّعَةً فَتَطْمَثُ قَبْلَ أَنْ تَطُوفَ بِالْبَيْتِ حَتَّى تَخْرُجَ إِلَى عَرَفَاتٍ فَقَالَ «تَصِيرُ حَجَّةً مُفْرَدَةً وَ عَلَيْهَا دَمُ أُضْحِيَّتِهَا ».

Hadith.2760 - Safwan narrated from Ishaq ibn Ammar, who said: I asked Abu Ibrahim {a.s} about a woman performing tamattu‘ who begins menstruating before she can perform tawaf of the Kaaba and then proceeds to Arafat.
Imam {a.s} said: "Her Hajj becomes an ifrad (Hajj alone), and she is required to offer the sacrifice of her hady (sacrificial animal)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2761 - وَ رَوَى صَفْوَانُ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ كَانَتْ مَعَهُ اِمْرَأَةٌ فَقَدِمَتْ مَكَّةَ وَ هِيَ لاَ تُصَلِّي فَلَمْ تَطْهُرْ إِلاَّ يَوْمَ اَلتَّرْوِيَةِ وَ طَهُرَتْ وَ طَافَتْ بِالْبَيْتِ وَ لَمْ تَسْعَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ حَتَّى شَخَصَتْ إِلَى عَرَفَاتٍ هَلْ تَعْتَدُّ بِذَلِكَ اَلطَّوَافِ أَوْ تُعِيدُ قَبْلَ اَلصَّفَا وَ اَلْمَرْوَةِ قَالَ «تَعْتَدُّ بِذَلِكَ اَلطَّوَافِ اَلْأَوَّلِ وَ تَبْنِي عَلَيْهِ ».

Hadith.2761 - Safwan narrated from Abdurrahman ibn al-Hajjaj, who said: I asked Imam Abu Ibrahim {a.s} about a man who was accompanied by a woman who entered Mecca while she was menstruating. She did not become pure until the Day of Tarwiyah (8th of Dhu al-Hijjah). She purified herself, performed tawaf around the Kaaba, but did not perform the sa‘i between Safa and Marwa before proceeding to Arafat. Should she count that tawaf or repeat it before performing sa‘i between Safa and Marwa?
Imam {a.s} said: "She counts that first tawaf and builds upon it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 954 • Wasa’il Al-Shi’a, Vol. 13, p. 411

2762 - وَ رَوَى أَبَانٌ عَنْ زُرَارَةَ قَالَ : سَأَلْتُهُ عَنِ اِمْرَأَةٍ طَافَتْ بِالْبَيْتِ فَحَاضَتْ قَبْلَ أَنْ تُصَلِّيَ اَلرَّكْعَتَيْنِ فَقَالَ «لَيْسَ عَلَيْهَا إِذَا طَهُرَتْ إِلاَّ اَلرَّكْعَتَيْنِ وَ قَدْ قَضَتِ اَلطَّوَافَ ».

Hadith.2762 - Aban narrated from Zurara, who said: I asked him about a woman who performed tawaf around the Kaaba but began menstruating before praying the two rak‘ahs of tawaf.
Imam {a.s} said: "When she becomes pure, she is only required to pray the two rak‘ahs, as she has already completed the tawaf."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 992 • Wasa’il Al-Shi’a, Vol. 13, p. 458

2763 - وَ رَوَى أَبَانٌ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا طَافَتِ اَلْمَرْأَةُ طَوَافَ اَلنِّسَاءِ فَطَافَتْ أَكْثَرَ مِنَ اَلنِّصْفِ فَحَاضَتْ نَفَرَتْ إِنْ شَاءَتْ».

Hadith.2763 - Aban narrated from Fudhayl ibn Yasar, from Abu Ja'far {a.s}, who said: "If a woman performs the Tawaf al-Nisa and completes more than half of it but then begins menstruating, she may depart if she wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 450 • Tahdhib Al-Ahkam, Vol. 5, p. 397 • Al-Wafi, Vol. 13, p. 995 • Al-Wafi, Vol. 14, p. 1235 • Wasa’il Al-Shi’a, Vol. 13, p. 461

2764 - وَ رَوَى صَفْوَانُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ جَارِيَةٍ لَمْ تَحِضْ خَرَجَتْ مَعَ زَوْجِهَا وَ أَهْلِهَا فَحَاضَتْ فَاسْتَحْيَتْ أَنْ تُعْلِمَ أَهْلَهَا وَ زَوْجَهَا حَتَّى قَضَتِ اَلْمَنَاسِكَ وَ هِيَ عَلَى تِلْكَ اَلْحَالَةِ وَ وَاقَعَهَا زَوْجُهَا وَ رَجَعَتْ إِلَى اَلْكُوفَةِ فَقَالَتْ لِأَهْلِهَا قَدْ كَانَ مِنَ اَلْأَمْرِ كَذَا وَ كَذَا فَقَالَ «عَلَيْهَا سَوْقُ بَدَنَةٍ وَ اَلْحَجُّ مِنْ قَابِلٍ وَ لَيْسَ عَلَى زَوْجِهَا شَيْءٌ».

Hadith.2764 - Safwan narrated from Ishaq ibn Ammar, who said: I asked Abu Ibrahim {a.s} about a young woman who had not previously menstruated, who went out with her husband and family. She began menstruating but was too shy to inform her family or husband. She completed the rituals in that state, her husband had intercourse with her, and they returned to Kufa. She then told her family what had happened.
Imam {a.s} said: "She must offer a camel as expiation and repeat the Hajj in the following year, but there is no penalty upon her husband."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 475 • Wasa’il Al-Shi’a, Vol. 13, p. 140 • Wasa’il Al-Shi’a, Vol. 13, p. 405

2765 - وَ رَوَى فَضَالَةُ بْنُ أَيُّوبَ عَنِ اَلْكَاهِلِيِّ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلنِّسَاءِ فِي إِحْرَامِهِنَّ فَقَالَ «يُصْلِحْنَ مَا أَرَدْنَ أَنْ يُصْلِحْنَ فَإِذَا وَرَدْنَ اَلشَّجَرَةَ أَهْلَلْنَ بِالْحَجِّ وَ لَبَّيْنَ عِنْدَ اَلْمِيلِ أَوَّلَ اَلْبَيْدَاءِ ثُمَّ يُؤْتَى بِهِنَّ مَكَّةَ يُبَادَرُ بِهِنَّ اَلطَّوَافَ وَ اَلسَّعْيَ فَإِذَا قَضَيْنَ طَوَافَهُنَّ وَ سَعْيَهُنَّ قَصَّرْنَ وَ جَازَتْ مُتْعَةٌ ثُمَّ أَهْلَلْنَ يَوْمَ اَلتَّرْوِيَةِ بِالْحَجِّ وَ كَانَتْ عُمْرَةً وَ حَجَّةً وَ إِنِ اِعْتَلَلْنَ كُنَّ عَلَى حَجِّهِنَّ وَ لَمْ يُفْرِدْنَ حَجَّهُنَّ».

Hadith.2765 - Fadalah ibn Ayyub narrated from al-Kahili, who said: I asked Abu Abdullah {a.s} about women in the state of ihram.

Imam {a.s} said: "They may prepare themselves in whatever manner they wish. When they reach the tree (Miqat), they enter ihram for Hajj and recite the Talbiyah at the marker at the beginning of al-Bayda. Then they are brought to Mecca, where they should hasten to perform tawaf and sa‘i. Once they complete their tawaf and sa‘i, they trim their hair and exit ihram, performing tamattu‘. On the Day of Tarwiyah (8th of Dhu al-Hijjah), they enter ihram for Hajj, thus combining ‘Umrah and Hajj. If they encounter any ailment, they remain upon their Hajj and do not separate their Hajj from their ‘Umrah."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 988 • Wasa’il Al-Shi’a, Vol. 13, p. 452

2766 - وَ رَوَى حَرِيزٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اِمْرَأَةٍ طَافَتْ ثَلاَثَةَ
أَطْوَافٍ أَوْ أَقَلَّ مِنْ ذَلِكَ ثُمَّ رَأَتْ دَماً فَقَالَ «تَحْفَظُ مَكَانَهَا فَإِذَا طَهُرَتْ طَافَتْ مِنْهُ وَ اِعْتَدَّتْ بِمَا مَضَى.
وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : مِثْلَهُ.

Hadith.2766 - Hariz narrated from Muhammad ibn Muslim, who said: I asked Abu Abdullah {a.s} about a woman who performed three rounds of tawaf or less and then saw menstrual blood. Imam {a.s} said: "She should remember her position, and when she becomes pure, she should continue her tawaf from that point and count what she has already completed."
Al-‘Ala also narrate from Muhammad ibn Muslim, from one of the Imams {a.s}, a similar statement.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 397 • Tahdhib Al-Ahkam, Vol. 5, p. 475 • Al-Istibsar, Part 2, p. 317 • Al-Wafi, Vol. 13, p. 994 • Wasa’il Al-Shi’a, Vol. 13, p. 454

2767 - اِبْنُ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَمَّنْ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اِمْرَأَةٍ طَافَتْ أَرْبَعَةَ
أَشْوَاطٍ وَ هِيَ مُعْتَمِرَةٌ ثُمَّ طَمِثَتْ قَالَ «تُتِمُّ طَوَافَهَا وَ لَيْسَ عَلَيْهَا غَيْرُهُ وَ مُتْعَتُهَا تَامَّةٌ وَ لَهَا أَنْ تَطُوفَ بَيْنَ
اَلصَّفَا وَ اَلْمَرْوَةِ لِأَنَّهَا زَادَتْ عَلَى اَلنِّصْفِ وَ قَدْ قَضَتْ مُتْعَتَهَا فَلْتَسْتَأْنِفْ بَعْدَ اَلْحَجِّ وَ إِنْ هِيَ لَمْ تَطُفْ إِلاَّ ثَلاَثَةَ
أَشْوَاطٍ فَلْتَسْتَأْنِفْ بَعْدَ اَلْحَجِّ فَإِنْ أَقَامَ بِهَا جَمَّالُهَا بَعْدَ اَلْحَجِّ فَلْتَخْرُجْ إِلَى اَلْجِعْرَانَةِ أَوْ إِلَى اَلتَّنْعِيمِ فَلْتَعْتَمِرْ
».

لان هذا الحديث إسناده منقطع والحديث الأول رخصة ورحمة، وإسناده متصل وإنما لا تسعى الحائض التي
حاضت قبل الاحرام بين الصفا والمروة وتقضي المناسك كلها لأنها لا تقدر أن تقف بعرفة إلا عشية عرفة ولا
بالمشعر إلا يوم النحر ولا ترمي الجمار إلا بمنى وهذا إذا طهرت قضته.

Hadith.2767 - Ibn Muskan narrated from Ibrahim ibn Ishaq, from someone who asked Abu Abdullah {a.s} about a woman performing ‘Umrah who completed four rounds of tawaf and then began menstruating.

Imam {a.s} said: "She should complete her tawaf, and nothing more is required of her. Her tamattu‘ is valid, and she may perform sa‘i between Safa and Marwa because she has completed more than half of the tawaf and thus fulfilled her tamattu‘. After Hajj, she does not need to repeat anything. However, if she had completed only three rounds of tawaf, she must repeat it after Hajj. If her caravan stays in Mecca after Hajj, she should go to al-Ji‘ranah or Tan‘im and perform another ‘Umrah."

[AL SADUQ]
This narration is considered to have a weak chain of transmission, while the earlier narrations are more reliable and merciful in their rulings. In cases where a woman menstruates before ihram and cannot perform sa‘i or other rituals, she may complete the remaining rituals after purification, ensuring she meets the requirements for Arafat, Muzdalifah, and the stoning at Mina.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 455

CHAPTER 123 - CHAPTER ON THE TIME WHICH, IF A PERSON REACHES IT, THEY ARE CONSIDERED TO HAVE PERFORMED TAMATTU‘

بَابُ الْوَقْتِ الَّذِي إِذَا أَدْرَكَهُ الْإِنْسَانُ يَكُونُ مُدْرِكًا لِلتَّمَتُّعِ

HADITH 2768 – 2772

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2768 - رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ مُرَازِمٍ وَ شُعَيْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ اَلْمُتَمَتِّعِ يَدْخُلُ لَيْلَةَ عَرَفَةَ فَيَطُوفُ وَ يَسْعَى ثُمَّ يُحْرِمُ فَيَأْتِي مِنًى فَقَالَ «لاَ بَأْسَ.

Hadith.2768 - Ibn Abi Umayr narrated from Hisham ibn Salim, Murazim, and Shu'ayb, from Abu Abdullah {a.s}, regarding a man performing tamattu‘ who enters Mecca on the night of Arafah, performs tawaf and sa‘i, then enters ihram and proceeds to Mina.
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 443 • Tahdhib Al-Ahkam, Vol. 5, p. 171 • Al-Istibsar, Part 2, p. 247 • Al-Wafi, Vol. 13, p. 971 • Wasa’il Al-Shi’a, Vol. 11, p. 291

2769 - وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ قَالَ : قَدِمَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ مُتَمَتِّعاً، لَيْلَةَ عَرَفَةَ فَطَافَ وَ أَحَلَّ وَ أَتَى بَعْضَ جَوَارِيهِ ثُمَّ أَهَلَّ بِالْحَجِّ وَ خَرَجَ.

Hadith.2769 - Al-Husayn ibn Sa‘id narrated from Hammad, from Muhammad ibn Maymun, who said: Imam Abu al-Hasan {a.s} arrived performing tamattu‘ on the night of Arafah. He performed tawaf, exited ihram, approached one of his servant women, then entered ihram for Hajj and proceeded [to Mina].

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 443 • Tahdhib Al-Ahkam, Vol. 5, p. 161 • Tahdhib Al-Ahkam, Vol. 5, p. 172 • Al-Istibsar, Part 2, p. 243 • Al-Istibsar, Part 2, p. 247 • Al-Wafi, Vol. 13, p. 971 • Wasa’il Al-Shi’a, Vol. 13, p. 515

2770 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْمَرْأَةُ تَجِيءُ مُتَمَتِّعَةً فَتَطْمَثُ قَبْلَ أَنْ تَطُوفَ بِالْبَيْتِ فَيَكُونُ طُهْرُهَا لَيْلَةَ عَرَفَةَ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِنْ كَانَتْ تَعْلَمُ أَنَّهَا تَطْهُرُ وَ تَطُوفُ بِالْبَيْتِ وَ تَحِلُّ مِنْ إِحْرَامِهَا وَ تَلْحَقُ اَلنَّاسَ بِمِنًى فَلْتَفْعَلْ».

Hadith.2770 - It is narrated from Abu Basir, who said: I said to Abu Abdullah {a.s}:
"A woman performing tamattu‘ begins menstruating before she performs tawaf of the Kaaba, and her purification occurs on the night of Arafah. What should she do?"
Imam {a.s} said: "If she knows that she will become pure, perform tawaf of the Kaaba, exit ihram, and join the people in Mina, then she should do so."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 391 • Tahdhib Al-Ahkam, Vol. 5, p. 475 • Al-Istibsar, Part 2, p. 311 • Al-Wafi, Vol. 13, p. 973 • Wasa’il Al-Shi’a, Vol. 11, p. 292 • Wasa’il Al-Shi’a, Vol. 13, p. 449

2771 - وَ رَوَى اَلنَّضْرُ عَنْ شُعَيْبٍ اَلْعَقَرْقُوفِيِّ قَالَ : خَرَجْتُ أَنَا وَ حَدِيدٌ فَانْتَهَيْنَا إِلَى اَلْبُسْتَانِ ، يَوْمَ اَلتَّرْوِيَةِ فَتَقَدَّمْتُ عَلَى حِمَارٍ فَقَدِمْتُ مَكَّةَ وَ طُفْتُ وَ سَعَيْتُ وَ أَحْلَلْتُ مِنْ تَمَتُّعِي ثُمَّ أَحْرَمْتُ بِالْحَجِّ وَ قَدِمَ حَدِيدٌ مِنَ اَللَّيْلِ فَكَتَبْتُ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ اِسْتَفْتَيْتُهُ فِي أَمْرِهِ فَكَتَبَ إِلَيَّ «مُرْهُ يَطُوفُ وَ يَسْعَى وَ يَحِلُّ مِنْ مُتْعَتِهِ وَ يُحْرِمُ بِالْحَجِّ وَ يَلْحَقُ اَلنَّاسَ بِمِنًى وَ لاَ يَبِيتَنَّ بِمَكَّةَ ».

Hadith.2771 - Al-Nadr narrated from Shu‘ayb al-‘Aqarqufi, who said: I and Hadid set out until we reached the orchard on the Day of Tarwiyah. I went ahead on a donkey, arrived in Mecca, performed tawaf and sa‘i, exited my ihram from tamattu‘, and entered ihram for Hajj. Hadid arrived later that night. I wrote to Abu al-Hasan {a.s}, seeking guidance regarding his situation.
Imam {a.s} wrote back to me: "Instruct him to perform tawaf, sa‘i, exit his ihram from tamattu‘, then enter ihram for Hajj, join the people in Mina, and ensure he does not spend the night in Mecca."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 973 • Wasa’il Al-Shi’a, Vol. 11, p. 292

2772 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ ضُرَيْسٍ اَلْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ خَرَجَ مُتَمَتِّعاً بِعُمْرَةٍ إِلَى اَلْحَجِّ فَلَمْ يَبْلُغْ مَكَّةَ إِلاَّ يَوْمَ اَلنَّحْرِ فَقَالَ «يُقِيمُ بِمَكَّةَ عَلَى إِحْرَامِهِ وَ يَقْطَعُ اَلتَّلْبِيَةَ حِينَ يَدْخُلُ اَلْحَرَمَ فَيَطُوفُ بِالْبَيْتِ وَ يَسْعَى وَ يَحْلِقُ رَأْسَهُ وَ يَذْبَحُ شَاتَهُ ثُمَّ يَنْصَرِفُ إِلَى أَهْلِهِ» ثُمَّ قَالَ «هَذَا لِمَنِ اِشْتَرَطَ عَلَى رَبِّهِ عِنْدَ إِحْرَامِهِ أَنْ يَحُلَّهُ حَيْثُ حَبَسَهُ فَإِنْ لَمْ يَشْتَرِطْ فَإِنَّ عَلَيْهِ اَلْحَجَّ وَ اَلْعُمْرَةَ مِنْ قَابِلٍ».

Hadith.2772 - Al-Hasan ibn Mahbub narrated from Ali ibn Ri'ab, from Durays al-Kunasi, from Abu Ja'far {a.s}, who said: I asked him about a man who set out to perform tamattu‘ (Umrah followed by Hajj) but did not reach Mecca until the Day of Sacrifice (Yawm al-Nahr).
Imam {a.s} said: "He should remain in Mecca in his state of ihram, cease reciting the Talbiyah upon entering the Haram, perform tawaf of the Kaaba, perform sa‘i, shave his head, and slaughter his sheep. Then he may return to his family."

Imam {a.s} further said: "This applies to one who made a condition with his Lord {AZJ} at the time of ihram, stating that he would exit ihram wherever he was held back. If he did not make such a condition, then he is required to perform both Hajj and Umrah in the following year."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1073

CHAPTER 124 - CHAPTER ON THE TIME WHICH, IF A PERSON REACHES IT, THEY ARE CONSIDERED TO HAVE PERFORMED HAJJ

بَابُ الْوَقْتِ الَّذِي مَتَى أَدْرَكَهُ الْإِنْسَانُ كَانَ مُدْرِكاً لِلْحَجِّ

HADITH 2773 – 2776

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2773 - رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَدْرَكَ اَلْمَشْعَرَ اَلْحَرَامَ عَلَى خَمْسَةٍ مِنَ النَّاسِ فَقَدْ أَدْرَكَ اَلْحَجَّ ».

Hadith.2773 - Ibn Abi Umayr narrated from Hisham ibn al-Hakam, from Abu Abdullah {a.s}, who said: "Whoever reaches al-Mash'ar al-Haram (the Sacred Monument) with five individuals has indeed attained Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 476 • Al-Wafi, Vol. 13, p. 1069 • Wasa'il Al-Shi'a, Vol. 14, p. 40

2774 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَدْرَكَ اَلْمَوْقِفَ بِجَمْعٍ يَوْمَ اَلنَّحْرِ مِنْ قَبْلِ أَنْ تَزُولَ اَلشَّمْسُ فَقَدْ أَدْرَكَ اَلْحَجَّ ».

Hadith.2774 - Ibn Abi Umayr narrated from Jamil ibn Darraj, from Abu Abdullah {a.s}, who said: "Whoever reaches the standing at Muzdalifah (Jam') on the Day of Sacrifice (Yawm al-Nahr) before the sun passes its zenith has indeed attained Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1069

2775 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ اَلْمُغِيرَةِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَدْرَكَ اَلْمَشْعَرَ اَلْحَرَامَ قَبْلَ أَنْ تَزُولَ اَلشَّمْسُ فَقَدْ أَدْرَكَ اَلْحَجَّ».

ورواه إسحاق بن عمار عن أبي الحسن موسى بن جعفر عليهما السلام.

Hadith.2775 - Abdullah ibn al-Mughira narrated from Ishaq ibn Ammar, from Abu Abdullah {a.s}, who said: "Whoever reaches al-Mash'ar al-Haram (the Sacred Monument) before the sun passes its zenith has indeed attained Hajj."

[AL SADUQ]
Ishaq ibn Ammar also narrated this from Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1069

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2776 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَدْرَكَ اَلزَّوَالَ فَقَدْ أَدْرَكَ اَلْمَوْقِفَ.

Hadith.2776 - Mu'awiyah ibn Ammar narrated that Abu Abdullah {a.s} said to him:
"If someone reaches the standing (at Arafat) before the sun passes its zenith, they have attained the standing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 42

CHAPTER 125 - CHAPTER ON PERFORMING THE TAWAF OF HAJJ AND THE TAWAF OF WOMEN BEFORE SA’Y AND BEFORE DEPARTING TO MINA

بَابُ تَقْدِيمِ طَوَافِ الْحَجِّ وَطَوَافِ النِّسَاءِ قَبْلَ السَّعْيِ وَقَبْلَ الْخُرُوجِ إِلَى مِنًى

HADITH 2777 – 2780

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

2777 - رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي اَلْحَسَنِ اَلْمَاضِي عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ طَافَ طَوَافَ اَلْحَجِّ وَ طَوَافَ اَلنِّسَاءِ قَبْلَ أَنْ يَسْعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ قَالَ «لاَ يَضُرُّهُ يَطُوفُ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ وَ قَدْ فَرَغَ مِنْ حَجِّهِ ».

Hadith.2777 - Ishaq ibn Ammar narrated from Sama'ah ibn Mehran, from Imam Abu Al-Hasan Al-Madhi {a.s}, who said: I asked him about a man who performed the Tawaf of Hajj and the Tawaf al-Nisa before performing the sa‘i between Safa and Marwa.
Imam {a.s} said: "It does not harm him; he should perform the sa‘i between Safa and Marwa, and he has completed his Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 514 • Tahdhib Al-Ahkam, Vol. 5, p. 133 • Tahdhib Al-Ahkam, Vol. 5, p. 489 • Al-Istibsar, Part 2, p. 231 • Al-Wafi, Vol. 14, p. 1241 • Wasa’il Al-Shi’a, Vol. 13, p. 418

2778 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : فِي تَعْجِيلِ اَلطَّوَافِ قَبْلَ اَلْخُرُوجِ إِلَى مِنًى فَقَالَ «هُمَا سَوَاءٌ أَخَّرَ ذَلِكَ أَوْ قَدَّمَهُ ».

يعني المتمتع.

Hadith.2778 - Ibn Abi Umayr narrated from Hafs ibn al-Bukhtari, from Abu al-Hasan {a.s}, regarding performing the tawaf early before going to Mina.
Imam {a.s} said: "It is the same, whether he delays it or performs it earlier."

[AL SADUQ]
This refers to the one performing tamattu‘.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2779 - وَ رَوَى اِبْنُ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ رَوَى جَمِيلٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُمَا سَأَلاَهُمَا عَنِ اَلْمُتَمَتِّعِ يُقَدِّمُ طَوَافَهُ وَ سَعْيَهُ فِي اَلْحَجِّ فَقَالاَ «هُمَا سِيَّانِ قَدَّمْتَ أَوْ أَخَّرْتَ».

Hadith.2779 - Ibn Bukayr narrated from Zurara, from Abu Ja'far {a.s}, and Jamil narrated from Abu Abdullah {a.s}, that they were asked about a person performing tamattu‘ who performs their tawaf and sa‘i for Hajj earlier than usual.
They {a.s} said: "It is the same, whether you perform them earlier or later."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 477 • Al-Wafi, Vol. 14, p. 1246 • Wasa’il Al-Shi’a, Vol. 11, p. 280 • Wasa’il Al-Shi’a, Vol. 13, p. 416

2780 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمُتَمَتِّعِ إِذَا كَانَ شَيْخاً كَبِيراً أَوِ اِمْرَأَةً تَخَافُ اَلْحَيْضَ يُعَجِّلُ اَلطَّوَافَ لِلْحَجِّ قَبْلَ أَنْ يَأْتِيَ مِنًى قَالَ «نَعَمْ مَنْ هُوَ هَكَذَا يُعَجِّلُ» قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يُحْرِمُ بِالْحَجِّ مِنْ مَكَّةَ ثُمَّ يَرَى اَلْبَيْتَ خَالِياً فَيَطُوفُ بِهِ قَبْلَ أَنْ يَخْرُجَ عَلَيْهِ شَيْءٌ فَقَالَ «لاَ ».

Hadith.2780 - Safwan ibn Yahya narrated from Ishaq ibn Ammar, who said: I asked Imam Abu Ibrahim {a.s} about a person performing tamattu‘ who is an elderly man or a woman fearing menstruation—can they perform the tawaf for Hajj earlier, before going to Mina?
Imam {a.s} said: "Yes, for someone in such a situation, they may perform it earlier."
Imam {a.s} was also asked about a man who enters ihram for Hajj in Mecca, then sees the Kaaba empty and decides to perform tawaf before leaving for Mina.
Imam {a.s} said: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 250 • Al-Istibsar, Part 2, p. 291 • Al-Wafi, Vol. 14, p. 1222 • Wasa’il Al-Shi’a, Vol. 14, p. 246

CHAPTER 126 - CHAPTER ON DELAYING THE VISIT (ZIYARAH)

بَابُ تَأْخِيرِ الزِّيَارَةِ

֍ HADITH 2781 – 2785 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

يسمى طواف الزيادة زيارة لان الحاج يأتي من منى فيزور البيت ولا يقيم بمكة بل يرجع إلى منى. والأولى أن يطوف بالبيت يوم النحر بعد الاتيان بمناسك منى ولو لم يتيسر فالحادي عشر، ولا ينبغي تأخيره عنه وقيل بالحرمة كما في روضة المتيقن.

[AL SADUQ]
The "Tawaf al-Ziyadah" is called "Ziyara" (visitation) because the pilgrim comes from Mina to visit the Sacred House but does not stay in Mecca and returns to Mina afterward. It is preferable for the pilgrim to perform this tawaf on the Day of Sacrifice (Yawm al-Nahr) after completing the rites of Mina. If that is not possible, it should be performed on the eleventh day. It should not be delayed beyond this, and some scholars, such as in Rawdat al-Mutayaqin, have stated that delaying it is prohibited.

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2781 - رُوِيَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ زِيَارَةِ اَلْبَيْتِ تُؤَخَّرُ إِلَى يَوْمِ اَلثَّالِثِ فَقَالَ «تَعْجِيلُهَا أَحَبُّ إِلَيَّ وَ لَيْسَ بِهِ بَأْسٌ إِنْ أَخَّرْتَهُ.

Hadith.2781 - It is narrated from Ishaq ibn Ammar, who said: I asked Abu Ibrahim {a.s} about delaying the visitation of the Kaaba (Tawaf al-Ziyara) until the third day.
Imam {a.s} said: "Performing it earlier is more beloved to me, but there is no harm if you delay it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2782 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ بِأَنْ تُؤَخَّرَ زِيَارَةُ اَلْبَيْتِ إِلَى يَوْمِ اَلنَّفْرِ».

Hadith.2782 - In the narration of Abdullah ibn Sinan from Abu Abdullah {a.s}, he said:
"There is no harm in delaying the visitation of the Kaaba (Tawaf al-Ziyara) until the Day of Departure (Yawm al-Nafr)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2783 - وَ رَوَى عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَزُورَ اَلْبَيْتَ حَتَّى أَصْبَحَ فَقَالَ «لاَ بَأْسَ أَنَا رُبَّمَا أَخَّرْتُهُ حَتَّى تَذْهَبَ أَيَّامُ اَلتَّشْرِيقِ وَ لَكِنْ لاَ يَقْرَبِ اَلنِّسَاءَ وَ اَلطِّيبَ ».

Hadith.2783 - Ubaydullah ibn Ali al-Halabi narrated from Abu Abdullah $^{\{a.s\}}$, who said: I asked him about a man who forgot to perform the visitation of the Kaaba (Tawaf al-Ziyara) until the morning. Imam $^{\{a.s\}}$ said: "There is no harm in that. I myself sometimes delay it until the days of Tashreeq have passed. However, he must not approach women or use perfume."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 250 • Al-Istibsar, Part 2, p. 291 • Al-Wafi, Vol. 14, p. 1223 • Wasa’il Al-Shi’a, Vol. 14, p. 233 • Wasa’il Al-Shi’a, Vol. 14, p. 243

2784 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَمَّنْ نَسِيَ زِيَارَةَ اَلْبَيْتِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ «لاَ يَضُرُّهُ إِذَا كَانَ قَدْ قَضَى مَنَاسِكَهُ ».

Hadith.2784 - Hisham ibn Salim narrated from Abu Abdullah $^{\{a.s\}}$, who said: I asked him about someone who forgot to perform the visitation of the Kaaba (Tawaf al-Ziyara) and returned to their family.
Imam $^{\{a.s\}}$ said: "It does not harm them if they have completed their other rites."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1223

2785 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ إِنْ أَخَّرْتَ زِيَارَةَ اَلْبَيْتِ إِلَى أَنْ تَذْهَبَ أَيَّامُ اَلتَّشْرِيقِ إِلاَّ أَنَّكَ لاَ تَقْرَبُ اَلنِّسَاءَ وَ لاَ اَلطِّيبَ».

Hadith.2785 - Hisham ibn Salim narrated from Abu Abdullah $^{\{a.s\}}$, who said: "There is no harm in delaying the visitation of the Kaaba (Tawaf al-Ziyara) until the days of Tashreeq have passed, except that you must not approach women or use perfume."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1223 • Wasa’il Al-Shi’a, Vol. 14, p. 244

CHAPTER 127 - CHAPTER ON THE RULING FOR ONE WHO FORGETS THE TAWAF AL-NISA

بَابُ حُكْمِ مَنْ نَسِيَ طَوَافَ النِّسَاءِ

HADITH 2786– 2789

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

2786 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ رَجُلٌ نَسِيَ طَوَافَ اَلنِّسَاءِ حَتَّى رَجَعَ إِلَى أَهْلِهِ قَالَ «يَأْمُرُ أَنْ يُقْضَى عَنْهُ إِنْ لَمْ يَحُجَّ فَإِنَّهُ لاَ تَحِلُّ لَهُ اَلنِّسَاءُ حَتَّى يَطُوفَ بِالْبَيْتِ ».

Hadith.2786 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said: I asked him about a man who forgot to perform Tawaf al-Nisa and returned to his family.
Imam {a.s} said: "He must arrange for someone to perform it on his behalf if he is not performing Hajj again. Women do not become permissible to him until he performs the tawaf of the Kaaba."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1232 • Wasa’il Al-Shi’a, Vol. 13, p. 408

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2787 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ اَلْخَزَّازِ قَالَ : كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِمَكَّةَ فَدَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ أَصْلَحَكَ اَللَّهُ إِنَّ مَعَنَا اِمْرَأَةً حَائِضاً وَ لَمْ تَطُفْ طَوَافَ اَلنِّسَاءِ وَ يَأْبَى اَلْجَمَّالُ أَنْ يُقِيمَ عَلَيْهَا قَالَ فَأَطْرَقَ وَ هُوَ يَقُولُ «لاَ تَسْتَطِيعُ أَنْ تَتَخَلَّفَ عَنْ أَصْحَابِهَا وَ لاَ يُقِيمُ عَلَيْهَا جَمَّالُهَا» ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ «تَمْضِي فَقَدْ تَمَّ حَجُّهَا».

Hadith.2787 - Ibn Abi Umayr narrated from Abu Ayyub Ibrahim ibn Uthman al-Khazzaz, who said: I was with Abu Abdullah {a.s} in Mecca when a man entered and said: "May Allah {SWT} grant you well-being. We have a woman with us who is menstruating and has not performed Tawaf al-Nisa, and the camel driver refuses to stay behind for her."
Imam {a.s} lowered his head and said: "She cannot stay behind her companions, and her camel driver will not wait for her."
Then Imam {a.s} raised his head and said: "She may proceed, and her Hajj is complete."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2788 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ كَانَ عَلَيْهِ طَوَافُ اَلنِّسَاءِ وَحْدَهُ فَطَافَ مِنْهُ خَمْسَةَ أَشْوَاطٍ بِالْبَيْتِ ثُمَّ غَمَزَهُ بَطْنُهُ فَخَافَ أَنْ يَبْدُرَهُ فَخَرَجَ

إِلَى مَنْزِلِهِ فَنَفَضَ ثُمَّ غَشِيَ جَارِيَتَهُ قَالَ «يَغْتَسِلُ ثُمَّ يَرْجِعُ فَيَطُوفُ بِالْبَيْتِ تَمَامَ مَا بَقِيَ عَلَيْهِ مِنْ طَوَافِهِ وَ يَسْتَغْفِرُ رَبَّهُ وَ لاَ يَعُودُ ».

Hadith.2788 - Ibn Mahbub narrated from Ali ibn Ri'ab, from Humran ibn A‘yan, from Imam Abu Ja‘far $^{\{a.s\}}$, regarding a man who was performing Tawaf al-Nisa and completed five rounds of the Kaaba. He then felt discomfort in his stomach and feared he might lose control, so he went to his residence, relieved himself, and then had intercourse with his maidservant.
Imam $^{\{a.s\}}$ said: "He should perform ghusl, then return to the Kaaba to complete the remaining rounds of his tawaf. He should seek forgiveness from his Lord $^{\{AZJ\}}$ and not repeat this action."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La’aali, Part 3, p. 180

2789 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَسِيَ طَوَافَ اَلنِّسَاءِ قَالَ «إِذَا زَادَ عَلَى اَلنِّصْفِ وَ خَرَجَ نَاسِياً أَمَرَ مَنْ يَطُوفُ عَنْهُ وَ لَهُ أَنْ يَقْرَبَ اَلنِّسَاءَ إِذَا زَادَ عَلَى اَلنِّصْفِ ».

وَ رُوِيَ: «فِيمَنْ تَرَكَ طَوَافَ اَلنِّسَاءِ أَنَّهُ إِنْ كَانَ طَافَ طَوَافَ اَلْوَدَاعِ فَهُوَ طَوَافُ اَلنِّسَاءِ ».

Hadith.2789 - Ibn Mahbub narrated from Ali ibn Abi Hamzah, from Abu Basir, from Imam Abu Abdullah $^{\{a.s\}}$, regarding a man who forgot to perform Tawaf al-Nisa.
Imam $^{\{a.s\}}$ said: "If he has completed more than half of the tawaf and then left forgetting to complete it, he may appoint someone to complete the tawaf on his behalf. In this case, he is permitted to approach women if he has completed more than half of the tawaf."
It is also narrated: "For someone who has left out Tawaf al-Nisa, if they have performed Tawaf al-Wada‘ (the farewell tawaf), it is considered as fulfilling Tawaf al-Nisa."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La’aali, Part 3, p. 180 • Al-Wafi, Vol. 14, p. 1236 • Wasa’il Al-Shi’a, Vol. 13, p. 409 • Al-Wafi, Vol. 14, p. 1236

CHAPTER 128 - CHAPTER ON THE COMPLETION OF THE WALKER’S JOURNEY

بَابُ انْقِضَاءِ مَشْيِ الْمَاشِي

HADITH 2790– 2792

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2790 - رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ اَلْمَكِّيِّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلَّذِي عَلَيْهِ اَلْمَشْيُ إِذَا رَمَى اَلْجَمْرَةَ زَارَ اَلْبَيْتَ رَاكِباً».

Hadith.2790 - Al-Husayn ibn Sa‘id narrated from Isma‘il ibn Hammam al-Makki, from Abu al-Hasan al-Ridha {a.s}, from his father {a.s}, who said: Abu Abdullah {a.s} said:
"For someone obligated to walk [during the Hajj rituals], if they have thrown pebbles at the Jamrah, they may visit the Kaaba (for tawaf) while riding."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 413 • Wasa’il Al-Shi’a, Vol. 11, p. 89

2791 - وَ رُوِيَ : «أَنَّ مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اَللَّهِ حَافِياً مَشَى فَإِذَا تَعِبَ رَكِبَ ».

Hadith.2791 - It is narrated: "Whoever makes a vow to walk to the House of Allah {SWT} barefoot should walk, but if they become tired, they may ride."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2792 - وَ رُوِيَ : «أَنَّهُ يَمْشِي مِنْ خَلْفِ اَلْمَقَامِ ».

Hadith.2792 - It is narrated: "They should walk from behind the Maqam (Station of Ibrahim)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 129 - CHAPTER ON THE RULING FOR ONE WHOSE CIRCUMAMBULATION IS INTERRUPTED BY PRAYER OR OTHER MATTERS

بَابُ حُكْمِ مَنْ قَطَعَ عَلَيْهِ الطَّوَافَ بِصَلَاةٍ أَوْ غَيْرِهَا

HADITH 2793 – 2799

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2793 - رَوَى يُونُسُ بْنُ يَعْقُوبَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَأَيْتُ فِي ثَوْبِي شَيْئاً مِنْ دَمٍ وَ أَنَا أَطُوفُ قَالَ «فَاعْرِفِ اَلْمَوْضِعَ ثُمَّ اُخْرُجْ فَاغْسِلْهُ ثُمَّ عُدْ فَابْنِ عَلَى طَوَافِكَ ».

Hadith.2793 - Yunus ibn Ya‘qub narrated: I said to Abu Abdullah {a.s}, "I noticed some blood on my clothing while I was performing tawaf."
Imam {a.s} said: "Mark the spot where you stopped, then exit, wash it off, and return to continue your tawaf from where you left off."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 858 • Wasa’il Al-Shi’a, Vol. 13, p. 399

2794 - وَ رَوَى اِبْنُ اَلْمُغِيرَةِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ كَانَ فِي طَوَافِ اَلنِّسَاءِ فَأُقِيمَتِ اَلصَّلاَةُ، قَالَ «يُصَلِّي مَعَهُمُ اَلْفَرِيضَةَ فَإِذَا فَرَغَ بَنَى مِنْ حَيْثُ بَلَغَ ».

Hadith.2794 - Ibn al-Mughira narrated from Abdullah ibn Sinan, who said: I asked Imam Abu Abdullah {a.s} about a man who was performing Tawaf al-Nisa when the congregational prayer was established.
Imam {a.s} said: "He should join them in performing the obligatory prayer, and when he finishes, he should resume his tawaf from where he left off."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 415 • Tahdhib Al-Ahkam, Vol. 5, p. 121 • Al-Wafi, Vol. 13, p. 857 • Wasa’il Al-Shi’a, Vol. 13, p. 384

2795 - وَ فِي نَوَادِرِ اِبْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ : فِي اَلرَّجُلِ يَطُوفُ فَتَعْرِضُ لَهُ اَلْحَاجَةُ قَالَ «لاَ بَأْسَ بِأَنْ يَذْهَبَ فِي حَاجَتِهِ أَوْ حَاجَةِ غَيْرِهِ وَ يَقْطَعَ اَلطَّوَافَ وَ إِذَا أَرَادَ أَنْ يَسْتَرِيحَ فِي طَوَافِهِ وَ يَقْعُدَ فَلاَ بَأْسَ بِهِ فَإِذَا رَجَعَ بَنَى عَلَى طَوَافِهِ وَ إِنْ كَانَ أَقَلَّ مِنَ اَلنِّصْفِ ».

Hadith.2795 - In Nawadir of Ibn Abi Umayr, narrated from some of our companions, from one of the Imams {a.s}, it is said regarding a man performing tawaf who is interrupted by a need:
"There is no harm if he goes to fulfill his own need or someone else's and interrupts his tawaf. Similarly, if he wishes to rest during his tawaf and sit down, there is no harm in doing so. When he returns, he resumes his tawaf from where he left off, even if he had completed less than half of it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2796 - وَ رُوِيَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ فِي اَلطَّوَافِ قَدْ طَافَ بَعْضَهُ وَ بَقِيَ عَلَيْهِ بَعْضُهُ فَيَخْرُجُ مِنَ اَلطَّوَافِ إِلَى اَلْحِجْرِ أَوْ إِلَى بَعْضِ اَلْمَسْجِدِ إِذَا كَانَ لَمْ يُوتِرْ فَيُوتِرُ فَيَرْجِعُ فَيُتِمُّ طَوَافَهُ أَ فَتَرَى ذَلِكَ أَفْضَلُ أَمْ يُتِمُّ اَلطَّوَافَ ثُمَّ يُوتِرُ وَ إِنْ أَسْفَرَ بَعْضَ اَلْإِسْفَارِ فَقَالَ «اِبْدَأْ بِالْوَتْرِ وَ اِقْطَعِ اَلطَّوَافَ إِذَا خِفْتَ ثُمَّ اِئْتِ اَلطَّوَافَ ».

Hadith.2796 - It is narrated from Abdurrahman ibn al-Hajjaj, who said: I asked Abu Ibrahim {a.s} about a man who is performing tawaf and has completed part of it, with some still remaining, but he leaves the tawaf to go to al-Hijr or another part of the mosque to perform the Witr prayer if he has not yet prayed it. Then he returns to complete his tawaf. Should he do this, or is it better to complete the tawaf first and then perform Witr, even if the time for Witr is nearing its end?
Imam {a.s} said: "Start with Witr and interrupt the tawaf if you fear missing it, then return to complete your tawaf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2797 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِيمَنْ كَانَ يَطُوفُ بِالْبَيْتِ فَيَعْرِضُ لَهُ دُخُولُ اَلْكَعْبَةِ فَدَخَلَهَا قَالَ «يَسْتَقْبِلُ طَوَافَهُ».

Hadith.2797 - Ibn Abi Umayr narrated from Hafs ibn al-Bukhtari, from Abu Abdullah {a.s}, regarding someone who is performing tawaf around the Kaaba and then enters the Kaaba during the tawaf. Imam {a.s} said: "He must start his tawaf over from the beginning."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 852 • Wasa’il Al-Shi’a, Vol. 13, p. 378

2798 - وَ رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنْ حَبِيبِ بْنِ مُظَاهِرٍ قَالَ : اِبْتَدَأْتُ فِي طَوَافِ اَلْفَرِيضَةِ فَطُفْتُ شَوْطاً وَاحِداً فَإِذَا إِنْسَانٌ قَدْ أَصَابَ أَنْفِي فَأَدْمَاهُ فَخَرَجْتُ فَغَسَلْتُهُ ثُمَّ جِئْتُ فَابْتَدَأْتُ اَلطَّوَافَ فَذَكَرْتُ ذَلِكَ لِأَبِي

عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «بِئْسَمَا صَنَعْتَ كَانَ يَنْبَغِي لَكَ أَنْ تَبْنِيَ عَلَى مَا طُفْتَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ عَلَيْكَ شَيْءٌ ».

Hadith.2798 - Hammad ibn Uthman narrated from Habib ibn Muzahir, who said: I began the obligatory tawaf and completed one round when someone hit my nose, causing it to bleed. I left, washed it, and then returned to start the tawaf over. I mentioned this to Abu Abdullah $^{\{a.s\}}$.
Imam $^{\{a.s\}}$ said: "What you did was not correct. You should have continued from where you left off. However, there is no penalty upon you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 858 • Wasa’il Al-Shi’a, Vol. 13, p. 379

2799 - وَ رُوِيَ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَأْتِي أَخَاهُ وَ هُوَ فِي اَلطَّوَافِ فَقَالَ «يَخْرُجُ مَعَهُ فِي حَاجَتِهِ ثُمَّ يَرْجِعُ وَ يَبْنِي عَلَى طَوَافِهِ».

Hadith.2799 - It is narrated from Safwan al-Jammal, who said: I said to Abu Abdullah $^{\{a.s\}}$, "What about a man who meets his brother while performing tawaf?"
Imam $^{\{a.s\}}$ said: "He may leave with him to fulfill his need, then return and continue his tawaf from where he left off."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 856 • Wasa’il Al-Shi’a, Vol. 13, p. 382

CHAPTER 130 - CHAPTER ON FORGETFULNESS DURING CIRCUMAMBULATION (TAWAF)

بَابُ السِّهْوِ فِي الطِّوَافِ

HADITH 2800 – 2805

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2800 - رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ طَافَ بِالْكَعْبَةِ ثُمَّ خَرَجَ فَطَافَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَبَيْنَا هُوَ يَطُوفُ إِذْ ذَكَرَ أَنَّهُ قَدْ تَرَكَ بَعْضَ طَوَافِهِ بِالْبَيْتِ قَالَ «يَرْجِعُ إِلَى اَلْبَيْتِ وَ يُتِمُّ طَوَافَهُ ثُمَّ يَرْجِعُ إِلَى اَلصَّفَا وَ اَلْمَرْوَةِ فَيُتِمُّ مَا بَقِيَ.

Hadith.2800 - Safwan ibn Yahya narrated from Ishaq ibn Ammar, who said: I said to Imam Abu Abdullah {a.s}, "A man performed tawaf around the Kaaba, then left and began the sa'i between Safa and Marwa. While he was performing sa'i, he remembered that he had not completed some of his tawaf around the Kaaba."
Imam {a.s} said: "He should return to the Kaaba and complete his tawaf, then return to Safa and Marwa to complete the remaining sa'i."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 418 • Tahdhib Al-Ahkam, Vol. 5, p. 109 • Al-Wafi, Vol. 13, p. 867 • Wasa'il Al-Shi'a, Vol. 13, p. 358

2801 - وَ رُوِيَ عَنْ أَبِي أَيُّوبَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ طَافَ بِالْبَيْتِ ثَمَانِيَةَ أَشْوَاطٍ طَوَافَ اَلْفَرِيضَةِ قَالَ «فَلْيَضُمَّ إِلَيْهَا سِتّاً ثُمَّ يُصَلِّي أَرْبَعَ رَكَعَاتٍ ».

وَ فِي خَبَرٍ آخَرَ : «إِنَّ اَلْفَرِيضَةَ هِيَ اَلطَّوَافُ اَلثَّانِي وَ اَلرَّكْعَتَانِ اَلْأُولَيَانِ لِطَوَافِ اَلْفَرِيضَةِ وَ اَلرَّكْعَتَانِ اَلْأُخْرَيَانِ وَ اَلطَّوَافُ اَلْأَوَّلُ تَطَوُّعٌ ».

Hadith.2801 - It is narrated from Abu Ayyub, who said: I said to Abu Abdullah {a.s}, "A man performed eight rounds of tawaf for the obligatory tawaf."
Imam {a.s} said: "Let him add six more rounds to complete fourteen, then pray four rak'ahs."
In another narration: "The obligatory tawaf is the second set of seven rounds, and the first two rak'ahs are for the obligatory tawaf. The other two rak'ahs and the first set of tawaf are voluntary."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 870 • Wasa'il Al-Shi'a, Vol. 13, p. 367

2802 - وَ فِي رِوَايَةِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سُئِلَ وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ ثَمَانِيَةَ أَشْوَاطٍ فَقَالَ «نَافِلَةً أَوْ فَرِيضَةً» فَقَالَ فَرِيضَةً قَالَ «يُضِيفُ إِلَيْهَا سِتَّةً فَإِذَا فَرَغَ صَلَّى رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ ثُمَّ يَخْرُجُ إِلَى اَلصَّفَا وَ اَلْمَرْوَةِ وَ يَطُوفُ بِهِمَا فَإِذَا فَرَغَ صَلَّى رَكْعَتَيْنِ أُخْرَاوَيْنِ فَكَانَ طَوَافُ نَافِلَةٍ وَ طَوَافُ فَرِيضَةٍ.

Hadith.2802 - In a narration from al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Abdullah {a.s}, it is reported: Imam {a.s} was asked in my presence about a man who performed eight rounds of tawaf around the Kaaba.
Imam {a.s} said: "Was it a voluntary tawaf or an obligatory one?"
The man replied: "It was obligatory."
Imam {a.s} said: "He should add six more rounds. When he finishes, he should pray two rak‘ahs at the Maqam of Ibrahim {a.s}, then proceed to Safa and Marwa and perform sa‘i between them. Once he finishes, he should pray another two rak‘ahs. In this way, his tawaf will include both a voluntary and an obligatory tawaf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 367

2803 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ عَطِيَّةَ قَالَ : سَأَلَهُ سُلَيْمَانُ بْنُ خَالِدٍ وَ أَنَا مَعَهُ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ سِتَّةَ أَشْوَاطٍ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «وَ كَيْفَ يَطُوفُ سِتَّةَ أَشْوَاطٍ» فَقَالَ اِسْتَقْبَلَ اَلْحَجَرَ فَقَالَ اَللَّهُ أَكْبَرُ وَ عَقَدَ وَاحِداً فَقَالَ «يَطُوفُ شَوْطاً» قَالَ سُلَيْمَانُ فَإِنْ فَاتَهُ ذَلِكَ حَتَّى أَتَى أَهْلَهُ قَالَ «يَأْمُرُ مَنْ يَطُوفُ عَنْهُ.

Hadith.2803 - It is narrated from al-Hasan ibn Atiyyah, who said: Sulayman ibn Khalid, while I was with him, asked Abu Abdullah {a.s} about a man who performed six rounds of tawaf around the Kaaba.
Abu Abdullah {a.s} said: "How does he perform six rounds?"
Sulayman replied: "He faced the Black Stone, said 'Allahu Akbar,' and counted one."
Imam {a.s} said: "He should complete one more round."
Sulayman then asked: "What if he missed this and returned to his family?"
Imam {a.s} said: "He should arrange for someone to perform the remaining round on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 418 • Tahdhib Al-Ahkam, Vol. 5, p. 109 • Al-Wafi, Vol. 13, p. 867 • Wasa’il Al-Shi’a, Vol. 13, p. 357

2804 - وَ رَوَى عَنْهُ رِفَاعَةُ أَنَّهُ قَالَ : فِي رَجُلٍ لاَ يَدْرِي سِتَّةً طَافَ أَوْ سَبْعَةً قَالَ «يَبْنِي عَلَى يَقِينِهِ «.

Hadith.2804 - It is narrated from Rifa‘ah that Imam {a.s} said regarding a man who does not know whether he performed six or seven rounds of tawaf:
"He should act based on what he is certain of."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 360

2805 - وَ سُئِلَ : عَنْ رَجُلٍ لاَ يَدْرِي ثَلاَثَةً طَافَ أَوْ أَرْبَعَةً قَالَ «طَوَافُ نَافِلَةٍ أَوْ فَرِيضَةٍ» قَالَ أَجِبْنِي فِيهِمَا جَمِيعاً قَالَ «إِنْ كَانَ طَوَافَ نَافِلَةٍ فَابْنِ عَلَى مَا شِئْتَ وَ إِنْ كَانَ طَوَافَ فَرِيضَةٍ فَأَعِدِ اَلطَّوَافَ فَإِنْ طُفْتَ بِالْبَيْتِ طَوَافَ اَلْفَرِيضَةِ وَ لَمْ تَدْرِ سِتَّةً طُفْتَ أَوْ سَبْعَةً فَأَعِدْ طَوَافَكَ فَإِنْ خَرَجْتَ وَ فَاتَكَ ذَلِكَ فَلَيْسَ عَلَيْكَ شَيْءٌ.

Hadith.2805 - It was asked: Regarding a man who does not know whether he has performed three or four rounds of tawaf.
Imam {a.s} said: "Was it a voluntary tawaf or an obligatory one?"
The questioner replied: "Please answer for both cases."
Imam {a.s} said: "If it was a voluntary tawaf, you may continue from wherever you choose. If it was an obligatory tawaf, you must repeat the entire tawaf. If you performed an obligatory tawaf and are unsure whether you completed six or seven rounds, repeat your tawaf. However, if you have already left and missed the chance to repeat it, there is no obligation upon you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 131 - CHAPTER ON WHAT IS OBLIGATORY FOR SOMEONE WHO SHORTENS A CIRCUIT IN THE HIJR

بَابُ مَا يَجِبُ عَلَى مَنْ اخْتَصَرَ شَوْطًا فِي الْحِجْرِ

HADITH 2806 – 2808

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2806 - رَوَى اِبْنُ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ طَافَ بِالْبَيْتِ فَاخْتَصَرَ شَوْطاً وَاحِداً فِي اَلْحِجْرِ كَيْفَ يَصْنَعُ قَالَ «يُعِيدُ اَلطَّوَافَ اَلْوَاحِدَ».

Hadith.2806 - Ibn Muskan narrated from al-Halabi, who said: I said to Abu Abdullah {a.s}, "A man performed tawaf around the Kaaba but shortened one circuit by passing through the Hijr (Hijr Ismail). What should he do?"
Imam {a.s} said: "He must repeat that one circuit."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2807 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنِ اِخْتَصَرَ فِي اَلْحِجْرِ اَلطَّوَافَ فَلْيُعِدْ طَوَافَهُ مِنَ اَلْحَجَرِ اَلْأَسْوَدِ ».

Hadith.2807 - In a narration from Mu'awiyah ibn Ammar, from Imam {a.s}:
"Whoever shortens their tawaf by passing through the Hijr (Hijr Ismail) must repeat their tawaf starting from the Black Stone."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 419 • Al-Wafi, Vol. 13, p. 873 • Wasa'il Al-Shi'a, Vol. 13, p. 357

2808 - وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ سُفْيَانَ قَالَ : كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ اِمْرَأَةٌ طَافَتْ طَوَافَ اَلْحَجِّ فَلَمَّا كَانَتْ فِي اَلشَّوْطِ اَلسَّابِعِ اِخْتَصَرَتْ فَطَافَتْ فِي اَلْحِجْرِ وَ صَلَّتْ رَكْعَتَيِ اَلْفَرِيضَةِ وَ سَعَتْ وَ طَافَتْ طَوَافَ اَلنِّسَاءِ ثُمَّ أَتَتْ مِنًى فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «تُعِيدُ ».

Hadith.2808 - Al-Husayn ibn Sa'id narrated from Ibrahim ibn Sufyan, who said: I wrote to Abu al-Hasan al-Ridha {a.s} about a woman who performed the tawaf of Hajj. During the seventh circuit, she shortened it by passing through the Hijr (Hijr Ismail). She then prayed the two obligatory rak'ahs, performed the sa'i, and completed the tawaf of Nisa, then proceeded to Mina.
Imam {a.s} wrote in response: "She must repeat."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 875 • Wasa’il Al-Shi’a, Vol. 13, p. 357

CHAPTER 132 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING CIRCUMAMBULATION BEHIND THE STATION (MAQAM)

بَابُ مَا جَاءَ فِي الطِّوَافِ خَلْفَ الْمَقَامِ

HADITH 2809

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2809 - رَوَى أَبَانٌ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلطَّوَافِ خَلْفَ اَلْمَقَامِ قَالَ «مَا أُحِبُّ ذَلِكَ وَ مَا أَرَى بِهِ بَأْساً فَلاَ تَفْعَلْهُ إِلاَّ أَنْ لاَ تَجِدَ مِنْهُ بُدّاً ».

Hadith.2809 - Aban narrated from Muhammad ibn Ali al-Halabi, who said: I asked Imam Abu Abdullah {a.s} about performing tawaf behind the Maqam (of Ibrahim).
Imam {a.s} said: "I do not like it, but I see no harm in it. Do not do it unless you have no other choice."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 842 • Wasa'il Al-Shi'a, Vol. 13, p. 351

CHAPTER 133 - CHAPTER ON WHAT IS OBLIGATORY FOR ONE WHO CIRCUMAMBULATES OR PERFORMS ANY OF THE RITES WITHOUT ABLUTION

بَابُ مَا يَجِبُ عَلَى مَنْ طَافَ أَوْ قَضَى شَيْئًا مِنَ الْمَنَاسِكِ عَلَى غَيْرِ وُضُوءٍ

HADITH 2810 – 2813

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2810 - رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ بِأَنْ تَقْضِيَ اَلْمَنَاسِكَ كُلَّهَا عَلَى غَيْرِ وُضُوءٍ إِلاَّ اَلطَّوَافَ بِالْبَيْتِ وَ اَلْوُضُوءُ أَفْضَلُ ».

Hadith.2810 - It is narrated from Mu'awiyah ibn Ammar that Abu Abdullah {a.s} said:
"There is no harm in completing all the rituals without being in a state of wudu, except for the tawaf around the Kaaba. However, performing wudu is better."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Fusul al-Muhimmah, Part 2, p. 206

2811 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ طَافَ اَلْفَرِيضَةَ وَ هُوَ عَلَى غَيْرِ طُهْرٍ قَالَ «يَتَوَضَّأُ وَ يُعِيدُ طَوَافَهُ فَإِنْ كَانَ تَطَوُّعاً تَوَضَّأَ وَ صَلَّى رَكْعَتَيْنِ.

Hadith.2811 - It is narrated from al-Ala' through Muhammad ibn Muslim from one of the Imams {a.s} who said: I asked him about a man who performed the obligatory tawaf without being in a state of purity (wudu).
Imam {a.s} said: "He should perform wudu and repeat his tawaf. If it was a voluntary tawaf, he should perform wudu and pray two rak‘ahs."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 420 • Tahdhib Al-Ahkam, Vol. 5, p. 116 • Al-Istibsar, Part 2, p. 222 • Al-Wafi, Vol. 13, p. 881 • Wasa’il Al-Shi’a, Vol. 13, p. 374

2812 - وَ فِي رِوَايَةِ عُبَيْدِ بْنِ زُرَارَةَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لاَ بَأْسَ بِأَنْ يَطُوفَ اَلرَّجُلُ اَلنَّافِلَةَ عَلَى غَيْرِ وُضُوءٍ ثُمَّ يَتَوَضَّأَ وَ يُصَلِّيَ وَ إِنْ طَافَ مُتَعَمِّداً عَلَى غَيْرِ وُضُوءٍ فَلْيَتَوَضَّأْ وَ لْيُصَلِّ ».

ومن طاف تطوعا وصلى ركعتين على غير وضوء فليعد الركعتين ولا يعد الطواف.

Hadith.2812 - In a narration from Ubayd ibn Zurarah, he reported from Imam {a.s} that he said:

"There is no harm if a man performs the voluntary tawaf without being in a state of wudu, then performs wudu and prays. However, if he intentionally performs tawaf without wudu, he should perform wudu and then pray."

[AL SADUQ]
And regarding one who performs voluntary tawaf and prays the two rak'ahs without wudu, he should repeat the two rak'ahs but does not need to repeat the tawaf.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2813 - وَ رَوَى صَفْوَانُ عَنْ يَحْيَى اَلْأَزْرَقِ قَالَ : قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ سَعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَسَعَى ثَلاَثَةَ أَشْوَاطٍ أَوْ أَرْبَعَةً ثُمَّ بَالَ ثُمَّ أَتَمَّ سَعْيَهُ بِغَيْرِ وُضُوءٍ فَقَالَ «لاَ بَأْسَ وَ لَوْ أَتَمَّ مَنَاسِكَهُ بِوُضُوءٍ كَانَ أَحَبَّ إِلَيَّ ».

Hadith.2813 - It is narrated by Safwan from Yahya al-Azraq, who said: I asked Abu al-Hasan {a.s} about a man who performed the sa'i between Safa and Marwa, completing three or four circuits, then urinated and completed the rest of his sa'i without wudu.
Imam {a.s} said: "There is no harm in it, but if he had completed his rituals with wudu, it would have been more preferable to me."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 494

CHAPTER 134 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING THE CIRCUMAMBULATION OF THE UNCIRCUMCISED

بَابُ مَا جَاءَ فِي طَوَافِ الْأَغْلَفِ

HADITH 2814 – 2815

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2814 - رَوَى حَرِيزٌ وَ إِبْرَاهِيمُ بْنُ عُمَرَ قَالاَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ بِأَنْ تَطُوفَ اَلْمَرْأَةُ غَيْرَ مَخْفُوضَةٍ فَأَمَّا اَلرَّجُلُ فَلاَ يَطُوفُ إِلاَّ مَخْتُوناً ».

Hadith.2814 - Hariz and Ibrahim ibn Umar narrated that Abu Abdullah {a.s} said:
"There is no harm if a woman performs tawaf without being circumcised. As for a man, he should not perform tawaf unless he is circumcised."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 281 • Tahdhib Al-Ahkam, Vol. 5, p. 126 • Al-Wafi, Vol. 13, p. 884 • Wasa’il Al-Shi’a, Vol. 13, p. 271 • Wasa’il Al-Shi’a, Vol. 13, p. 377

2815 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ اَلَّذِي يُسْلِمُ فَيُرِيدُ أَنْ يَخْتَتِنَ وَ قَدْ حَضَرَ اَلْحَجُّ أَ يَحُجُّ أَوْ يَخْتَتِنُ قَالَ «لاَ يَحُجُّ حَتَّى يَخْتَتِنَ ».

Hadith.2815 - Ibn Maskan narrated from Ibrahim ibn Maymun, who reported from Imam Abu Abdullah {a.s} regarding a man who converts to Islam and intends to undergo circumcision while the time for Hajj has arrived.
He asked: Should he perform Hajj or undergo circumcision?
Imam {a.s} replied: "He should not perform Hajj until he is circumcised."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 281 • Tahdhib Al-Ahkam, Vol. 5, p. 125 • Tahdhib Al-Ahkam, Vol. 5, p. 469 • Al-Wafi, Vol. 13, p. 883 • Wasa’il Al-Shi’a, Vol. 13, p. 270

CHAPTER 135 - CHAPTER ON COMBINING TAWAF ROUNDS

بَابُ اَلْقِرَانِ بَيْنَ اَلْأَسَابِيعِ

HADITH 2816 – 2817

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2816 - رَوَى اِبْنُ مُسْكَانَ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّمَا يُكْرَهُ أَنْ يَجْمَعَ اَلرَّجُلُ بَيْنَ اَلسُّبُوعَيْنِ وَ اَلطَّوَافَيْنِ فِي اَلْفَرِيضَةِ فَأَمَّا فِي اَلنَّافِلَةِ فَلاَ بَأْسَ.

Hadith.2816 - Ibn Muskan narrated from Zurara, who said that Abu Abdullah {a.s} said:
"It is only disliked for a person to combine two sets of seven circuits (tawafayn) in the obligatory tawaf. However, in the case of voluntary tawaf, there is no issue."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 418 • Tahdhib Al-Ahkam, Vol. 5, p. 115 • Al-Istibsar, Part 2, p. 220 • Al-Wafi, Vol. 13, p. 887 • Wasa'il Al-Shi'a, Vol. 13, p. 369

2817 - وَ قَالَ زُرَارَةُ : رُبَّمَا طُفْتُ مَعَ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ مُمْسِكٌ بِيَدِي اَلطَّوَافَيْنِ وَ اَلثَّلاَثَةَ ثُمَّ يَنْصَرِفُ وَ يُصَلِّي اَلرَّكَعَاتِ سِتّاً.

وكلما قرن الرجل بين طواف النافلة صلى لكل أسبوع أسبوع ركعتين ركعتين.

Hadith.2817 - Zurara said:
"Sometimes I performed tawaf with Abu Ja'far {a.s} as he held my hand, completing two or three tawafs. Then he would leave and perform six units of prayer (rak'at)."

[AL SADUQ]
It is noted that whenever a person combines multiple tawafs of voluntary nature, they should pray two units of prayer for each set of seven circuits (tawaf).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 370

CHAPTER 136 - CHAPTER ON THE TAWAF OF THE SICK AND THOSE CARRIED WITHOUT AN EXCUSE

بَابُ طَوَافِ الْمَرِيضِ وَالْمَحْمُولِ مِنْ غَيْرِ عِلَّةٍ

HADITH 2818 – 2823

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2818 - رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ حَدَّثَنِي أَبِي : أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ طَافَ عَلَى رَاحِلَتِهِ وَ اِسْتَلَمَ اَلْحَجَرَ بِمِحْجَنِهِ وَ سَعَى عَلَيْهَا بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ.

Hadith.2818 - Muhammad ibn Muslim narrated:
"I heard Abu Ja'far {a.s} say: My father told me that the Messenger of Allah {SWT}, peace and blessings be upon him and his family, performed tawaf on his mount, touched the Black Stone (Hajar al-Aswad) with his staff, and performed sa‘y between Safa and Marwah on it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Usul al-Sitta ‘Ashar (Dar Shabestari Edition) Vol. 1, p. 32 • Al-Usul al-Sitta ‘Ashar (Dar Al-Hadith Edition) Vol. 1, p. 168 • Al-Wafi, Vol. 13, p. 839 • Wasa’il Al-Shi’a, Vol. 13, p. 442 • Wasa’il Al-Shi’a, Vol. 13, p. 497 • Mustadrak Al-Wasail, Vol. 9, p. 420 • Mustadrak Al-Wasail, Vol. 9, p. 450

2819 - وَ فِي خَبَرٍ آخَرَ : «أَنَّهُ كَانَ يُقَبِّلُ اَلْمِحْجَنَ ».

Hadith.2819 - And in another narration: "It is mentioned that he would kiss the staff (mihjan)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2820 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ : أَنَّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَرِضَ فَأَمَرَ غِلْمَانَهُ أَنْ يَحْمِلُوهُ وَ يَطُوفُوا بِهِ فَأَمَرَهُمْ أَنْ يُخَطُّوا بِرِجْلِهِ اَلْأَرْضَ حَتَّى تَمَسَّ اَلْأَرْضَ قَدَمَاهُ فِي اَلطَّوَافِ.

وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ اَلْفُضَيْلِ عَنِ اَلرَّبِيعِ بْنِ خُثَيْمٍ : أَنَّهُ كَانَ يَفْعَلُ ذَلِكَ كُلَّمَا بَلَغَ إِلَى اَلرُّكْنِ اَلْيَمَانِيِّ.

Hadith.2820 - It is narrated from Abu Basir:
"Imam Abu Abdullah {a.s} fell ill, so he instructed his attendants to carry him and circumambulate the Kaaba with him. He ordered them to drag his foot on the ground so that his feet would touch the ground during the circumambulation."
And in another narration by Muhammad ibn al-Fudhayl from Al-Rabi ibn Khuthaym:
"He would do this whenever he reached the Yemeni Corner (al-Rukn al-Yamani)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 891 • Wasa’il Al-Shi’a, Vol. 13, p. 392

2821 - وَ سَأَلَ إِسْحَاقُ بْنُ عَمَّارٍ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمَرِيضِ اَلْمَغْلُوبِ يُطَافُ عَنْهُ بِالْكَعْبَةِ فَقَالَ «لاَ وَ لَكِنْ يُطَافُ بِهِ ».

وقد روى عنه حريز رخصة في أن يطاف عنه وعن المغمى عليه ويرمى عنه.

Hadith.2821 - Ishaq ibn Ammar asked Imam Abu Ibrahim {a.s} about a severely ill person who is unable to perform circumambulation around the Kaaba.
The Imam {a.s} replied: "No, but he should be carried and circumambulated with."

[AL SADUQ]
It is also narrated from Hariz that there is leniency allowing circumambulation and stoning of the Jamara to be performed on behalf of a person who is unconscious or incapable.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 422 • Al-Wafi, Vol. 13, p. 892

2822 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْكَسِيرُ يُحْمَلُ فَيَرْمِي اَلْجِمَارَ وَ اَلْمَبْطُونُ يُرْمَى عَنْهُ وَ يُصَلَّى عَنْهُ».

وقد روى معاوية عنه عليه السلام رخصة في الطواف والرمي عنهما.

Hadith.2822 - In a narration by Muawiyah ibn Ammar from Imam Abu Abdullah {a.s}:
"The injured person (who cannot walk) should be carried to throw the pebbles at the Jamara, while for the person afflicted with severe illness (such as diarrhea), the stoning can be done on their behalf, and prayers can also be performed on their behalf."

[AL SADUQ]
Muawiyah also narrates leniency from the Imam, allowing both circumambulation and stoning to be performed on behalf of such individuals.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 893 • Al-Wafi, Vol. 13, p. 1099 • Wasa’il Al-Shi’a, Vol. 13, p. 394

2823 - وَ قَالَ «فِي اَلصِّبْيَانِ يُطَافُ بِهِمْ وَ يُرْمَى عَنْهُمْ ».

Hadith.2823 - Imam {a.s} said: "For young children, they are carried for the circumambulation (Tawaf), and the stoning (Ramy) is performed on their behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 137 - CHAPTER ON WHAT IS OBLIGATORY FOR ONE WHO BEGINS WITH SA’Y BEFORE TAWAF OR PERFORMS TAWAF AND DELAYS SA’Y

بَابُ مَا يَجِبُ عَلَى مَنْ بَدَأَ بِالسِّعْيِ قَبْلَ الطِّوَافِ أَوْ طَافَ وَأَخِّرَ السِّعْيَ

HADITH 2824 – 2828

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2824 - رَوَى صَفْوَانُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ طَافَ بِالْكَعْبَةِ ثُمَّ خَرَجَ فَطَافَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَبَيْنَا هُوَ يَطُوفُ إِذْ ذَكَرَ أَنَّهُ قَدْ تَرَكَ مِنْ طَوَافِهِ بِالْبَيْتِ فَقَالَ «يَرْجِعُ إِلَى اَلْبَيْتِ فَيُتِمُّ طَوَافَهُ ثُمَّ يَرْجِعُ إِلَى اَلصَّفَا وَ اَلْمَرْوَةِ فَيُتِمُّ مَا بَقِيَ» قُلْتُ فَإِنَّهُ بَدَأَ بِالصَّفَا وَ اَلْمَرْوَةِ قَبْلَ أَنْ يَبْدَأَ بِالْبَيْتِ قَالَ «يَأْتِي اَلْبَيْتَ فَيَطُوفُ بِهِ ثُمَّ يَسْتَأْنِفُ طَوَافَهُ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ » قُلْتُ فَمَا اَلْفَرْقُ بَيْنَ هَذَيْنِ قَالَ «لِأَنَّ هَذَا قَدْ دَخَلَ فِي شَيْءٍ مِنَ اَلطَّوَافِ وَ هَذَا لَمْ يَدْخُلْ فِي شَيْءٍ مِنْهُ ».

Hadith.2824 - Safwan narrated from Ishaq ibn Ammar: I asked Abu Abdullah {a.s} about a man who performed Tawaf around the Ka'bah and then went out to perform Sa’y between Safa and Marwah. While he was performing Sa’y, he remembered that he had left part of his Tawaf incomplete.
Abu Abdullah {a.s} replied: "He should return to the Ka'bah, complete his Tawaf, and then return to Safa and Marwah to finish the remaining Sa’y."
I further asked: "What if he began with Safa and Marwah before performing Tawaf around the Ka'bah?"
Imam {a.s} replied: "He should go to the Ka'bah, perform Tawaf, and then restart his Sa’y between Safa and Marwah."
I then inquired: "What is the difference between these two cases?"
Imam {a.s} replied: "In the first case, he had already entered into part of the Tawaf, whereas in the second case, he had not yet begun any part of it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 421 • Al-Wafi, Vol. 13, p. 951 • Wasa’il Al-Shi’a, Vol. 13, p. 413

2825 - وَ سَأَلَهُ عَبْدُ اَللَّهِ بْنُ سِنَانٍ : عَنِ اَلرَّجُلِ يَقْدَمُ حَاجّاً وَ قَدِ اِشْتَدَّ عَلَيْهِ اَلْحَرُّ فَيَطُوفُ بِالْكَعْبَةِ وَ يُؤَخِّرُ اَلسَّعْيَ إِلَى أَنْ يَبْرُدَ فَقَالَ «لاَ بَأْسَ بِهِ وَ رُبَّمَا فَعَلْتُهُ ».

Hadith.2825 - Abdullah ibn Sinan asked Abu Abdullah {a.s} about a man who arrives for Hajj and finds the heat unbearable, so he performs Tawaf around the Ka'bah but delays the Sa'y until it cools down.
Abu Abdullah {a.s} replied: "There is no harm in doing so, and I have sometimes done it myself."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2826 - وَ فِي حَدِيثٍ آخَرَ : «يُؤَخِّرُهُ إِلَى اَللَّيْلِ ».

Hadith.2826 - In another narration, it is stated: "He may delay it until the night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2827 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فَأَعْيَا أَ يُؤَخِّرُ اَلطَّوَافَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ إِلَى غَدٍ قَالَ «لاَ».

Hadith.2827 - Al-'Ala reported from Muhammad ibn Muslim, who narrated from one of the holy Imams {a.s} saying: "I asked him about a man who circumambulated the House (Ka'bah) and became weary. Can he delay the Sa'y between Safa and Marwah until the next day?"
Imam {a.s} replied: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 422 • Tahdhib Al-Ahkam, Vol. 5, p. 129 • Al-Istibsar, Part 2, p. 229 • Al-Wafi, Vol. 13, p. 953 • Wasa'il Al-Shi'a, Vol. 13, p. 411

2828 - وَ سَأَلَهُ رِفَاعَةُ : عَنِ اَلرَّجُلِ يَطُوفُ بِالْبَيْتِ فَيَدْخُلُ وَقْتُ اَلْعَصْرِ أَ يَسْعَى قَبْلَ أَنْ يُصَلِّيَ أَوْ يُصَلِّي قَبْلَ أَنْ يَسْعَى قَالَ «لاَ بَأْسَ أَنْ يُصَلِّيَ ثُمَّ يَسْعَى ».

Hadith.2828 - Rifa'a asked him about a man who is performing Tawaf around the House (Ka'bah) when the time for the Asr prayer begins. Should he perform Sa'y before praying, or should he pray before performing Sa'y?
Imam {a.s} replied: "There is no harm in praying first and then performing Sa'y."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 138 - CHAPTER ON A MAN PERFORMING TAWAF ON BEHALF OF ANOTHER MAN, WHETHER HE IS ABSENT OR PRESENT.

بَابُ الرِّجُلِ يَطُوفُ عَنْ الرَّجُلِ وَهُوَ غَائِبٌ أَوْ شَاهِدٌ

HADITH 2829 – 2830

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

2829 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «إِذَا أَرَدْتَ أَنْ تَطُوفَ عَنْ أَحَدٍ مِنْ إِخْوَانِكَ فَائْتِ اَلْحَجَرَ اَلْأَسْوَدَ وَ قُلْ بِسْمِ اَللَّهِ اَللَّهُمَّ تَقَبَّلْ مِنْ فُلاَنٍ ».

Hadith.2829 - It is narrated from Muawiyah ibn Ammar, from Abu Abdullah {a.s}, that he said:
"If you wish to perform Tawaf on behalf of one of your brothers, go to the Black Stone and say, 'In the name of Allah {SWT}, O Allah {SWT}, accept this on behalf of [the name of the person].'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 341 • Wasa'il Al-Shi'a, Vol. 13, p. 398

2830 - وَ سَأَلَهُ يَحْيَى اَلْأَزْرَقُ : عَنِ اَلرَّجُلِ يَصْلُحُ لَهُ أَنْ يَطُوفَ عَنْ أَقَارِبِهِ فَقَالَ «إِذَا قَضَى مَنَاسِكَ اَلْحَجِّ فَلْيَصْنَعْ مَا شَاءَ ».

ولا يجوز للرجل إذا كان مقيما بمكة ليست به علة أن يطوف عنه غيره.

Hadith.2830 - It is narrated that Yahya al-Azraq asked Abu Abdullah {a.s}:
"Is it permissible for a person to perform Tawaf on behalf of his relatives?"
Imam {a.s} replied: "If he has completed the rites of Hajj, then he may do as he wishes."

[AL SADUQ]
Additionally, it is not permissible for a man residing in Mecca without an ailment or valid excuse to have someone else perform Tawaf on his behalf.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 139 - CHAPTER ON FORGETFULNESS IN THE TWO RAKAT PRAYER OF TAWAF

بَابُ اَلسَّهْوِ فِي رَكْعَتَيِ اَلطَّوَافِ

HADITH 2831 – 2834

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2831 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : فِي رَجُلٍ طَافَ طَوَافَ اَلْفَرِيضَةِ وَ نَسِيَ اَلرَّكْعَتَيْنِ حَتَّى طَافَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ ثُمَّ ذَكَرَ قَالَ «يُعْلِمُ ذَلِكَ اَلْمَكَانَ ثُمَّ يَعُودُ فَيُصَلِّي اَلرَّكْعَتَيْنِ ثُمَّ يَعُودُ إِلَى مَكَانِهِ ».

رَوَى ذَلِكَ، مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «فَبِأَيِّ اَلْخَبَرَيْنِ أَخَذَ جَازَ» قَالَ وَ قُلْتُ لَهُ رَجُلٌ نَسِيَ اَلرَّكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فَلَمْ يَذْكُرْ حَتَّى اِرْتَحَلَ مِنْ مَكَّةَ قَالَ «فَلْيُصَلِّهِمَا حَيْثُ ذَكَرَ وَ إِنْ ذَكَرَهُمَا وَ هُوَ بِالْبَلَدِ فَلاَ يَبْرَحْ حَتَّى يَقْضِيَهُمَا ».

Hadith.2831 - It is narrated by Mu'awiyah ibn Ammar from Abu Abdullah $^{\{a.s\}}$ that he said regarding a man who performed the obligatory circumambulation (Tawaf) but forgot the two units of prayer (Rak'ahs) and then completed the Sa'y (walking between Safa and Marwah) before remembering: "He should identify the place where he was during Sa'y, then return and pray the two Rak'ahs, and then resume his position to complete the rest."

This narration is also reported by Muhammad ibn Muslim from Abu Ja'far $^{\{a.s\}}$ who said:

"Whichever of the two reports he acts upon is acceptable."

I asked him further: "What if a man forgets the two Rak'ahs behind the Maqam of Ibrahim $^{\{a.s\}}$ and does not remember until after he has left Makkah?"

Imam $^{\{a.s\}}$ replied: "Let him pray them wherever he remembers. However, if he remembers while still in the city, he should not leave until he performs them."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 426 • Al-Wafi, Vol. 13, p. 914 • Wasa'il Al-Shi'a, Vol. 13, p. 438 • Wasa'il Al-Shi'a, Vol. 13, p. 438

2832 - قَالَ: وَ قُلْتُ لَهُ رَجُلٌ نَسِيَ اَلرَّكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فَلَمْ يَذْكُرْ حَتَّى اِرْتَحَلَ مِنْ مَكَّةَ قَالَ «فَلْيُصَلِّهِمَا حَيْثُ ذَكَرَ وَ إِنْ ذَكَرَهُمَا وَ هُوَ بِالْبَلَدِ فَلاَ يَبْرَحْ حَتَّى يَقْضِيَهُمَا ».

Hadith.2832 - It is narrated that I said to Imam $^{\{a.s\}}$:

"What about a man who forgets the two Rak'ahs (units of prayer) behind the Maqam of Ibrahim and does not remember until after he has departed from Makkah?"

Imam $^{\{a.s\}}$ replied: "Let him pray them wherever he remembers. However, if he remembers while still in the city, he should not leave until he performs them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

وَ فِي رِوَايَةِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنْ كَانَ قَدْ مَضَى قَلِيلاً فَلْيَرْجِعْ فَلْيُصَلِّهِمَا أَوْ يَأْمُرُ بَعْضَ اَلنَّاسِ فَلْيُصَلِّهِمَا عَنْهُ ».

In a narration from Umar ibn Yazid, from Abu Abdullah {a.s}:
"If he has only gone a short distance, let him return and perform the two Rak'ahs (units of prayer). Alternatively, he may ask someone else to perform them on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2833 - وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ نَسِيَ رَكْعَتَيْ طَوَافِ اَلْفَرِيضَةِ وَ قَدْ طَافَ بِالْبَيْتِ حَتَّى يَأْتِيَ مِنًى قَالَ «يَرْجِعُ إِلَى مَقَامِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ فَلْيُصَلِّهِمَا ».

وقد رويت رخصة في أن يصليهما بمنى رواها ابن مسكان، عن عمر بن البراء عن أبي عبد الله عليه السلام.

Hadith.2833 - Al-Husayn ibn Sa'id narrated from Ahmad ibn Umar, who said:
"I asked Abu Al-Hasan {a.s} about a man who forgot the two Rak'ahs of the obligatory Tawaf and had already proceeded to Mina. He replied: 'He should return to the Maqam of Ibrahim {a.s} and perform them.'"

[AL SADUQ]
It has also been narrated as a concession that he may perform the two Rak'ahs in Mina. This was reported by Ibn Muskan from Umar ibn Al-Bura' about Abu Abdullah {a.s}.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2834 - وَ فِي رِوَايَةِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : «أَنَّ اَلْجَاهِلَ فِي تَرْكِ اَلرَّكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ بِمَنْزِلَةِ اَلنَّاسِي ».

Hadith.2834 - In a narration by Jamil ibn Darraj from one of the Imams {a.s}, it is stated:
"The one who is ignorant in leaving the two Rak'ahs at the Station of Ibrahim {a.s} is treated as one who forgets."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 919 • Wasa’il Al-Shi’a, Vol. 13, p. 428

CHAPTER 140 - CHAPTER ON MISCELLANEOUS NARRATIONS REGARDING TAWAF.

بَابُ نَوَادِرِ الطَّوَافِ

HADITH 2835 – 2847

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2835 - رَوَى عَاصِمُ بْنُ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَطُوفُ وَ يَسْعَى ثُمَّ يَطُوفُ بِالْبَيْتِ تَطَوُّعاً قَبْلَ أَنْ يُقَصِّرَ قَالَ «مَا يُعْجِبُنِي ».

Hadith.2835 - Asim ibn Humayd narrated from Muhammad ibn Muslim, who said:
"I asked Abu Ja'far {a.s} about a man who performs Tawaf and Sa'i and then performs additional Tawaf around the Ka'bah voluntarily before cutting his hair (Taqsir).
Imam {a.s} said: 'I do not approve of it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 446

2836 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ هَيْثَمٍ اَلتَّمِيمِيِّ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ كَانَتْ مَعَهُ صَاحِبَتُهُ لاَ تَسْتَطِيعُ اَلْقِيَامَ عَلَى رِجْلِهَا فَحَمَلَهَا زَوْجُهَا فِي مَحْمِلٍ فَطَافَ بِهَا طَوَافَ اَلْفَرِيضَةِ بِالْبَيْتِ وَ بِالصَّفَا وَ اَلْمَرْوَةِ أَ يُجْزِيهِ ذَلِكَ اَلطَّوَافُ عَنْ نَفْسِهِ طَوَافُهُ بِهَا فَقَالَ «إِيهاً وَ اَللَّهِ إِذاً».

Hadith.2836 - Safwan ibn Yahya narrated from Haytham al-Tamimi, who said:
"I asked Abu Abdullah {a.s} about a man whose wife was unable to stand on her feet, so he carried her in a litter and performed the Tawaf of obligation around the Ka'bah and the Sa'i between Safa and Marwah with her. Would that Tawaf suffice for himself as well?
Imam {a.s} replied: 'Indeed, by Allah {SWT}, it would.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 428 • Al-Wafi, Vol. 13, p. 897 • Wasa'il Al-Shi'a, Vol. 13, p. 396

2837 - وَ رَوَى اِبْنُ مُسْكَانَ عَنِ اَلْهُذَيْلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَتَّكِلُ عَلَى عَدَدِ صَاحِبَتِهِ فِي اَلطَّوَافِ أَ يُجْزِيهِ عَنْهُمَا وَ عَنِ اَلصَّبِيِّ فَقَالَ «نَعَمْ أَ لاَ تَرَى أَنَّكَ تَأْتَمُّ بِالْإِمَامِ إِذَا صَلَّيْتَ خَلْفَهُ وَ هُوَ مِثْلُهُ ».

Hadith.2837 - Ibn Muskan narrated from al-Hudhayl, from Abu Abdullah {a.s}, regarding a man who relies on counting the circuits of his companion during Tawaf (circumambulation) and whether it suffices for both of them and for a child.
Imam {a.s} replied: "Yes. Do you not see that you follow the Imam in prayer when you pray behind him? It is similar to that."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 877 • Wasa'il Al-Shi'a, Vol. 8, p. 242 • Wasa'il Al-Shi'a, Vol. 13, p. 420 • Bihar Al-Anwar, Vol. 85, p. 241

2838 - وَ سَأَلَهُ سَعِيدٌ اَلْأَعْرَجُ : عَنِ اَلطَّوَافِ أَ يَكْتَفِي اَلرَّجُلُ بِإِحْصَاءِ صَاحِبِهِ قَالَ «نَعَمْ».

Hadith.2838 - Sa'id al-A'raj asked Imam {a.s} about Tawaf (circumambulation) and whether a man can suffice with the counting of his companion.
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2839 - وَ رَوَى صَفْوَانُ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ : رَآنِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَطُوفُ حَوْلَ اَلْكَعْبَةِ وَ عَلَيَّ بُرْطُلَةٌ فَقَالَ «بَعْدَ ذَلِكَ تَطُوفُ حَوْلَ اَلْكَعْبَةِ وَ عَلَيْكَ بُرْطُلَةٌ لاَ تَلْبَسْهَا حَوْلَ اَلْكَعْبَةِ فَإِنَّهَا مِنْ زِيِّ اَلْيَهُودِ.

Hadith.2839 - Safwan narrated from Yazid ibn Khalifa, who said:
Abu Abdullah {a.s} saw me circumambulating the Ka'bah while wearing a burṭula (a type of footwear), and Imam {a.s} said: "After this, you circumambulate the Ka'bah while wearing a burṭula? Do not wear it while circumambulating the Ka'bah, for it is from the attire of the Jews."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 134 • Awaali al-La'aali, Part 3, p. 166 • Al-Wafi, Vol. 13, p. 843 • Wasa'il Al-Shi'a, Vol. 13, p. 420

2840 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يُسْتَحَبُّ أَنْ تَطُوفَ ثَلاَثَمِائَةٍ وَ سِتِّينَ أُسْبُوعاً عَدَدَ أَيَّامِ اَلسَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَثَلاَثَمِائَةٍ وَ سِتِّينَ شَوْطاً فَإِنَّ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ اَلطَّوَافِ ».

Hadith.2840 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}:
"It is recommended to perform three hundred and sixty circuits (asbuʻan, i.e., sets of seven laps) of circumambulation, corresponding to the days of the year. If you are unable to do so, then three hundred and sixty laps (shautan, individual circuits). And if you are unable to do that, then whatever amount of circumambulation you are capable of."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 429 • Tahdhib Al-Ahkam, Vol. 5, p. 135 • Al-Wafi, Vol. 13, p. 848

2841 - وَ سَأَلَ أَبَانٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَ كَانَ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ طَوَافٌ يُعْرَفُ بِهِ فَقَالَ «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَطُوفُ بِاللَّيْلِ وَ اَلنَّهَارِ عَشَرَةَ أَسَابِيعَ ثَلاَثَةً أَوَّلَ اَللَّيْلِ وَ ثَلاَثَةً آخِرَ اَللَّيْلِ وَ اِثْنَيْنِ إِذَا أَصْبَحَ وَ اِثْنَيْنِ بَعْدَ اَلظُّهْرِ وَ كَانَ فِيمَا بَيْنَ ذَلِكَ رَاحَتُهُ.

Hadith.2841 - Aban asked Abu Abdullah {a.s}:
"Did the Messenger of Allah {SWT} (peace and blessings be upon him and his family) have a specific pattern of circumambulation that he was known for?"
Imam {a.s} replied: "The Messenger of Allah {SWT} (peace and blessings be upon him and his family) used to perform ten asbu‘an (sets of seven laps) of circumambulation during the day and night: three at the beginning of the night, three at the end of the night, two in the morning, and two after noon. Between these, he would take his rest."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 428 • Al-Khasal, Part 2, p. 449 • Al-Wafi, Vol. 13, p. 849 • Wasa’il Al-Shi’a, Vol. 13, p. 307 • Bihar Al-Anwar, Vol. 16, p. 274 • Bihar Al-Anwar, Vol. 96, p. 200

2842 - وَ سَأَلَهُ سَعِيدٌ اَلْأَعْرَجُ : عَنِ اَلْمُسْرِعِ وَ اَلْمُبْطِئِ فِي اَلطَّوَافِ فَقَالَ «كُلٌّ وَاسِعٌ مَا لَمْ يُؤْذِ أَحَداً ».

Hadith.2842 - Sa'id al-A'raj asked Imam {a.s} about those who are fast and those who are slow in circumambulation.
Imam {a.s} replied: "Both are permissible as long as no one is harmed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2843 - وَ رَوَى عَلِيُّ بْنُ اَلنُّعْمَانِ عَنْ يَحْيَى اَلْأَزْرَقِ قَالَ : قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ إِنِّي طُفْتُ أَرْبَعَةَ أَسَابِيعَ فَعَيِيتُ أَ فَأُصَلِّي رَكَعَاتِهَا وَ أَنَا جَالِسٌ قَالَ «لاَ» قُلْتُ وَ كَيْفَ يُصَلِّي اَلرَّجُلُ صَلاَةَ اَللَّيْلِ إِذَا أَعْيَا أَوْ وَجَدَ فَتْرَةً وَ هُوَ جَالِسٌ فَقَالَ «يَطُوفُ اَلرَّجُلُ جَالِساً » فَقُلْتُ لاَ قَالَ «فَتُصَلِّيهِمَا وَ أَنْتَ قَائِمٌ».

Hadith.2843 - Ali ibn al-Nu'man narrated from Yahya al-Azraq, who said:
I asked Abu al-Hasan {a.s}: "I performed four circuits of circumambulation and became tired. Should I pray the associated two units of prayer while sitting?"
Imam {a.s} replied: "No."
I asked: "And how should a person pray the night prayer if he becomes tired or feels weakness while sitting?"
Imam {a.s} said: "A person circumambulates while sitting."

I said: "No."
Imam {a.s} replied: "Then perform the prayer while standing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2844 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ سَهَا أَنْ يَطُوفَ بِالْبَيْتِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ «إِذَا كَانَ عَلَى وَجْهِ اَلْجَهَالَةِ أَعَادَ اَلْحَجَّ وَ عَلَيْهِ بَدَنَةٌ».

Hadith.2844 - Ali ibn Abi Hamza narrated from Imam Abu al-Hasan {a.s}:
He was asked about a man who forgot to perform the circumambulation around the Kaaba (Tawaf) until he returned to his family.
Imam {a.s} replied: "If it was out of ignorance, he must repeat the Hajj and offer a sacrifice of a camel."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 127 • Al-Istibsar, Part 2, p. 228 • Al-Wafi, Vol. 13, p. 903 • Wasa’il Al-Shi’a, Vol. 13, p. 404

2845 - وَرَوَى هِشَامُ بْنُ الْحَكَمِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: "مَنْ أَقَامَ بِمَكَّةَ سَنَةً فَٱلطَّوَافُ لَهُ أَفْضَلُ مِنَ الصَّلَاةِ، وَمَنْ أَقَامَ سَنَتَيْنِ خَلَطَ مِنْ ذَا وَذَا، وَمَنْ أَقَامَ ثَلَاثَ سِنِينَ كَانَتِ الصَّلَاةُ لَهُ أَفْضَلَ".

Hadith.2845 - Hisham ibn al-Hakam narrated from Abu Abdullah {a.s}:
"Whoever resides in Mecca for one year, circumambulation (Tawaf) is better for him than prayer. Whoever resides for two years, he should combine between this (Tawaf) and that (prayer). And whoever resides for three years, prayer becomes better for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2846 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «يُسْتَحَبُّ أَنْ تُحْصِيَ أُسْبُوعَكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ».

Hadith.2846 - Mu'awiyah ibn Ammar narrated from Imam {a.s} that he said:
"It is recommended to count your weekly circumambulations (Tawaf) for each day and night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 850 • Wasa’il Al-Shi’a, Vol. 13, p. 307 • Mustadrak Al-Wasail, Vol. 9, p. 377

2847 - وَ رَوَى صَفْوَانُ عَنْ عَبْدِ اَلْحَمِيدِ بْنِ سَعْدٍ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ بَابِ اَلصَّفَا فَقُلْتُ إِنَّ أَصْحَابَنَا قَدِ اِخْتَلَفُوا فِيهِ فَبَعْضُهُمْ يَقُولُ اَلَّذِي يَلِي اَلسِّقَايَةَ وَ بَعْضُهُمْ يَقُولُ اَلَّذِي يَسْتَقْبِلُ اَلْحَجَرَ اَلْأَسْوَدَ فَقَالَ «وَ اَلَّذِي يَسْتَقْبِلُ اَلْحَجَرَ وَ اَلَّذِي يَلِي اَلسِّقَايَةَ مُحْدَثٌ صَنَعَهُ دَاوُدُ وَ فَتَحَهُ دَاوُدُ ».

Hadith.2847 - Safwan narrated from Abdul Hamid ibn Sa'd, who said:
"I asked Abu Ibrahim $^{\{a.s\}}$ about the location of the Safa gate. I mentioned to him that our companions differed regarding it—some say it is the one facing the water station, and others say it is the one facing the Black Stone.
Imam $^{\{a.s\}}$ said: 'It is the one facing the Black Stone. The one facing the water station is a new addition, created by Dawood and opened by him.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 432 • Wasa’il Al-Shi’a, Vol. 13, p. 475

CHAPTER 141 - CHAPTER ON FORGETFULNESS IN SA'I BETWEEN SAFA AND MARWAH

بَابُ السِّهْوِ فِي السِّعْيِ بَيْنَ الصِّفَا وَالْمَرْوَةِ

HADITH 2848 – 2850

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2848 - رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَطُوفَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ قَالَ «يُطَافُ عَنْهُ ».

Hadith.2848 - Al-‘Ala’ narrated from Muhammad ibn Muslim, from one of the Imams {a.s}:
"I asked him about a man who forgot to perform the Sa’i (the walking) between Safa and Marwah.
Imam {a.s} said: 'It can be performed on his behalf.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 472 • Wasa’il Al-Shi’a, Vol. 13, p. 486

2849 - وَ سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ طَافَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ سِتَّةَ أَشْوَاطٍ وَ هُوَ يَظُنُّ أَنَّهَا سَبْعَةٌ فَذَكَرَ بَعْدَ مَا أَحَلَّ وَ وَاقَعَ اَلنِّسَاءَ أَنَّهُ إِنَّمَا طَافَ سِتَّةً قَالَ «عَلَيْهِ بَقَرَةٌ يَذْبَحُهَا وَ يَطُوفُ شَوْطاً آخَرَ ».

ومن لم يدر ما سعى فليبتدئ السعي. ومن سعى بين الصفا والمروة ثمانية أشواط فعليه أن يعيد، وإن سعى بينهما تسعة أشواط فلا شئ عليه.

وفقه ذلك أنه إذا سعى ثمانية أشواط يكون قد بدأ بالمروة وختم بها وكان ذلك خلاف السنة، وإذا سعى تسعة يكون قد بدأ بالصفا وختم بالمروة، ومن بدأ بالمروة قبل الصفا فعليه أن يعيد. ومن ترك شيئا من الرمل في سعيه فلا شئ عليه.

Hadith.2849 - Abu Abdullah {a.s} was asked about a man who performed six circuits (Ashwat) between Safa and Marwah, thinking they were seven, and later, after having become lawful (Halal) and engaging in relations with women, realized that he had only completed six.
Imam {a.s} said: "He must sacrifice a cow and complete one more circuit (Shawt)."

[AL SADUQ]
Whoever is uncertain about the number of circuits (Sa'i) performed should restart the Sa'i. If someone performs eight circuits between Safa and Marwah, they must repeat the Sa'i. However, if they perform nine circuits, there is no penalty upon them.
The reasoning (Fiqh) behind this is that completing eight circuits means starting and ending at Marwah, which contradicts the Sunnah. On the other hand, performing nine circuits means starting at Safa and ending at Marwah, which aligns with the prescribed order. If someone begins at Marwah instead of Safa, they must repeat the Sa'i. Additionally, if someone omits some of the "raml" (specific vigorous walking) during their Sa'i, there is no penalty for that.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2850 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ سَعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ ثَمَانِيَةَ أَشْوَاطٍ فَقَالَ «إِنْ كَانَ خَطَأً طَرَحَ وَاحِداً وَ اِعْتَدَّ بِسَبْعَةٍ ».

وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «يُضِيفُ إِلَيْهَا سِتَّةً ».

Hadith.2850 - Abdur Rahman ibn al-Hajjaj narrated from Abu Ibrahim {a.s} about a man who performed eight circuits (Sa'i) between Safa and Marwah.
Imam {a.s} said: "If it was an error, he should disregard one circuit and count seven as complete."
In another narration from Muhammad ibn Muslim, from one of the Imams {a.s}, it is reported:
"He should add six more circuits to complete it properly."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 436 • Tahdhib Al-Ahkam, Vol. 5, p. 152 • Tahdhib Al-Ahkam, Vol. 5, p. 472 • Al-Istibsar, Part 2, p. 239 • Al-Wafi, Vol. 13, p. 945 • Wasa’il Al-Shi’a, Vol. 13, p. 491

CHAPTER 142 - CHAPTER ON PERFORMING SA'I WHILE RIDING AND SITTING BETWEEN SAFA AND MARWAH

بَابُ السِّعْيِ رَاكِبًا وَالْجُلُوسِ بَيْنَ الصِّفَا وَالْمَرْوَةِ

HADITH 2851 – 2854

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2851 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ اَلْمَرْأَةُ تَسْعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ عَلَى دَابَّةٍ أَوْ عَلَى بَعِيرٍ قَالَ «لاَ بَأْسَ بِذَلِكَ» قَالَ وَ سَأَلْتُهُ عَنِ اَلرَّجُلِ يَفْعَلُ ذَلِكَ قَالَ «لاَ بَأْسَ بِهِ وَ اَلْمَشْيُ أَفْضَلُ.

Hadith.2851 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s} saying: I asked him about a woman performing Sa'i (running between Safa and Marwah) on a mount or a camel.
Imam {a.s} said: "There is no problem with that."
I also asked him about a man doing the same,
Imam {a.s} said: "There is no problem with it, but walking is better."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 155 • Al-Wafi, Vol. 13, p. 935 • Wasa'il Al-Shi'a, Vol. 13, p. 496

2852 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلنِّسَاءِ يَطُفْنَ عَلَى اَلْإِبِلِ وَ اَلدَّوَابِّ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ أَ يُجْزِيهِنَّ أَنْ يَقِفْنَ تَحْتَ اَلصَّفَا وَ اَلْمَرْوَةِ حَيْثُ يَرَيْنَ اَلْبَيْتَ فَقَالَ «نَعَمْ».

Hadith.2852 - Abdul Rahman ibn Al-Hajjaj asked Abu Ibrahim {a.s} about women performing the Sa'i (ritual walking) between Safa and Marwah on camels or other riding animals: "Is it sufficient for them to stand beneath Safa and Marwah at a point where they can see the Ka'bah?"
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2853 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لَيْسَ عَلَى اَلرَّاكِبِ سَعْيٌ وَ لَكِنْ لِيُسْرِعْ شَيْئاً ».

Hadith.2853 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s} who said: "There is no Sa'i (ritual walking) for the one who is riding, but they should increase their speed slightly."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 437 • Tahdhib Al-Ahkam, Vol. 5, p. 155 • Al-Wafi, Vol. 13, p. 936 • Wasa’il Al-Shi’a, Vol. 13, p. 498

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2854 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ قَالَ : «لاَ تَجْلِسْ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ إِلاَّ مِنْ جَهْدٍ.

Hadith.2854 - Abdul Rahman ibn Abi Abdullah narrated from Imam {a.s} who said: "Do not sit between Safa and Marwah except out of necessity."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 437 • Al-Wafi, Vol. 13, p. 937 • Wasa’il Al-Shi’a, Vol. 13, p. 502

CHAPTER 143 - CHAPTER ON THE RULING FOR ONE WHO INTERRUPTS SA'I DUE TO PRAYER OR OTHER REASONS

بَابُ حُكْمِ مَنْ قَطَعَ عَلَيْهِ السَّعْيَ لِصَلاَةٍ أَوْ غَيْرِهَا

HADITH 2855 – 2857

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2855 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَدْخُلُ فِي اَلسَّعْيِ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَيَدْخُلُ وَقْتُ اَلصَّلاَةِ أَ يُخَفِّفُ أَوْ يُصَلِّي ثُمَّ يَعُودُ أَوْ يَلْبَثُ كَمَا هُوَ عَلَى حَالِهِ حَتَّى يَفْرُغَ فَقَالَ «أَ وَ لَيْسَ عَلَيْهِمَا مَسْجِدٌ لَهُ لاَ بَلْ يُصَلِّي ثُمَّ يَعُودُ» قُلْتُ وَ يَجْلِسُ عَلَى اَلصَّفَا وَ اَلْمَرْوَةِ قَالَ «نَعَمْ ».

Hadith.2855 - Mu'awiyah ibn Ammar narrated: I said to Abu Abdullah {a.s}: "A man starts performing Sa'i (ritual walking) between Safa and Marwah, and the time for prayer begins. Should he hasten to complete it, or should he pray first and then return to complete it, or should he remain in his current state until he finishes?"
Imam {a.s} replied: "Isn't there a mosque between the two (Safa and Marwah)? No, rather he should pray first and then return to complete it."
I asked: "And can he sit on Safa and Marwah?"
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2856 - وَ رَوَى عَلِيُّ بْنُ اَلنُّعْمَانِ وَ صَفْوَانُ عَنْ يَحْيَى اَلْأَزْرَقِ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَسْعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَيَسْعَى ثَلاَثَةَ أَشْوَاطٍ أَوْ أَرْبَعَةً فَيَلْقَاهُ اَلصَّدِيقُ فَيَدْعُوهُ إِلَى اَلْحَاجَةِ أَوْ إِلَى اَلطَّعَامِ قَالَ «إِنْ أَجَابَهُ فَلاَ بَأْسَ وَ لَكِنْ يَقْضِي حَقَّ اَللَّهِ عَزَّ وَ جَلَّ أَحَبُّ إِلَيَّ مِنْ أَنْ يَقْضِيَ حَقَّ صَاحِبِهِ ».

Hadith.2856 - Ali ibn al-Nu'man and Safwan narrated from Yahya al-Azraq, who said: I asked Abu al-Hasan {a.s} about a man performing Sa'i (ritual walking) between Safa and Marwah. If he completes three or four circuits and then meets a friend who invites him to fulfill a need or to have food, what should he do?
Imam {a.s} replied: "If he responds to him, there is no harm in it, but fulfilling the right of Allah {SWT}, the Almighty, is more beloved to me than fulfilling the right of his companion."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 472 • Al-Wafi, Vol. 13, p. 940

2857 - وَ رُوِيَ عَنِ اِبْنِ فَضَّالٍ قَالَ : سَأَلَ مُحَمَّدُ بْنُ عَلِيٍّ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ سَعَيْتُ شَوْطاً ثُمَّ طَلَعَ اَلْفَجْرُ فَقَالَ «صَلِّ ثُمَّ عُدْ فَأَتِمَّ سَعْيَكَ».

Hadith.2857 - It was narrated from Ibn Faddal who said: Muhammad ibn Ali asked Imam Abu al-Hasan {a.s}: "I completed one circuit of Sa'i (ritual walking), and then the dawn (Fajr) appeared." Imam {a.s} replied: "Pray, then return and complete your Sa'i."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 156 • Al-Wafi, Vol. 13, p. 940 • Wasa’il Al-Shi’a, Vol. 13, p. 499

CHAPTER 144 - CHAPTER ON THE ABILITY TO UNDERTAKE THE JOURNEY FOR HAJJ

بَابُ اسْتِطَاعَةِ السَّبِيلِ إِلَى الْحَجِّ

HADITH 2858 – 2859

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2858 - رُوِيَ عَنْ أَبِي اَلرَّبِيعِ اَلشَّامِيِّ قَالَ : سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ وَ لِلّٰهِ عَلَى اَلنّٰاسِ حِجُّ اَلْبَيْتِ مَنِ اِسْتَطٰاعَ إِلَيْهِ سَبِيلاً ﴾» فَقَالَ «مَا يَقُولُ اَلنَّاسُ فِيهَا » فَقِيلَ لَهُ اَلزَّادُ وَ اَلرَّاحِلَةُ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «قَدْ سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ هَذَا فَقَالَ» «هَلَكَ اَلنَّاسُ إِذاً، لَئِنْ كَانَ مَنْ كَانَ لَهُ زَادٌ وَ رَاحِلَةٌ قَدْرَ مَا يَقُوتُ بِهِ عِيَالَهُ وَ يَسْتَغْنِي بِهِ عَنِ اَلنَّاسِ يَنْطَلِقُ إِلَيْهِ فَيَسْلُبُهُمْ إِيَّاهُ لَقَدْ هَلَكُوا إِذاً » فَقِيلَ لَهُ فَمَا اَلسَّبِيلُ فَقَالَ «اَلسَّعَةُ فِي اَلْمَالِ إِذَا كَانَ يَحُجُّ بِبَعْضٍ وَ يَبْقَى بَعْضٌ لِقُوتِ عِيَالِهِ أَ لَيْسَ قَدْ فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ اَلزَّكَاةَ فَلَمْ يَجْعَلْهَا إِلاَّ عَلَى مَنْ يَمْلِكُ مِائَتَيْ دِرْهَمٍ».

Hadith.2858 - It was narrated from Abu al-Rabi' al-Shami, who said: Abu Abdullah $^{\{a.s\}}$ was asked about the words of Allah $^{\{SWT\}}$, the Exalted: "*And [due] to Allah $^{\{SWT\}}$ from the people is a pilgrimage to the House – for whoever is able to find thereto a way.*" (Surah Aal-e-Imran 3:97).
Imam $^{\{a.s\}}$ said: "What do people say regarding it?"
It was said to him: "Provision and a mount."
Imam $^{\{a.s\}}$ replied: "Abu Ja'far $^{\{a.s\}}$ was asked about this and said: 'Then the people would perish! If it were such that whoever has provisions and a mount sufficient for his family and enough to make him independent of others must go for Hajj and be stripped of these provisions, then they would perish.'"
Imam $^{\{a.s\}}$ was asked: "Then what is the 'way' (sabeel)?"
Imam $^{\{a.s\}}$ replied: "It is sufficiency in wealth—when one can perform Hajj with part of it while leaving enough to provide for his family. Has not Allah $^{\{SWT\}}$, the Exalted, obligated Zakat and made it incumbent only upon those who possess two hundred dirhams?"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 192 • Al-Kafi, Vol. 4, p. 267 • Ilal al-Sharai', Vol. 2, p. 453 • Tahdhib Al-Ahkam, Vol. 5, p. 2 • Al-Istibsar, Part 2, p. 139 • Awaali al-La'aali, Part 3, p. 151 • Al-Wafi, Vol. 12, p. 264 • Wasa'il Al-Shi'a, Vol. 11, p. 37 • Tafsir al-Burhan, vol. 1, p. 663

2859 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «مَنْ عُرِضَ عَلَيْهِ اَلْحَجُّ وَ لَوْ عَلَى حِمَارٍ أَجْدَعَ مَقْطُوعِ اَلذَّنَبِ فَأَبَى فَهُوَ مُسْتَطِيعٌ لِلْحَجِّ ».

Hadith.2859 - Hisham ibn Salim narrated from Abu Basir, who said: I heard Abu Abdullah {a.s} say: "Whoever is offered the opportunity to perform Hajj, even if it is on a maimed donkey with a cut-off tail, and he refuses, then he is considered capable of performing Hajj."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Monotheism, Part 1, p. 350 • Al-Wafi, Vol. 12, p. 264 • Wasa’il Al-Shi’a, Vol. 11, p. 42 • Bihar Al-Anwar, Vol. 96, p. 109

CHAPTER 145 - CHAPTER ON ABANDONING THE HAJJ

بَابُ تَرْكِ الْحَجِّ

HADITH 2860
بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2860 - رَوَى حَنَانُ بْنُ سَدِيرٍ قَالَ : ذَكَرْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ اَلْبَيْتَ فَقَالَ «لَوْ عَطَّلُوهُ سَنَةً وَاحِدَةً لَمْ يُنَاظَرُوا ».
وَ فِي خَبَرٍ آخَرَ: «لَيَنْزِلُ عَلَيْهِمُ اَلْعَذَابُ ».

Hadith.2860 - Hanan ibn Sadir narrated: I mentioned the House (the Ka'bah) to Abu Ja'far $^{\{a.s\}}$, Imam $^{\{a.s\}}$ said: "If they were to abandon it for a single year, they would not be given respite."
In another narration, Imam $^{\{a.s\}}$ said: "Punishment would descend upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 271 • Al-Wafi, Vol. 12, p. 258 • Wasa’il Al-Shi’a, Vol. 11, p. 21 • Al-Fusul al-Muhimmah, Part 2, p. 174

CHAPTER 146 - CHAPTER ON FORCING (OBLIGATION) TO PERFORM HAJJ AND TO VISIT THE PROPHET {saws}

بَابُ الْإِجْبَارِ عَلَى الْحَجِّ وَعَلَى زِيَارَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

HADITH 2861

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2861 - رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ وَ هِشَامُ بْنُ سَالِمٍ وَ مُعَاوِيَةُ بْنُ عَمَّارٍ وَ غَيْرُهُمْ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لَوْ أَنَّ اَلنَّاسَ تَرَكُوا اَلْحَجَّ لَكَانَ عَلَى اَلْوَالِي أَنْ يُجْبِرَهُمْ عَلَى ذَلِكَ وَ عَلَى اَلْمُقَامِ عِنْدَهُ وَ لَوْ تَرَكُوا زِيَارَةَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَكَانَ عَلَى اَلْوَالِي أَنْ يُجْبِرَهُمْ عَلَى ذَلِكَ وَ عَلَى اَلْمُقَامِ عِنْدَهُ فَإِنْ لَمْ يَكُنْ لَهُمْ مَالٌ أَنْفَقَ عَلَيْهِمْ مِنْ بَيْتِ مَالِ اَلْمُسْلِمِينَ ».

Hadith.2861 - Hafs ibn al-Bakhtari, Hisham ibn Salim, Mu'awiyah ibn Ammar, and others narrated from Abu Abdullah {a.s}, who said:

"If people were to abandon the Hajj, it would be incumbent upon the leader to compel them to perform it and to remain at the sacred site. And if they were to abandon the visitation of the Prophet (peace be upon him and his family), it would be incumbent upon the leader to compel them to perform it and to remain there. If they did not have sufficient wealth, he should spend on them from the public treasury of the Muslims."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 272 • Tahdhib Al-Ahkam, Vol. 5, p. 441 • Al-Wafi, Vol. 12, p. 258 • Wasa'il Al-Shi'a, Vol. 11, p. 24 • Al-Fusul al-Muhimmah, Part 2, p. 174

CHAPTER 147 - CHAPTER ON THE REASON FOR NEGLECTING HAJJ

بَابُ عِلَّةِ التَّخَلُّفِ عَنِ الْحَجِّ

HADITH 2862 – 2863

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2862 - رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: "مَا تَخَلَّفَ رَجُلٌ عَنِ الْحَجِّ إِلَّا بِذَنْبٍ، وَمَا يَعْفُو اللَّهُ عَزَّ وَجَلَّ أَكْثَرُ".

Hadith.2862 - Abu Basir narrated from Abu Abdullah {a.s}, who said:
"No person refrains from performing Hajj except due to a sin, and what Allah {SWT}, the Exalted, forgives is greater."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2863 - وَرَوَى أَبُو حَمْزَةَ الثَّمَالِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ: "مَا مِنْ عَبْدٍ يُؤْثِرُ عَلَى الْحَجِّ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا إِلَّا نَظَرَ إِلَى الْمُحَلِّقِينَ قَدْ انْصَرَفُوا قَبْلَ أَنْ تُقْضَى لَهُ تِلْكَ الْحَاجَةُ".

Hadith.2863 - Abu Hamzah al-Thumali narrated from Abu Ja'far {a.s}, who said:
"I heard him say: 'No servant gives preference to a worldly need over performing Hajj except that he will see the pilgrims, having completed their rituals and shaved their heads, return before his need is fulfilled.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 148 - CHAPTER ON DELEGATING HAJJ TO SOMEONE WHO UNDERTAKES IT

بَابُ دَفْعِ الْحَجِّ إِلَى مَنْ يَخْرُجُ فِيهَا

HADITH 2864 – 2880

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2864 - رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنْ كَانَ مُوسِراً حَالَ بَيْنَهُ وَ بَيْنَ اَلْحَجِّ مَرَضٌ أَوْ أَمْرٌ يَعْذِرُهُ اَللَّهُ عَزَّ وَ جَلَّ فِيهِ فَإِنَّ عَلَيْهِ أَنْ يُحِجَّ عَنْهُ مِنْ مَالِهِ صَرُورَةً لاَ مَالَ لَهُ ».

Hadith.2864 - Al-Halabi narrated from Abu Abdullah {a.s}, who said:
"If a person is financially capable but is prevented from performing Hajj due to illness or another matter for which Allah {SWT}, the Exalted, excuses him, then it is incumbent upon him to have Hajj performed on his behalf from his wealth by someone who has not performed Hajj before and does not have wealth of their own."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 63

2865 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ أَمَرَ شَيْخاً كَبِيراً لَمْ يَحُجَّ قَطُّ وَ لَمْ يُطِقِ اَلْحَجَّ لِكِبَرِهِ أَنْ يُجَهِّزَ رَجُلاً يَحُجُّ عَنْهُ ».

Hadith.2865 - Abdullah ibn Sinan narrated from Abu Abdullah {a.s}, who said:
"Indeed, the Commander of the Faithful Imam Ali Ibn Abi Talib {a.s} instructed an elderly man who had never performed Hajj and was unable to do so due to his old age to arrange for someone to perform Hajj on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 273 • Al-Wafi, Vol. 12, p. 275 • Wasa'il Al-Shi'a, Vol. 11, p. 65

2866 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ حَجَّ عَنْ غَيْرِهِ أَ يُجْزِيهِ ذَلِكَ عَنْ حَجَّةِ اَلْإِسْلاَمِ قَالَ «نَعَمْ ».

Hadith.2866 - Mu'awiyah ibn Ammar asked Abu Abdullah {a.s} about a man who performed Hajj on behalf of someone else: "Does it suffice for him as his Hajj of Islam?"
Imam {a.s} replied: "Yes."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

2867 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لَوْ أَنَّ رَجُلاً مُعْسِراً أَحَجَّهُ رَجُلٌ كَانَتْ لَهُ حَجَّةٌ فَإِنْ أَيْسَرَ بَعْدَ ذَلِكَ كَانَ عَلَيْهِ اَلْحَجُّ وَ كَذَلِكَ اَلنَّاصِبُ إِذَا عَرَفَ فَعَلَيْهِ اَلْحَجُّ وَ إِنْ كَانَ قَدْ حَجَّ ».

Hadith.2867 - Ali ibn Abi Hamzah narrated from Abu Basir, from Abu Abdullah {a.s}, who said:
"If an impoverished man is sent for Hajj by another person, it will count as a Hajj for him. However, if he later becomes financially capable, Hajj will still be obligatory upon him. Similarly, a Nasibi (one who opposes the Ahlulbayt), if he comes to recognize the truth, Hajj becomes obligatory upon him, even if he had already performed it previously."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 273 • Tahdhib Al-Ahkam, Vol. 5, p. 9 • Al-Wafi, Vol. 12, p. 293

2868 - وَ رَوَى سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُوسَى بْنِ اَلْحَسَنِ عَنْ أَبِي عَلِيٍّ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُطَهَّرٍ قَالَ : كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ إِنِّي دَفَعْتُ إِلَى سِتَّةِ أَنْفُسٍ مِائَةَ دِينَارٍ وَ خَمْسِينَ دِينَاراً لِيَحُجُّوا بِهَا فَرَجَعُوا وَ لَمْ يَشْخَصْ بَعْضُهُمْ وَ أَتَانِي بَعْضٌ فَذَكَرَ أَنَّهُ قَدْ أَنْفَقَ بَعْضَ اَلدَّنَانِيرِ وَ بَقِيَتْ بَقِيَّةٌ وَ أَنَّهُ يَرُدُّ عَلَيَّ مَا بَقِيَ وَ إِنِّي قَدْ رُمْتُ مُطَالَبَةَ مَنْ لَمْ يَأْتِنِي بِمَا دَفَعْتُ إِلَيْهِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «لاَ تَعَرَّضْ لِمَنْ لَمْ يَأْتِكَ وَ لاَ تَأْخُذْ مِمَّنْ أَتَاكَ شَيْئاً مِمَّا يَأْتِيكَ بِهِ وَ اَلْأَجْرُ قَدْ وَقَعَ عَلَى اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.2868 - Sa'd ibn Abdullah narrated from Musa ibn al-Hasan, from Abu Ali Ahmad ibn Muhammad ibn Mutahhar, who said:
“I wrote to Abu Muhammad {a.s}: "I gave 150 dinars to six people so they could perform Hajj. Some of them returned without departing for Hajj, and some came to me, stating that they had spent part of the money and still had some remaining, which they intended to return to me. I have considered demanding what I gave to those who did not return to me."
Imam {a.s} wrote back: "Do not pursue those who did not return to you, and do not take anything from those who came back with what they had. The reward is already with Allah {SWT}, the Exalted."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 322 • Wasa’il Al-Shi’a, Vol. 11, p. 180

2869 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ أَخَذَ حَجَّةً مِنْ رَجُلٍ فَقُطِعَ عَلَيْهِ اَلطَّرِيقُ فَأَعْطَاهُ رَجُلٌ حَجَّةً أُخْرَى أَ يَجُوزُ لَهُ ذَلِكَ فَقَالَ «جَائِزٌ لَهُ ذَلِكَ مَحْسُوبٌ لِلْأَوَّلِ وَ اَلْآخِرُ وَ مَا كَانَ يَسَعُهُ غَيْرُ اَلَّذِي فَعَلَ إِذَا وَجَدَ مَنْ يُعْطِيهِ اَلْحَجَّةَ.

Hadith.2869 - Al-Bazanti narrated from Abu al-Hasan {a.s}, who said:
I asked him about a man who received funds for Hajj from someone, but his path was blocked by bandits. Then another person provided him with funds for Hajj. Is it permissible for him to accept this?
Imam {a.s} replied: "It is permissible for him to do so. The reward will be accounted for both the first and the second provider, and he had no other option but to do what he did when he found someone willing to provide for his Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 323 • Wasa’il Al-Shi’a, Vol. 11, p. 191

2870 - وَ رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ لَيْسَ لَهُ مَالٌ حَجَّ عَنْ رَجُلٍ أَوْ أَحَجَّهُ غَيْرُهُ ثُمَّ أَصَابَ مَالاً هَلْ عَلَيْهِ اَلْحَجُّ فَقَالَ «يُجْزِي عَنْهُمَا ».

Hadith.2870 - Jamil ibn Darraj narrated from Abu Abdullah {a.s} regarding a man who did not have wealth and performed Hajj on behalf of another person or was sent for Hajj by someone else. Then, later, he acquired wealth. Is Hajj still obligatory upon him?
Imam {a.s} said: "It suffices for both."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 296 • Wasa’il Al-Shi’a, Vol. 11, p. 57

2871 - وَ قِيلَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : اَلرَّجُلُ يَأْخُذُ اَلْحَجَّةَ مِنَ اَلرَّجُلِ فَيَمُوتُ فَلاَ يَتْرُكُ شَيْئاً فَقَالَ «أَجْزَأَتْ عَنِ اَلْمَيِّتِ وَ إِنْ كَانَتْ لَهُ عِنْدَ اَللَّهِ حَجَّةٌ أُثْبِتَتْ لِصَاحِبِهِ ».

Hadith.2871 - It was said to Abu Abdullah {a.s}: "A man takes funds for Hajj from someone, but he dies and leaves nothing behind."
Imam {a.s} said: "It suffices for the deceased, and if he had a Hajj recorded with Allah {SWT}, it will be credited to the one who provided the funds."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2872 - وَ سَأَلَ سَعِيدُ بْنُ عَبْدِ اَللَّهِ اَلْأَعْرَجُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّرُورَةِ أَ يَحُجُّ عَنِ اَلْمَيِّتِ فَقَالَ «نَعَمْ إِذَا لَمْ يَجِدِ اَلصَّرُورَةُ مَا يَحُجُّ بِهِ وَ إِنْ كَانَ لَهُ مَالٌ فَلَيْسَ لَهُ ذَلِكَ حَتَّى يَحُجَّ مِنْ مَالِهِ وَ هُوَ يُجْزِي عَنِ اَلْمَيِّتِ كَانَ لَهُ مَالٌ أَوْ لَمْ يَكُنْ لَهُ مَالٌ ».

Hadith.2872 - Sa'id ibn Abdullah al-A'raj asked Abu Abdullah {a.s} about a person who has not performed Hajj (a ṣarūra): "Can they perform Hajj on behalf of a deceased person?"

Imam {a.s} said: "Yes, if the ṣarūra does not have the means to perform Hajj for themselves. However, if they have wealth, they cannot do so until they perform Hajj for themselves from their own wealth. Performing Hajj on behalf of the deceased is valid whether the deceased had wealth or not."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 312

2873 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَعْطَى رَجُلاً حَجَّةً يَحُجُّ بِهَا عَنْهُ مِنَ اَلْكُوفَةِ فَحَجَّ بِهَا عَنْهُ مِنَ اَلْبَصْرَةِ قَالَ «لاَ بَأْسَ إِذَا قَضَى جَمِيعَ مَنَاسِكِهِ فَقَدْ تَمَّ حَجُّهُ ».

Hadith.2873 - Al-Hasan ibn Mahbub narrated from Ali ibn Ri'ab, from Abu Abdullah {a.s}, regarding a man who gave funds to another person to perform Hajj on his behalf from Kufa, but the person performed Hajj on his behalf from Basra.
Imam {a.s} said: "There is no harm in it. If he completed all the rites of Hajj, then the Hajj is valid."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La’aali, Part 3, p. 154

2874 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي رَجُلٍ أَعْطَى رَجُلاً دَرَاهِمَ يَحُجُّ بِهَا عَنْهُ حَجَّةً مُفْرَدَةً أَ يَجُوزُ لَهُ أَنْ يَتَمَتَّعَ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» قَالَ «نَعَمْ إِنَّمَا خَالَفَهُ إِلَى اَلْفَضْلِ وَ اَلْخَيْرِ ».

Hadith.2874 - Ibn Mahbub narrated from Hisham ibn Salim, from Abu Basir, from one of the Imams {a.s}, regarding a man who gave another person money to perform a single Hajj (Hajjah Mufradah) on his behalf.
The question was asked: "Is it permissible for him to perform the Tamattu' (combining 'Umrah and Hajj) instead?"
Imam {a.s} said: "Yes, he has only deviated to what is more virtuous and better."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 307 • Tahdhib Al-Ahkam, Vol. 5, p. 415 • Al-Istibsar, Part 2, p. 323 • Al-Wafi, Vol. 12, p. 317 • Wasa’il Al-Shi’a, Vol. 11, p. 182

2875 - وَ قَالَ وَهْبُ بْنُ عَبْدِ رَبِّهِ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ : أَ يَحُجُّ اَلرَّجُلُ عَنِ اَلنَّاصِبِ فَقَالَ «لاَ» قُلْتُ فَإِنْ كَانَ أَبِي فَقَالَ «إِنْ كَانَ أَبَاكَ فَحُجَّ عَنْهُ.

Hadith.2875 - Wahb ibn Abd Rabbih said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "Can a man perform Hajj on behalf of a Nasibi (one who harbors enmity toward the Ahlulbayt)?"
Imam {a.s} replied: "No."
I said: "What if it was my father?"
Imam {a.s} said: "If it was your father, then perform Hajj on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2876 - وَ رُوِيَ : أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ أَعْطَى رَجُلاً ثَلاَثِينَ دِينَاراً فَقَالَ لَهُ «حُجَّ عَنْ إِسْمَاعِيلَ وَ اِفْعَلْ وَ اِفْعَلْ وَ لَكَ تِسْعٌ وَ لَهُ وَاحِدَةٌ ».

Hadith.2876 - It was narrated that Imam Jafar ibn Muhammad Al-Sadiq {a.s} gave a man thirty dinars and said to him:
"Perform Hajj on behalf of Isma'il, and do this and that, and you shall have nine [portions of reward], while he shall have one."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 339 • Wasa'il Al-Shi'a, Vol. 11, p. 165

2877 - وَرَوَى أَبَانُ بْنُ عُثْمَانَ، عَنْ يَحْيَى الْأَزْرَقِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ" :مَنْ حَجَّ عَنْ إِنْسَانٍ ٱشْتَرَكَا حَتَّى إِذَا قَضَى طَوَافَ الْفَرِيضَةِ ٱنْقَطَعَتِ ٱلشَّرِكَةُ، فَمَا كَانَ بَعْدَ ذَلِكَ مِنْ عَمَلٍ كَانَ لِذَلِكَ ٱلْحَاجِّ".

Hadith.2877 - Aban ibn Uthman narrated from Yahya al-Azraq, from Abu Abdullah {a.s}, who said: "Whoever performs Hajj on behalf of another person, they share in the reward until the obligatory Tawaf is completed. After that, any act performed is for the one performing the Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2878 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَعْطَى رَجُلاً مَالاً يَحُجُّ عَنْهُ فَحَجَّ عَنْ نَفْسِهِ فَقَالَ «هِيَ عَنْ صَاحِبِ اَلْمَالِ ».

ولا بأس أن تحج المرأة عن المرأة، والمرأة عن الرجل ، والرجل عن المرأة والرجل عن الرجل.

ولا بأس أن يحج الصرورة عن الصرورة ، والصرورة عن غير الصرورة، وغير الصرورة عن الصرورة.

Hadith.2878 - Imam {a.s} said regarding a man who gave money to another to perform Hajj on his behalf, but the person performed Hajj for himself instead:
"It is on behalf of the one who provided the money."

[AL SADUQ]

There is no harm if a woman performs Hajj on behalf of a woman, a woman on behalf of a man, a man on behalf of a woman, or a man on behalf of a man.
Similarly, there is no harm if a person who has not performed Hajj (ṣarūra) performs Hajj on behalf of another ṣarūra, a ṣarūra on behalf of someone who has performed Hajj, or someone who has performed Hajj on behalf of a ṣarūra.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 461 • Al-Wafi, Vol. 12, p. 321 • Wasa’il Al-Shi’a, Vol. 11, p. 193

2879 - وَ رَوَى حَرِيزٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّرُورَةِ أَ يَحُجُّ مِنْ مَالِ اَلزَّكَاةِ قَالَ «نَعَمْ ».

Hadith.2879 - Hariz narrated from Muhammad ibn Muslim, who said:
I asked Abu Abdullah {a.s} about a ṣarūra (one who has not performed Hajj): "Can they perform Hajj using Zakat funds?"
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 460 • Al-Wafi, Vol. 10, p. 177 • Wasa’il Al-Shi’a, Vol. 9, p. 290 • Wasa’il Al-Shi’a, Vol. 11, p. 207

2880 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَخْرُجُ فِي تِجَارَةٍ إِلَى مَكَّةَ أَوْ يَكُونُ لَهُ إِبِلٌ فَيُكْرِيهَا حَجَّتُهُ نَاقِصَةٌ أَوْ تَامَّةٌ قَالَ «لاَ بَلْ حَجَّتُهُ تَامَّةٌ».

Hadith.2880 - It was narrated from Mu'awiyah ibn Ammar, who said:
I said to Abu Abdullah {a.s}: "A man travels for trade to Mecca or has camels that he rents out. Is his Hajj considered incomplete or complete?"
Imam {a.s} said: "No, rather his Hajj is complete."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 275 • Al-Wafi, Vol. 12, p. 299 • Wasa’il Al-Shi’a, Vol. 11, p. 59

CHAPTER 149 - CHAPTER ON THE HAJJ OF THE CAMEL DRIVER AND THE HIRED WORKER

بَابُ حَجِّ الْجَمَّالِ وَالْأَجِيرِ

HADITH 2881
بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

2881 - رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ حَجَّةُ اَلْجَمَّالِ تَامَّةٌ أَمْ نَاقِصَةٌ قَالَ «تَامَّةٌ» قُلْتُ حَجَّةُ اَلْأَجِيرِ تَامَّةٌ أَوْ نَاقِصَةٌ قَالَ «تَامَّةٌ.

Hadith.2881 - It was narrated from Mu'awiyah ibn Ammar, who said:
I said to Abu Abdullah {a.s}: "Is the Hajj of a camel driver complete or incomplete?"
Imam {a.s} said: "It is complete."
I asked: "Is the Hajj of a hired worker complete or incomplete?"
Imam {a.s} said: "It is complete."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 58

CHAPTER 150 - CHAPTER ON ONE WHO DIES WHILE OWING THE HAJJ OF ISLAM AND A VOWED HAJJ

بَابُ مَنْ يَمُوتُ وَعَلَيْهِ حَجِّةُ الْإِسْلَامِ وَحَجِّةٌ فِي نَذْرٍ عَلَيْهِ

HADITH 2882

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2882 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ ضُرَيْسٍ اَلْكُنَاسِيِّ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ عَلَيْهِ حَجَّةُ اَلْإِسْلاَمِ نَذَرَ نَذْراً فِي شُكْرٍ لَيُحِجَّنَّ بِهِ رَجُلاً إِلَى مَكَّةَ فَمَاتَ اَلَّذِي نَذَرَ قَبْلَ أَنْ يَحُجَّ حَجَّةَ اَلْإِسْلاَمِ وَ مِنْ قَبْلِ أَنْ يَفِيَ بِنَذْرِهِ اَلَّذِي نَذَرَ قَالَ «إِنْ كَانَ تَرَكَ مَالاً يُحَجُّ عَنْهُ حَجَّةُ اَلْإِسْلاَمِ مِنْ جَمِيعِ اَلْمَالِ وَ أُخْرِجَ مِنْ ثُلُثِهِ مَا يَحُجُّ بِهِ رَجُلٌ لِنَذْرِهِ وَ قَدْ وَفَى بِالنَّذْرِ وَ إِنْ لَمْ يَكُنْ تَرَكَ مَالاً إِلاَّ بِقَدْرِ مَا يُحَجُّ بِهِ حَجَّةُ اَلْإِسْلاَمِ حُجَّ عَنْهُ بِمَا تَرَكَ وَ يَحُجُّ عَنْهُ وَلِيُّهُ حَجَّةَ اَلنَّذْرِ إِنَّمَا هُوَ مِثْلُ دَيْنٍ عَلَيْهِ ».

Hadith.2882 - Al-Hasan ibn Mahbub narrated from Ali ibn Ri'ab, from Durays al-Kunasi, who said: I asked Abu Ja'far {a.s} about a man who was obligated to perform the Hajj of Islam but made a vow of gratitude to send another man to perform Hajj to Mecca on his behalf. The man died before performing the Hajj of Islam and before fulfilling the vow he had made.

Imam {a.s} said: "If he left wealth, the Hajj of Islam should be performed on his behalf from his entire estate, and from one-third of his estate, funds should be allocated to send a man to fulfill the vow he made. In this way, the vow will have been fulfilled. However, if he left only enough wealth for the Hajj of Islam, it should be used for that purpose, and his heir should perform the Hajj of the vow on his behalf, as the vow is akin to a debt upon him."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 11, p. 528 • Wasa’il Al-Shi’a, Vol. 11, p. 74

CHAPTER 151 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING PERFORMING HAJJ BEFORE GAINING KNOWLEDGE

بَابُ مَا جَاءَ فِي الْحَجِّ قَبْلَ الْمَعْرِفَةِ

HADITH 2883 – 2884

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2883 - رَوَى عُمَرُ بْنُ أُذَيْنَةَ قَالَ : كَتَبْتُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ عَنْ رَجُلٍ حَجَّ وَ لاَ يَدْرِي وَ لاَ يَعْرِفُ هَذَا اَلْأَمْرَ ثُمَّ مَنَّ اَللَّهُ عَلَيْهِ بِمَعْرِفَتِهِ وَ اَلدَّيْنُونَةِ بِهِ أَ عَلَيْهِ حَجَّةُ اَلْإِسْلاَمِ قَالَ «قَدْ قَضَى فَرِيضَةَ اَللَّهِ عَزَّ وَ جَلَّ وَ اَلْحَجُّ أَحَبُّ إِلَيَّ».

Hadith.2883 - Umar ibn Udhaynah narrated:
I wrote to Abu Abdullah {a.s} asking about a man who performed Hajj without knowing or recognizing this [truthful] matter. Then Allah {SWT} blessed him with understanding and adherence to it. Is the Hajj of Islam still obligatory upon him?
Imam {a.s} replied: "He has fulfilled the obligation of Allah {SWT}, the Exalted, but performing Hajj again is more beloved to me."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 61

2884 - وَ رُوِيَ عَنْ أَبِي عَبْدِ اَللَّهِ اَلْخُرَاسَانِيِّ عَنْ أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ إِنِّي حَجَجْتُ وَ أَنَا مُخَالِفٌ وَ حَجَجْتُ حَجَّتِي هَذِهِ وَ قَدْ مَنَّ اَللَّهُ عَزَّ وَ جَلَّ عَلَيَّ بِمَعْرِفَتِكُمْ وَ عَلِمْتُ أَنَّ اَلَّذِي كُنْتُ فِيهِ كَانَ بَاطِلاً فَمَا تَرَى فِي حَجَّتِي قَالَ «اِجْعَلْ هَذِهِ حَجَّةَ اَلْإِسْلاَمِ وَ تِلْكَ نَافِلَةً ».

Hadith.2884 - It was narrated from Abu Abdullah al-Khurasani, from Abu Ja'far al-Thani, Imam Muhammad al-Jawad {a.s}, who said:
I said to him: "I performed Hajj while I was a dissenter, and now I have performed this Hajj after Allah {SWT}, the Exalted, has blessed me with the knowledge of you (Ahlulbayt). I have come to know that what I was upon was false. What is your view of my previous Hajj?"
Imam {a.s} said: "Make this [current] Hajj the Hajj of Islam, and consider the previous one as a supererogatory (nafl) Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 298 • Wasa'il Al-Shi'a, Vol. 11, p. 62 • A'lam al-Uloom, Vol. 23, p. 426

CHAPTER 152 - CHAPTER ON WHAT HAS BEEN NARRATED REGARDING THE HAJJ OF ONE PASSING THROUGH

بَابُ مَا جَاءَ فِي حَجِّ الْمُجْتَازِ

HADITH 2885

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

2885 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَمُرُّ مُجْتَازاً يُرِيدُ اَلْيَمَنَ أَوْ غَيْرَهَا مِنَ اَلْبُلْدَانِ وَ طَرِيقُهُ بِمَكَّةَ فَيُدْرِكُ اَلنَّاسَ وَ هُمْ يَخْرُجُونَ إِلَى اَلْحَجِّ فَيَخْرُجُ مَعَهُمْ إِلَى اَلْمَشَاهِدِ أَ يُجْزِيهِ ذَلِكَ عَنْ حَجَّةِ اَلْإِسْلاَمِ قَالَ «نَعَمْ».

Hadith.2885 - Mu'awiyah ibn Ammar narrated:
I said to Abu Abdullah {a.s}: "A man passes through on his way to Yemen or another city, and his route takes him through Mecca. He finds people preparing to go out for Hajj, so he joins them and performs the rites. Does this suffice as the Hajj of Islam for him?"
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 275 • Al-Wafi, Vol. 12, p. 299 • Wasa’il Al-Shi’a, Vol. 11, p. 58

CHAPTER 153 - CHAPTER ON THE HAJJ OF THE MALE AND FEMALE SLAVE

بَابُ حَجِّ الْمَمْلُوكِ وَالْمَمْلُوكَةِ

HADITH 2886 – 2890

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2886 - رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كُلَّمَا أَصَابَ اَلْعَبْدُ اَلْمُحْرِمُ فِي إِحْرَامِهِ فَهُوَ عَلَى اَلسَّيِّدِ إِذَا أَذِنَ لَهُ فِي اَلْإِحْرَامِ.

Hadith.2886 - Hariz narrated from Abu Abdullah {a.s}, who said:
"Whatever a servant in the state of Ihram incurs during their Ihram is the responsibility of the master if the master gave permission for the Ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 304 • Tahdhib Al-Ahkam, Vol. 5, p. 382 • Al-Wafi, Vol. 12, p. 290 • Wasa'il Al-Shi'a, Vol. 13, p. 104

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2887 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنِ اَلْفَضْلِ بْنِ يُونُسَ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ تَكُونُ عِنْدِي اَلْجَوَارِي وَ أَنَا بِمَكَّةَ فَآمُرُهُنَّ أَنْ يَعْقِدْنَ بِالْحَجِّ يَوْمَ اَلتَّرْوِيَةِ فَأَخْرُجُ بِهِنَّ فَيَشْهَدْنَ اَلْمَنَاسِكَ أَوْ أُخَلِّفُهُنَّ بِمَكَّةَ قَالَ فَقَالَ «إِنْ خَرَجْتَ بِهِنَّ فَهُوَ أَفْضَلُ وَ إِنْ خَلَّفْتَهُنَّ عِنْدَ ثِقَةٍ فَلاَ بَأْسَ فَلَيْسَ عَلَى اَلْمَمْلُوكِ حَجٌّ وَ لاَ عُمْرَةٌ حَتَّى يُعْتَقَ ».

Hadith.2887 - Al-Hasan ibn Mahbub narrated from Al-Fadl ibn Yunus, who said:
I asked Abu al-Hasan {a.s}: "I have female servants with me in Mecca. Should I instruct them to enter into the state of Ihram for Hajj on the Day of Tarwiyah and take them out to witness the rites, or should I leave them behind in Mecca?"
Imam {a.s} said: "If you take them out with you, that is better. However, if you leave them behind with someone trustworthy, there is no harm in that. There is no obligation of Hajj or 'Umrah on a servant until they are freed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 289 • Wasa'il Al-Shi'a, Vol. 11, p. 47

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2888 - وَ رَوَى مِسْمَعُ بْنُ عَبْدِ اَلْمَلِكِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لَوْ أَنَّ عَبْداً حَجَّ عَشْرَ حِجَجٍ كَانَتْ عَلَيْهِ حَجَّةُ اَلْإِسْلاَمِ إِذَا اِسْتَطَاعَ إِلَى ذَلِكَ سَبِيلاً ».

Hadith.2888 - Misma' ibn Abdul-Malik narrated from Abu Abdullah {a.s}, who said:
"If a servant performs ten Hajj pilgrimages, the Hajj of Islam is still obligatory upon them when they become capable of fulfilling it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 5 • Wasa’il Al-Shi’a, Vol. 11, p. 50

2889 - وَ فِي رِوَايَةِ اَلنَّضْرِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ اَلْمَمْلُوكَ إِنْ حَجَّ وَ هُوَ مَمْلُوكٌ أَجْزَأَهُ إِذَا مَاتَ قَبْلَ أَنْ يُعْتَقَ وَ إِنْ أُعْتِقَ فَعَلَيْهِ اَلْحَجُّ».

Hadith.2889 - In a narration from Al-Nadr, from Abdullah ibn Sinan, from Abu Abdullah {a.s}, who said:
"If a servant performs Hajj while still in servitude, it suffices for them if they die before being freed. However, if they are freed, then Hajj becomes obligatory upon them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 49

2890 - رَوَى إِسْحَاقُ بْنُ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ أُمِّ وَلَدٍ تَكُونُ لِلرَّجُلِ قَدْ أَحَجَّهَا أَ يَجُوزُ ذَلِكَ عَنْهَا مِنْ حَجَّةِ اَلْإِسْلاَمِ قَالَ «لاَ» قُلْتُ لَهَا أَجْرٌ فِي حَجِّهَا قَالَ «نَعَمْ».

Hadith.2890 - Ishaq ibn Ammar narrated:
I asked Abu Ibrahim {a.s} about a concubine (umm walad) of a man whom he had sent for Hajj. "Does that suffice for her as the Hajj of Islam?"
Imam {a.s} said: "No."
I asked: "Does she have any reward for her Hajj?"
Imam {a.s} said: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 5 • Al-Istibsar, Part 2, p. 147 • Al-Wafi, Vol. 12, p. 289 • Wasa’il Al-Shi’a, Vol. 11, p. 50

CHAPTER 154 - CHAPTER ON WHAT SUFFICES FOR THE FREED PERSON ON THE EVE OF ARAFAH REGARDING THE HAJJ OF ISLAM

بَابُ مَا يُجْزِي عَنِ الْمُعْتَقِ عَشِيَّةَ عَرَفَةَ مِنْ حَجَّةِ الْإِسْلَامِ

HADITH 2891 – 2892

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2891 - رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ شِهَابٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَعْتَقَ عَشِيَّةَ عَرَفَةَ عَبْداً لَهُ قَالَ «يُجْزِي عَنِ اَلْعَبْدِ حَجَّةُ اَلْإِسْلاَمِ وَ يُكْتَبُ لِلسَّيِّدِ أَجْرَانِ ثَوَابُ اَلْعِتْقِ وَ ثَوَابُ اَلْحَجِّ ».

Hadith.2891 - Al-Hasan ibn Mahbub narrated from Shihab, from Abu Abdullah {a.s}, regarding a man who freed his servant on the eve of Arafah.
Imam {a.s} said: "The Hajj of Islam suffices for the servant, and the master is rewarded twice: once for the act of freeing the servant and once for the reward of the Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 66 • Specialization, Part 1, p. 365 • Wasa'il Al-Shi'a, Vol. 11, p. 52 • Bihar Al-Anwar, Vol. 96, p. 114

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2892 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَمْلُوكٌ أُعْتِقَ يَوْمَ عَرَفَةَ قَالَ «إِذَا أَدْرَكَ أَحَدَ اَلْمَوْقِفَيْنِ فَقَدْ أَدْرَكَ اَلْحَجَّ».

Hadith.2892 - It was narrated from Mu'awiyah ibn Ammar, who said:
I said to Abu Abdullah {a.s}: "A servant was freed on the Day of Arafah."
Imam {a.s} said: "If he reaches one of the two stations (Arafah or Muzdalifah), then he has caught the Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 5 • Al-Istibsar, Part 2, p. 148 • Al-Wafi, Vol. 12, p. 290 • Wasa'il Al-Shi'a, Vol. 11, p. 52

CHAPTER 155 - CHAPTER ON THE HAJJ OF CHILDREN

بَابُ حَجِّ الصِّبْيَانِ

֍ HADITH 2893 – 2900 ֍
بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2893 - رَوَى زُرَارَةُ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «إِذَا حَجَّ اَلرَّجُلُ بِابْنِهِ وَ هُوَ صَغِيرٌ، فَإِنَّهُ يَأْمُرُهُ أَنْ يُلَبِّيَ وَ يَفْرِضَ اَلْحَجَّ فَإِنْ لَمْ يُحْسِنْ أَنْ يُلَبِّيَ لَبَّى عَنْهُ وَ يُطَافُ بِهِ وَ يُصَلَّى عَنْهُ » قُلْتُ لَيْسَ لَهُمْ مَا يَذْبَحُونَ عَنْهُ قَالَ «يُذْبَحُ عَنِ اَلصِّغَارِ وَ يَصُومُ اَلْكِبَارُ وَ يُتَّقَى عَلَيْهِمْ مَا يُتَّقَى عَلَى اَلْمُحْرِمِ مِنَ اَلثِّيَابِ وَ اَلطِّيبِ فَإِنْ قَتَلَ صَيْداً فَعَلَى أَبِيهِ ».

Hadith.2893 - Zurara narrated from one of the Imams $^{\{a.s\}}$, who said:
"If a man takes his young child for Hajj, he instructs him to recite the Talbiyah and obligates the Hajj upon him. If the child cannot recite the Talbiyah properly, the father recites it on his behalf. The child is carried for Tawaf, and prayers are performed on his behalf."
I asked: "What if they do not have the means to slaughter (an animal) on his behalf?"
Imam $^{\{a.s\}}$ said: "An animal is slaughtered for the children, while the adults fast. The same restrictions of Ihram regarding clothing and fragrance apply to the child. However, if the child kills game, the liability falls upon the father."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 303 • Tahdhib Al-Ahkam, Vol. 5, p. 409 • Al-Wafi, Vol. 12, p. 291 • Wasa’il Al-Shi’a, Vol. 11, p. 288

2894 - وَ رُوِيَ عَنْ أَيُّوبَ أَخِي أُدَيْمٍ قَالَ : سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مِنْ أَيْنَ يُجَرَّدُ اَلصِّبْيَانُ فَقَالَ «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يُجَرِّدُهُمْ مِنْ فَخٍّ ».

Hadith.2894 - It was narrated from Ayyub, the brother of Udaym, who said:
Abu Abdullah $^{\{a.s\}}$ was asked: "From where are the children stripped (for Ihram)?"
Imam $^{\{a.s\}}$ said: "My father $^{\{a.s\}}$ used to strip them at Fakh."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 303 • Tahdhib Al-Ahkam, Vol. 5, p. 409 • Al-Wafi, Vol. 12, p. 495 • Wasa’il Al-Shi’a, Vol. 11, p. 288 • Wasa’il Al-Shi’a, Vol. 11, p. 336 • Wasa’il Al-Shi’a, Vol. 12, p. 398

2895 - وَ رُوِيَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِيهِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ مَعِي صِبْيَةً صِغَاراً وَ أَنَا أَخَافُ عَلَيْهِمُ اَلْبَرْدَ فَمِنْ أَيْنَ يُحْرِمُونَ فَقَالَ «اِئْتِ بِهِمُ اَلْعَرْجَ فَلْيُحْرِمُوا مِنْهَا فَإِنَّكَ إِذَا أَتَيْتَ اَلْعَرْجَ وَقَعْتَ فِي تِهَامَةَ » ثُمَّ قَالَ «فَإِنْ خِفْتَ عَلَيْهِمْ فَائْتِ بِهِمُ اَلْجُحْفَةَ ».

Hadith.2895 - It was narrated from Yunus ibn Ya'qub, from his father, who said:
I said to Abu Abdullah $^{\{a.s\}}$: "I have young children with me, and I fear the cold for them. From where should they enter the state of Ihram?"
Imam $^{\{a.s\}}$ said: "Take them to Al-‘Arj, and let them enter Ihram from there, for when you reach Al-‘Arj, you will have entered Tihamah."
Then Imam $^{\{a.s\}}$ added: "If you still fear for them, take them to Al-Juhfah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 303 • Al-Wafi, Vol. 12, p. 496 • Wasa’il Al-Shi’a, Vol. 11, p. 289

2896 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «أُنْظُرُوا مَنْ كَانَ مَعَكُمْ مِنَ اَلصِّبْيَانِ فَقَدِّمُوهُ إِلَى اَلْجُحْفَةِ أَوْ إِلَى بَطْنِ مَرٍّ وَ يُصْنَعُ بِهِمْ مَا يُصْنَعُ بِالْمُحْرِمِ وَ يُطَافُ بِهِمْ وَ يُرْمَى عَنْهُمْ وَ مَنْ لاَ يَجِدُ اَلْهَدْيَ مِنْهُمْ فَلْيَصُمْ عَنْهُ وَلِيُّهُ وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَضَعُ اَلسِّكِّينَ فِي يَدِ اَلصَّبِيِّ ثُمَّ يَقْبِضُ عَلَى يَدِهِ اَلرَّجُلُ فَيَذْبَحُ.

Hadith.2896 - Mu'awiyah ibn Ammar narrated from Abu Abdullah $^{\{a.s\}}$, who said:
"Look at the children who are with you. Take them to Al-Juhfah or Batn Marr, and treat them as you would treat those in the state of Ihram. Perform Tawaf for them, throw (the pebbles) on their behalf, and if they cannot offer the sacrifice, their guardian should fast on their behalf. Imam Ali ibn Al-Husayn $^{\{a.s\}}$ used to place the knife in the child's hand, then an adult would hold the child's hand to perform the slaughter."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 304 • Mustadrak Al-Wasail, Vol. 8, p. 97

2897 - وَ سَأَلَهُ سَمَاعَةُ : عَنْ رَجُلٍ أَمَرَ غِلْمَانَهُ أَنْ يَتَمَتَّعُوا قَالَ «عَلَيْهِ أَنْ يُضَحِّيَ عَنْهُمْ» قُلْتُ فَإِنَّهُ أَعْطَاهُمْ دَرَاهِمَ فَبَعْضُهُمْ ضَحَّى وَ بَعْضُهُمْ أَمْسَكَ اَلدَّرَاهِمَ وَ صَامَ قَالَ «قَدْ أَجْزَأَ عَنْهُمْ وَ هُوَ بِالْخِيَارِ إِنْ شَاءَ تَرَكَهَا » قَالَ قَالَ «وَ لَوْ أَنَّهُ أَمَرَهُمْ فَصَامُوا كَانَ قَدْ أَجْزَأَ عَنْهُمْ ».

Hadith.2897 - It was narrated that Sama'ah asked Imam $^{\{a.s\}}$ about a man who instructed his servants to perform Tamattu‘ (Umrah and Hajj combined).
Imam $^{\{a.s\}}$ said: "It is incumbent upon him to offer the sacrifice on their behalf."

I said: "What if he gave them dirhams, and some of them offered the sacrifice while others kept the dirhams and chose to fast?"
Imam {a.s} said: "It is sufficient for them, and he has the choice to leave it as is if he wishes."
Imam {a.s} further said: "If he had commanded them to fast instead, it would have sufficed for them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 305 • Al-Wafi, Vol. 13, p. 1105 • Wasa’il Al-Shi’a, Vol. 14, p. 86

2898 - وَ رَوَى صَفْوَانُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اِبْنِ عَشْرِ سِنِينَ يَحُجُّ قَالَ «عَلَيْهِ حَجَّةُ اَلْإِسْلاَمِ إِذَا اِحْتَلَمَ وَ كَذَلِكَ اَلْجَارِيَةُ عَلَيْهَا اَلْحَجُّ إِذَا طَمِثَتْ».

Hadith.2898 - Safwan narrated from Ishaq ibn Ammar, who said:
I asked Abu al-Hasan {a.s} about a ten-year-old boy performing Hajj.
Imam {a.s} said: "The Hajj of Islam becomes obligatory upon him if he reaches puberty, and likewise for a girl—it becomes obligatory upon her when she begins menstruating."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 44

2899 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ اَلثَّانِيَ عَنِ اَلصَّبِيِّ مَتَى يُحْرَمُ بِهِ قَالَ «إِذَا اِثَّغَرَ».

Hadith.2899 - It was narrated from Ali ibn Mahziyar, from Muhammad ibn al-Fudhayl, who said:
I asked Abu Ja'far al-Thani, Imam Muhammad al-Jawad {a.s} about when a child should be entered into the state of Ihram.
Imam {a.s} said: "When they begin to grow teeth."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 276 • Wasa’il Al-Shi’a, Vol. 11, p. 55 • Wasa’il Al-Shi’a, Vol. 11, p. 289 • A’lam al-Uloom, Vol. 23, p. 426

2900 - وَ رَوَى أَبَانٌ عَنِ اَلْحَكَمِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «اَلصَّبِيُّ إِذَا حُجَّ بِهِ فَقَدْ قَضَى حَجَّةَ اَلْإِسْلاَمِ حَتَّى يَكْبَرَ وَ اَلْعَبْدُ إِذَا حُجَّ بِهِ فَقَدْ قَضَى حَجَّةَ اَلْإِسْلاَمِ حَتَّى يُعْتَقَ.

Hadith.2900 - Aban narrated from Al-Hakam, who said:
I heard Abu Abdullah {a.s} say: "If a child is taken for Hajj, it does not fulfill the Hajj of Islam when they grow up. Similarly, if a servant is taken for Hajj, it does not fulfill the Hajj of Islam until they are freed."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 49

CHAPTER 156 - CHAPTER ON A MAN BORROWING TO PERFORM HAJJ AND THE OBLIGATION OF HAJJ ON SOMEONE IN DEBT

بَابُ الرِّجُلِ يَسْتَدِينُ وَيَحُجٌّ، وَوُجُوبُ الْحَجِّ عَلَى مَنْ عَلَيْهِ دَيْنٌ

HADITH 2901 – 2906

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2901 - رُوِيَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يَحُجُّ بِدَيْنٍ وَ قَدْ حَجَّ حَجَّةَ اَلْإِسْلاَمِ قَالَ «نَعَمْ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ سَيَقْضِي عَنْهُ إِنْ شَاءَ اَللَّهُ تَعَالَى».

Hadith.2901 - It was narrated from Ya'qub ibn Shu'ayb, who said:
I asked Abu Abdullah $^{\{a.s\}}$ about a man who performs Hajj with borrowed money and has already performed the Hajj of Islam.
Imam $^{\{a.s\}}$ said: "Yes, and Allah $^{\{SWT\}}$, the Exalted, will settle his debt, God willing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 279 • Al-Wafi, Vol. 12, p. 271 • Wasa’il Al-Shi’a, Vol. 11, p. 142

2902 - وَ رُوِيَ عَنْ عَبْدِ اَلْمَلِكِ بْنِ عُتْبَةَ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ عَلَيْهِ دَيْنٌ يَسْتَقْرِضُ وَ يَحُجُّ قَالَ «إِنْ كَانَ لَهُ وَجْهٌ فِي مَالٍ فَلاَ بَأْسَ.

Hadith.2902 - It was narrated from Abdul-Malik ibn Utbah, who said:
I asked Abu al-Hasan $^{\{a.s\}}$ about a man who has debt but borrows money to perform Hajj.
Imam $^{\{a.s\}}$ said: "If he has a means to repay the debt, there is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 279 • Tahdhib Al-Ahkam, Vol. 5, p. 442 • Al-Istibsar, Part 2, p. 329 • Al-Wafi, Vol. 12, p. 269 • Wasa’il Al-Shi’a, Vol. 11, p. 141

2903 - وَ رَوَى مُوسَى بْنُ بَكْرٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ هَلْ يَسْتَقْرِضُ اَلرَّجُلُ وَ يَحُجُّ إِذَا كَانَ خَلْفَ ظَهْرِهِ مَا يُؤَدَّى بِهِ عَنْهُ إِذَا حَدَثَ بِهِ حَدَثٌ قَالَ «نَعَمْ».

Hadith.2903 - Musa ibn Bakr narrated from Imam $^{\{a.s\}}$, who said:
I asked him: "Can a man borrow money to perform Hajj if he has resources left behind to settle the debt in case something happens to him?"
Imam $^{\{a.s\}}$ said: "Yes."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 279 • Al-Wafi, Vol. 12, p. 269 • Wasa’il Al-Shi’a, Vol. 11, p. 142

2904 - وَ رُوِيَ عَنْ أَبِي هَمَّامٍ قَالَ : قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَكُونُ عَلَيْهِ اَلدَّيْنُ وَ يَحْضُرُهُ اَلشَّيْءُ أَ يَقْضِي دَيْنَهُ أَوْ يَحُجُّ قَالَ «يَقْضِي بِبَعْضٍ وَ يَحُجُّ بِبَعْضٍ» قُلْتُ فَإِنَّهُ لاَ يَكُونُ إِلاَّ بِقَدْرِ نَفَقَةِ اَلْحَجِّ قَالَ «يَقْضِي سَنَةً وَ يَحُجُّ سَنَةً» قُلْتُ أُعْطِيَ اَلْمَالَ مِنْ نَاحِيَةِ اَلسُّلْطَانِ قَالَ «لاَ بَأْسَ عَلَيْكُمْ.

Hadith.2904 - It was narrated from Abu Hammam, who said:
I said to Al-Ridha {a.s}: "A man has debt, and some wealth comes to him. Should he pay his debt or perform Hajj?"
Imam {a.s} said: "He should pay part of it toward his debt and use part for Hajj."
I said: "What if the amount is only sufficient for the expenses of Hajj?"
Imam {a.s} said: "Let him pay his debt one year and perform Hajj the next year."
I asked: "What if the money comes from the government?"
Imam {a.s} said: "There is no harm for you in that."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 279 • Al-Wafi, Vol. 12, p. 270 • Wasa’il Al-Shi’a, Vol. 11, p. 141

2905 - وَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فَقَالَ لَهُ إِنِّي رَجُلٌ ذُو دَيْنٍ فَأَتَدَيَّنُ وَ أَحُجُّ فَقَالَ «نَعَمْ هُوَ أَقْضَى لِلدَّيْنِ ».

Hadith.2905 - A man asked Abu Abdullah {a.s}: "I am a man in debt. Should I borrow money and perform Hajj?"
Imam {a.s} replied: "Yes, it is more effective in settling the debt."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2906 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ أَبَانٍ عَنِ اَلْحَسَنِ بْنِ زِيَادٍ اَلْعَطَّارِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَكُونُ عَلَيَّ اَلدَّيْنُ فَيَقَعُ فِي يَدِيَ اَلدَّرَاهِمُ فَإِنْ وَزَّعْتُهَا بَيْنَهُمْ لَمْ يَقَعْ شَيْئاً أَ فَأَحُجُّ أَوْ أُوَزِّعُهَا بَيْنَ اَلْغُرَمَاءِ قَالَ «حُجَّ بِهَا وَ اُدْعُ اَللَّهَ أَنْ يَقْضِيَ عَنْكَ دَيْنَكَ إِنْ شَاءَ اَللَّهُ تَعَالَى».

Hadith.2906 - Ibn Mahbub narrated from Aban, from Al-Hasan ibn Ziyad al-‘Attar, who said:
I said to Abu Abdullah {a.s}: "I have debt, and some dirhams come into my possession. If I divide them among my creditors, they will not settle anything significant. Should I use them for Hajj, or should I distribute them among the creditors?"

Imam {a.s} said: "Perform Hajj with them, and pray to Allah {SWT} to help you settle your debt, God willing."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 279 • Al-Wafi, Vol. 12, p. 271 • Wasa’il Al-Shi’a, Vol. 11, p. 142

CHAPTER 157 - CHAPTER ON WHAT HAS BEEN REPORTED REGARDING A WOMAN WHOSE HUSBAND PREVENTS HER FROM PERFORMING THE OBLIGATORY HAJJ OR A VOLUNTARY HAJJ

بَابُ مَا جَاءَ فِي الْمَرْأَةِ يَمْنَعُهَا زَوْجُهَا مِنْ حَجَّةِ الْإِسْلَامِ أَوْ حَجَّةِ تَطَوُّعٍ

HADITH 2907 – 2909

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيم

2907 - رَوَى أَبَانٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اِمْرَأَةٍ لَهَا زَوْجٌ وَ هِيَ صَرُورَةٌ وَ لاَ يَأْذَنُ لَهَا فِي اَلْحَجِّ قَالَ «تَحُجُّ وَ إِنْ لَمْ يَأْذَنْ لَهَا ».

Hadith.2907 - Aban narrated from Zurara, from Abu Ja'far {a.s}, who said:
I asked him about a woman who has a husband, has not performed Hajj before (ṣarūra), and her husband does not permit her to go for Hajj.
Imam {a.s} said: "She should perform Hajj, even if he does not permit her."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 282 • Al-Wafi, Vol. 12, p. 280 • Wasa’il Al-Shi’a, Vol. 11, p. 156

2908 - وَ فِي رِوَايَةِ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «تَحُجُّ وَ إِنْ رَغِمَ أَنْفُهُ ».

Hadith.2908 - In a narration from Abdul-Rahman ibn Abi Abdullah, from Imam Jafar ibn Muhammad Al-Sadiq {a.s},
Imam {a.s} said: "She should perform Hajj, even if it displeases him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2909 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْمَرْأَةِ اَلْمُوسِرَةِ قَدْ حَجَّتْ حَجَّةَ اَلْإِسْلاَمِ فَتَقُولُ لِزَوْجِهَا أَ حِجَّنِي مَرَّةً أُخْرَى أَ لَهُ أَنْ يَمْنَعَهَا قَالَ «نَعَمْ يَقُولُ لَهَا حَقِّي عَلَيْكِ أَعْظَمُ مِنْ حَقِّكِ عَلَيَّ فِي ذَا ».

Hadith.2909 - Ishaq ibn Ammar narrated from Abu Ibrahim {a.s}, who said:
I asked him about a wealthy woman who had already performed the Hajj of Islam but said to her husband, "Take me for Hajj again." Can he prevent her from going?
Imam {a.s} said: "Yes, he can say to her, 'My right over you is greater than your right over me in this matter.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 158 - CHAPTER ON A WOMAN PERFORMING HAJJ WITHOUT A MAHRAM OR GUARDIAN

بَابُ حَجِّ الْمَرْأَةِ مَعَ غَيْرِ مَحْرَمٍ أَوْ وَلِيٍّ

HADITH 2910 – 2912

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2910 - رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ تَخْرُجُ إِلَى مَكَّةَ بِغَيْرِ وَلِيٍّ فَقَالَ «لاَ بَأْسَ تَخْرُجُ مَعَ قَوْمٍ ثِقَاتٍ.

Hadith.2910 - It was narrated from Mu'awiyah ibn Ammar, who said:
I asked Abu Abdullah {a.s} about a woman traveling to Mecca without a guardian.
Imam {a.s} said: "There is no harm if she travels with trustworthy people."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 282 • Al-Wafi, Vol. 12, p. 281 • Wasa'il Al-Shi'a, Vol. 11, p. 153

2911 - وَ فِي رِوَايَةِ هِشَامٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمَرْأَةِ تُرِيدُ اَلْحَجَّ وَ لَيْسَ مَعَهَا مَحْرَمٌ هَلْ يَصْلُحُ لَهَا اَلْحَجُّ فَقَالَ «نَعَمْ إِذَا كَانَتْ مَأْمُونَةً ».

Hadith.2911 - In a narration from Hisham, from Sulayman ibn Khalid, from Abu Abdullah {a.s}, regarding a woman who wants to perform Hajj but does not have a mahram (close male relative), he {a.s} was asked: "Is it permissible for her to perform Hajj?"
Imam {a.s} said: "Yes, if she is trustworthy."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 282 • Al-Wafi, Vol. 12, p. 281 • Wasa'il Al-Shi'a, Vol. 11, p. 153

2912 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَدْ عَرَفْتَنِي بِعَمَلِي تَأْتِينِي اَلْمَرْأَةُ أَعْرِفُهَا بِإِسْلاَمِهَا وَ حُبِّهَا إِيَّاكُمْ وَ وَلاَيَتِهَا لَكُمْ لَيْسَ لَهَا مَحْرَمٌ قَالَ «إِذَا جَاءَتِ اَلْمَرْأَةُ اَلْمُسْلِمَةُ فَاحْمِلْهَا فَإِنَّ اَلْمُؤْمِنَ مَحْرَمُ اَلْمُؤْمِنَةِ » ثُمَّ تَلاَ هَذِهِ اَلْآيَةَ ﴿ وَ اَلْمُؤْمِنُونَ وَ اَلْمُؤْمِنٰاتُ بَعْضُهُمْ أَوْلِيٰاءُ بَعْضٍ ﴾

Hadith.2912 - Al-Bazanti narrated from Safwan al-Jammal, who said:
I said to Abu Abdullah {a.s}: "You know my profession. A woman comes to me, and I know her to be Muslim, to love you, and to hold your guardianship (wilayah), but she has no mahram (close male relative)."

Imam {a.s} said: "If a Muslim woman comes, then take her, for a believer is a mahram for a believing woman." He then recited the verse: *'And the believing men and believing women are allies of one another.'* (Surah At-Tawbah 9:71).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 153

CHAPTER 159 - CHAPTER ON A WOMAN PERFORMING HAJJ DURING THE IDDAH (WAITING PERIOD)

بَابُ حَجِّ الْمَرْأَةِ فِي الْعِدَّةِ

HADITH 2913 – 2914

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2913 - رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : «اَلْمُطَلَّقَةُ تَحُجُّ فِي عِدَّتِهَا ».

Hadith.2913 - Al-'Ala' narrated from Muhammad ibn Muslim, from one of the Imams {a.s}, who said:
"A divorced woman may perform Hajj during her waiting period ('iddah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Istibsar, Part 2, p. 317 • Al-Wafi, Vol. 12, p. 283 • Wasa’il Al-Shi’a, Vol. 11, p. 158

2914 - وَ رَوَى اِبْنُ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ اَلَّتِي يُتَوَفَّى عَنْهَا زَوْجُهَا أَ تَحُجُّ فِي عِدَّتِهَا قَالَ «نَعَمْ».

Hadith.2914 - Ibn Bukayr narrated from Zurara, who said:
I asked Abu Abdullah {a.s} about a woman whose husband has passed away: "Can she perform Hajj during her waiting period ('iddah)?"
Imam {a.s} said: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 284 • Wasa’il Al-Shi’a, Vol. 11, p. 159

CHAPTER 160 - CHAPTER ON THE PILGRIM WHO DIES ON THE WAY

بَابُ الْحَاجِّ يَمُوتُ فِي الطَّرِيقِ

HADITH 2915 – 2916

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2915 - رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ ضُرَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ خَرَجَ حَاجّاً حَجَّةَ اَلْإِسْلاَمِ فَمَاتَ فِي اَلطَّرِيقِ فَقَالَ «إِنْ مَاتَ فِي اَلْحَرَمِ فَقَدْ أَجْزَأَتْ عَنْهُ حَجَّةُ اَلْإِسْلاَمِ وَ إِنْ كَانَ مَاتَ دُونَ اَلْحَرَمِ فَلْيَقْضِ عَنْهُ وَلِيُّهُ حَجَّةَ اَلْإِسْلاَمِ.

Hadith.2915 - Ali ibn Ri'ab narrated from Durays, from Abu Ja'far {a.s}, regarding a man who set out to perform the Hajj of Islam but died on the way.
Imam {a.s} said: "If he died within the sacred precinct (haram), it suffices as the Hajj of Islam. But if he died outside the haram, his heir should perform the Hajj of Islam on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 276 • Al-Wafi, Vol. 12, p. 301 • Wasa'il Al-Shi'a, Vol. 11, p. 68

2916 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ بُرَيْدٍ اَلْعِجْلِيِّ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ خَرَجَ حَاجّاً وَ مَعَهُ جَمَلٌ لَهُ وَ نَفَقَةٌ وَ زَادٌ فَمَاتَ فِي اَلطَّرِيقِ قَالَ «إِنْ كَانَ صَرُورَةً ثُمَّ مَاتَ فِي اَلْحَرَمِ فَقَدْ أَجْزَأَتْ عَنْهُ حَجَّةُ اَلْإِسْلاَمِ وَ إِنْ كَانَ مَاتَ وَ هُوَ صَرُورَةٌ قَبْلَ أَنْ يُحْرِمَ جُعِلَ جَمَلُهُ وَ زَادُهُ وَ نَفَقَتُهُ وَ مَا مَعَهُ فِي حَجَّةِ اَلْإِسْلاَمِ، فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ فَهُوَ لِلْوَرَثَةِ إِنْ لَمْ يَكُنْ عَلَيْهِ دَيْنٌ» قُلْتُ أَ رَأَيْتَ إِنْ كَانَتِ اَلْحَجَّةُ تَطَوُّعاً ثُمَّ مَاتَ فِي اَلطَّرِيقِ قَبْلَ أَنْ يُحْرِمَ لِمَنْ يَكُونُ جَمَلُهُ وَ نَفَقَتُهُ وَ مَا مَعَهُ قَالَ «يَكُونُ جَمِيعُ مَا مَعَهُ وَ مَا تَرَكَ لِلْوَرَثَةِ إِلاَّ أَنْ يَكُونَ عَلَيْهِ دَيْنٌ فَيُقْضَى عَنْهُ أَوْ يَكُونَ أَوْصَى بِوَصِيَّةٍ فَيَنْفُذَ ذَلِكَ لِمَنْ أَوْصَى لَهُ وَ يُجْعَلَ ذَلِكَ مِنْ ثُلُثِهِ».

Hadith.2916 - Ali ibn Ri'ab narrated from Burayd al-'Ijli, who said:
I asked Abu Ja'far {a.s} about a man who set out for Hajj with his camel, provisions, and expenses, but died on the way.
Imam {a.s} said: "If he was a ṣarūra (someone who had not performed the Hajj of Islam) and died within the haram, it suffices as the Hajj of Islam. If he died as a ṣarūra before entering into Ihram, his camel, provisions, expenses, and all that he had with him should be used to fulfill the Hajj of Islam on his behalf. If there is anything left over, it goes to his heirs, provided he had no debts."

I asked: "What if the Hajj was voluntary, and he died on the way before entering into Ihram? What happens to his camel, expenses, and belongings?"
Imam {a.s} said: "Everything he had and left behind goes to his heirs unless he had debts, in which case they are paid from his estate. If he left a will, it is carried out for the person he designated, with the will being fulfilled from one-third of his estate."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 276 • Al-Wafi, Vol. 12, p. 301 • Wasa’il Al-Shi’a, Vol. 11, p. 68

CHAPTER 161 - CHAPTER ON WHAT IS PERFORMED ON BEHALF OF THE DECEASED REGARDING THE PILGRIMAGE OF ISLAM, WHETHER THEY MADE A WILL OR NOT

بَابُ مَا يُقْضَى عَنِ الْمَيِّتِ مِنْ حَجَّةِ الْإِسْلَامِ، أَوْصَى أَوْ لَمْ يُوصِ

HADITH 2917 – 2922

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2917 - رَوَى هَارُونُ بْنُ حَمْزَةَ اَلْغَنَوِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ مَاتَ وَ لَمْ يَحُجَّ حَجَّةَ اَلْإِسْلاَمِ وَ لَمْ يَتْرُكْ إِلاَّ قَدْرَ نَفَقَةِ اَلْحَجِّ وَ لَهُ وَرَثَةٌ قَالَ «هُمْ أَحَقُّ بِمِيرَاثِهِ إِنْ شَاءُوا أَكَلُوا وَ إِنْ شَاءُوا حَجُّوا عَنْهُ.

Hadith.2917 - Harun ibn Hamzah al-Ghanawi narrated from Abu Abdullah {a.s} regarding a man who died without performing the Hajj of Islam and left behind only enough wealth for the expenses of Hajj, and he had heirs.
Imam {a.s} said: "They have the greater right to his inheritance. If they wish, they may use it for themselves, and if they wish, they may perform Hajj on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 46

2918 - وَ رُوِيَ عَنْ حَارِثٍ بَيَّاعِ اَلْأَنْمَاطِ : أَنَّهُ سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أَوْصَى بِحَجَّةٍ فَقَالَ «إِنْ كَانَ صَرُورَةً فَهِيَ مِنْ صُلْبِ مَالِهِ إِنَّمَا هِيَ دَيْنٌ عَلَيْهِ وَ إِنْ كَانَ قَدْ حَجَّ فَهِيَ مِنَ اَلثُّلُثِ».

Hadith.2918 - It was narrated from Harith, the seller of mats, that Abu Abdullah {a.s} was asked about a man who had instructed in his will that a Hajj be performed on his behalf.
Imam {a.s} said: "If he was a ṣarūra (someone who had not performed the Hajj of Islam), it should be taken from the principal of his estate, as it is a debt upon him. But if he had already performed Hajj, it should be taken from one-third of his estate."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 9, p. 229 • Al-Wafi, Vol. 24, p. 122 • Wasa’il Al-Shi’a, Vol. 11, p. 67

2919 - وَ رُوِيَ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ اِبْنَتِي أَوْصَتْ بِحَجَّةٍ وَ لَمْ تَحُجَّ قَالَ «فَحُجَّ عَنْهَا فَإِنَّهَا لَكَ وَ لَهَا» قُلْتُ إِنَّ أُمِّي مَاتَتْ وَ لَمْ تَحُجَّ قَالَ «حُجَّ عَنْهَا فَإِنَّهَا لَكَ وَ لَهَا ».

Hadith.2919 - It was narrated from Al-Harith ibn Al-Mughira, who said:
I said to Abu Abdullah {a.s}: "My daughter instructed in her will for a Hajj to be performed, but she did not perform Hajj during her lifetime."
Imam {a.s} said: "Perform Hajj on her behalf; the reward will be for both you and her."
I said: "My mother passed away and did not perform Hajj."
Imam {a.s} said: "Perform Hajj on her behalf; the reward will be for both you and her."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 306

2920 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اِمْرَأَةٍ أَوْصَتْ بِمَالٍ فِي اَلصَّدَقَةِ وَ اَلْحَجِّ وَ اَلْعِتْقِ فَقَالَ «اِبْدَأْ بِالْحَجِّ فَإِنَّهُ مَفْرُوضٌ فَإِنْ بَقِيَ شَيْءٌ فَاجْعَلْ فِي اَلصَّدَقَةِ طَائِفَةً وَ فِي اَلْعِتْقِ طَائِفَةً ».

Hadith.2920 - It was narrated from Mu'awiyah ibn Ammar, who said:
I asked Abu Abdullah {a.s} about a woman who instructed in her will for her wealth to be used for charity, Hajj, and freeing slaves.
Imam {a.s} said: "Begin with Hajj, for it is obligatory. If anything remains, allocate a portion for charity and a portion for freeing slaves."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 76

2921 - وَ رُوِيَ عَنْ بَشِيرٍ اَلنَّبَّالِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ وَالِدَتِي تُوُفِّيَتْ وَ لَمْ تَحُجَّ قَالَ «يَحُجُّ عَنْهَا رَجُلٌ أَوِ اِمْرَأَةٌ» قَالَ قُلْتُ أَيُّهُمْ أَحَبُّ إِلَيْكَ قَالَ «رَجُلٌ أَحَبُّ إِلَيَّ ».

Hadith.2921 - It was narrated from Basheer al-Nabbal, who said:
I said to Abu Abdullah {a.s}: "My mother passed away and did not perform Hajj."
Imam {a.s} said: "A man or a woman may perform Hajj on her behalf."
I asked: "Which is more preferable to you?"
Imam {a.s} said: "A man is more preferable to me."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 315 • Wasa’il Al-Shi’a, Vol. 11, p. 178

2922 - وَ رُوِيَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ مَاتَ وَ لَمْ يَحُجَّ حَجَّةَ اَلْإِسْلاَمِ وَ لَمْ يُوصِ بِهَا أَ يُقْضَى عَنْهُ قَالَ «نَعَمْ».

Hadith.2922 - It was narrated from Asim ibn Humayd, from Muhammad ibn Muslim, who said:

I asked Abu Ja'far {a.s} about a man who died without performing the Hajj of Islam and did not include it in his will. Should it be performed on his behalf?
Imam {a.s} said: "Yes."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 492 • Al-Wafi, Vol. 12, p. 306 • Wasa’il Al-Shi’a, Vol. 11, p. 72

CHAPTER 162 - CHAPTER ON A MAN WHO MAKES A WILL FOR A PILGRIMAGE AND HIS EXECUTOR ASSIGNS IT TO SOMEONE ELSE

بَابُ الرِّجُلِ يُوصِي بِحَجِّةٍ فَيَجْعَلُهَا وَصِيُّهُ فِي نَسَمَةٍ

HADITH 2923

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2923 - رَوَى اِبْنُ مُسْكَانَ قَالَ حَدَّثَنِي أَبُو سَعِيدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَوْصَى بِحَجَّةٍ فَجَعَلَهَا وَصِيُّهُ فِي نَسَمَةٍ قَالَ «يَغْرَمُهَا وَصِيُّهُ وَ يَجْعَلُهَا فِي حَجَّةٍ كَمَا أَوْصَى فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «﴿ فَمَنْ بَدَّلَهُ بَعْدَ مٰا سَمِعَهُ فَإِنَّمٰا إِثْمُهُ عَلَى اَلَّذِينَ يُبَدِّلُونَهُ ﴾» ».

Hadith.2923 - Ibn Muskan narrated, who said that Abu Sa'id reported from Abu Abdullah $^{\{a.s\}}$:
He was asked about a man who instructed in his will for a Hajj to be performed on his behalf, but his executor used the funds for another purpose.
Imam $^{\{a.s\}}$ said: "The executor must bear the cost himself and ensure that it is used for a Hajj as specified in the will. For Allah $^{\{SWT\}}$, the Exalted, says: *'But if anyone changes it after hearing it, the sin shall be upon those who make the change*.' (Surah Al-Baqarah 2:181)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 77 • Al-Kafi, Vol. 7, p. 22 • Tahdhib Al-Ahkam, Vol. 9, p. 230 • Fiqh al-Qur’an, Part 2, p. 323 • Al-Wafi, Vol. 24, p. 96 • Wasa’il Al-Shi’a, Vol. 11, p. 207 • Wasa’il Al-Shi’a, Vol. 19, p. 350 • Tafsir al-Burhan, Vol. 1, p. 382

CHAPTER 163 - CHAPTER ON PERFORMING HAJJ ON BEHALF OF A SLAVE MOTHER (UMM AL-WALAD) IF SHE PASSES AWAY

بَابُ الْحَجِّ عَنْ أُمِّ الْوَلَدِ إِذَا مَاتَتْ

HADITH 2924

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2924 - رَوَى اِبْنُ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ : أَرْسَلْتُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّ أُمَّ اِمْرَأَةٍ كَانَتْ أُمَّ وَلَدٍ فَمَاتَتْ فَأَرَادَتِ اَلْمَرْأَةُ أَنْ تَحُجَّ عَنْهَا قَالَ «أَ وَ لَيْسَ قَدْ عَتَقَتْ بِوَلَدِهَا تَحُجُّ عَنْهَا ».

Hadith.2924 - Ibn Faddal narrated from Yunus ibn Ya'qub, who said:
I sent a message to Abu Abdullah {a.s} asking about the mother of a woman who was a concubine (umm walad). She had passed away, and the woman wanted to perform Hajj on her behalf.
Imam {a.s} said: "Did she not gain her freedom through her child? She may perform Hajj on her behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 289

CHAPTER 164 - CHAPTER ON A MAN WHO IS BEQUEATHED BY ANOTHER TO ARRANGE FOR THREE MEN TO PERFORM HAJJ ON HIS BEHALF, AND WHETHER IT IS PERMISSIBLE FOR HIM TO TAKE ONE OF THE HAJJ ALLOCATIONS FOR HIMSELF

بَابُ الرِّجُلِ يُوصِي إِلَيْهِ الرِّجُلُ أَنْ يَحُجِّ عَنْهُ ثَلَاثَةُ رِجَالٍ، فَيَحِلُّ لَهُ أَنْ يَأْخُذَ لِنَفْسِهِ حَجِّةً مِنْهَا

HADITH 2925

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2925 - كَتَبَ عَمْرُو بْنُ سَعِيدٍ اَلسَّابَاطِيُّ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : يَسْأَلُهُ عَنْ رَجُلٍ أَوْصَى إِلَيْهِ رَجُلٌ أَنْ يُحِجَّ عَنْهُ ثَلاَثَةَ رِجَالٍ فَيَحِلُّ لَهُ أَنْ يَأْخُذَ لِنَفْسِهِ حَجَّةً مِنْهَا فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ وَ قَرَأْتُهُ «حُجَّ عَنْهُ إِنْ شَاءَ اَللَّهُ تَعَالَى فَإِنَّ لَكَ مِثْلَ أَجْرِهِ، وَ لاَ يَنْقُصُ مِنْ أَجْرِهِ شَيْءٌ إِنْ شَاءَ اَللَّهُ تَعَالَى ».

Hadith.2925 - Amr ibn Sa’id al-Sabati wrote to Abu Ja’far {a.s} asking about a man who had instructed in his will that Hajj be performed on his behalf by three different individuals. He asked if it was permissible for him to take one of those Hajj allocations for himself.
Imam {a.s} wrote back in his handwriting, and I read it:
"Perform Hajj on his behalf, God willing. You will receive a reward equal to his, and nothing will be diminished from his reward, God willing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 24, p. 123 • Wasa’il Al-Shi’a, Vol. 11, p. 164 • Wasa’il Al-Shi’a, Vol. 11, p. 210

CHAPTER 165 - CHAPTER ON ONE WHO UNDERTAKES A HAJJ BUT FINDS THE ALLOTTED RESOURCES INSUFFICIENT

بَابُ مَنْ يَأْخُذُ حَجَّةً فَلَا تَكْفِيهِ

❁ HADITH 2926 ❁

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2926 - رَوَى عَلِيُّ بْنُ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ : أَمَرْتُ رَجُلاً أَنْ يَسْأَلَ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَأْخُذُ مِنَ اَلرَّجُلِ حَجَّةً فَلاَ تَكْفِيهِ أَ لَهُ أَنْ يَأْخُذَ مِنْ رَجُلٍ آخَرَ حَجَّةً أُخْرَى فَيَتَّسِعَ بِهَا فَتُجْزِيَ عَنْهُمَا جَمِيعاً أَوْ يَتْرُكُهُمَا جَمِيعاً إِنْ لَمْ تَكْفِهِ إِحْدَاهُمَا فَذَكَرَ أَنَّهُ قَالَ «أَحَبُّ إِلَيَّ أَنْ تَكُونَ خَالِصَةً لِوَاحِدٍ فَإِنْ كَانَتْ لاَ تَكْفِيهِ فَلاَ يَأْخُذْهَا».

Hadith.2926 - Ali ibn Mahziyar narrated from Muhammad ibn Isma'il, who said:
I instructed someone to ask Abu al-Hasan {a.s} about a man who accepts funds for Hajj from one person, but it is insufficient. Can he then take another Hajj fund from a different person to cover the costs, allowing it to suffice for both of them? Or should he abandon both if one is insufficient? Imam {a.s} replied: "It is preferable to dedicate the Hajj exclusively to one person. If it is insufficient, he should not accept it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 309 • Al-Wafi, Vol. 12, p. 319 • Wasa’il Al-Shi’a, Vol. 11, p. 191

CHAPTER 166 - CHAPTER ON ONE WHO BEQUEATHS AN INSUFFICIENT AMOUNT FOR HAJJ

بَابُ مَنْ أَوْصَى فِي الْحَجِّ بِدُونِ الْكِفَايَةِ

HADITH 2927 – 2929

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

2927 - رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَمَّنْ سَأَلَهُ قَالَ : قُلْتُ لَهُ رَجُلٌ أَوْصَى بِعِشْرِينَ دِينَاراً فِي حَجَّةٍ فَقَالَ «يَحُجُّ بِهَا رَجُلٌ مِنْ حَيْثُ يَبْلُغُهُ.

Hadith.2927 - Ibn Muskan narrated from Abu Basir, from someone who asked Imam {a.s}:
I said to him: "A man instructed in his will to allocate twenty dinars for a Hajj."
Imam {a.s} said: "A man should perform Hajj with it from wherever the amount suffices for him to begin."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 168

2928 - وَ كَتَبَ إِبْرَاهِيمُ بْنُ مَهْزِيَارَ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ : أُعْلِمُكَ يَا مَوْلاَيَ أَنَّ مَوْلاَكَ عَلِيَّ بْنَ مَهْزِيَارَ أَوْصَى أَنْ يُحَجَّ عَنْهُ مِنْ ضَيْعَةٍ صَيَّرَ رُبُعَهَا لَكَ حَجَّةٌ فِي كُلِّ سَنَةٍ بِعِشْرِينَ دِينَاراً وَ إِنَّهُ مُنْذُ اِنْقَطَعَ طَرِيقُ اَلْبَصْرَةِ تَضَاعَفَتِ اَلْمَئُونَةُ عَلَى اَلنَّاسِ فَلَيْسَ يَكْتَفُونَ بِعِشْرِينَ دِينَاراً وَ كَذَلِكَ أَوْصَى عِدَّةٌ مِنْ مَوَالِيكَ فِي حَجَّتَيْنِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «يُجْعَلُ ثَلاَثُ حِجَجٍ حَجَّتَيْنِ إِنْ شَاءَ اَللَّهُ تَعَالَى».

Hadith.2928 - Ibrahim ibn Mahziyar wrote to Abu Muhammad {a.s}:
"I inform you, my master, that your servant Ali ibn Mahziyar instructed in his will that Hajj be performed on his behalf from a property, a quarter of which he dedicated for this purpose, allocating one Hajj every year with twenty dinars. However, since the route to Basra has been cut off, the expenses for travel have significantly increased, and twenty dinars are no longer sufficient. Similarly, several of your followers have made wills for two Hajj pilgrimages."
Imam {a.s} wrote back: "Combine three Hajj pilgrimages into two, God willing."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 310 • Wasa'il Al-Shi'a, Vol. 11, p. 170

2929 - وَ كَتَبَ إِلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ اَلْحُضَيْنِيُّ : أَنَّ اِبْنَ عَمِّي أَوْصَى أَنْ يُحَجَّ عَنْهُ بِخَمْسَةَ عَشَرَ دِينَاراً فِي كُلِّ سَنَةٍ فَلَيْسَ يَكْفِي فَمَا تَأْمُرُنِي فِي ذَلِكَ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «تَجْعَلُ حَجَّتَيْنِ فِي حَجَّةٍ إِنْ شَاءَ اَللَّهُ إِنَّ اَللَّهَ عَالِمٌ بِذَلِكَ».

Hadith.2929 - Ali ibn Muhammad al-Hudhayni wrote to Imam {a.s}:
"My cousin instructed in his will that Hajj be performed on his behalf every year with fifteen dinars, but this amount is not sufficient. What do you command me to do in this matter?"
Imam {a.s} wrote back: "Combine two Hajj pilgrimages into one, God willing. Allah {SWT} is aware of this."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 408

CHAPTER 167 - CHAPTER ON PERFORMING HAJJ USING A TRUST DEPOSIT

بَابُ الْحَجِّ مِنَ الْوَدِيعَةِ

֎ HADITH 2930 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2930 - رَوَى سُوَيْدٌ اَلْقَلاَّءُ عَنْ أَيُّوبَ بْنِ حُرٍّ عَنْ بُرَيْدٍ اَلْعِجْلِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ اِسْتَوْدَعَنِي مَالاً فَهَلَكَ وَ لَيْسَ لِوُلْدِهِ شَيْءٌ وَ لَمْ يَحُجَّ حَجَّةَ اَلْإِسْلاَمِ قَالَ «حُجَّ عَنْهُ وَ مَا فَضَلَ فَأَعْطِهِمْ».

Hadith.2930 - Suwayd al-Qalla’ narrated from Ayyub ibn Harr, from Burayd al-‘Ijli, from Abu Abdullah {a.s}, who said:
I asked him about a man who entrusted me with some money, but he died without leaving anything for his children, and he had not performed the Hajj of Islam.
Imam {a.s} said: "Perform Hajj on his behalf, and whatever remains, give it to his children."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 306 • Tahdhib Al-Ahkam, Vol. 5, p. 416 • Awaali al-La’aali, Part 3, p. 154 • Al-Wafi, Vol. 12, p. 307 • Wasa’il Al-Shi’a, Vol. 11, p. 183

CHAPTER 168 - CHAPTER ON A MAN WHO PASSES AWAY WHILE IT IS UNCERTAIN WHETHER HIS SON HAS PERFORMED HAJJ OR NOT

بَابُ الرِّجُلِ يَمُوتُ وَمَا يُدْرَى ابْنُهُ هَلْ حَجِّ أَوْ لَا

HADITH 2931

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2931 - سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ مَاتَ وَ لَهُ اِبْنٌ فَلَمْ يَدْرِ حَجَّ أَبُوهُ أَمْ لاَ قَالَ «يَحُجُّ عَنْهُ فَإِنْ كَانَ أَبُوهُ قَدْ حَجَّ كُتِبَ لِأَبِيهِ نَافِلَةٌ وَ لِلاِبْنِ فَرِيضَةٌ وَ إِنْ لَمْ يَكُنْ حَجَّ أَبُوهُ كُتِبَ لِأَبِيهِ فَرِيضَةٌ وَ لِلاِبْنِ نَافِلَةٌ ».

Hadith.2931 - Abu Abdullah {a.s} was asked about a man who passed away and left behind a son, but it was not known whether the father had performed Hajj.
Imam {a.s} said: "The son should perform Hajj on his behalf. If the father had already performed Hajj, it will be recorded as a supererogatory act (nafl) for the father and as fulfilling the obligation (faridah) for the son. If the father had not performed Hajj, it will be recorded as fulfilling the obligation for the father and as a supererogatory act for the son."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 277 • Al-Wafi, Vol. 12, p. 303 • Wasa’il Al-Shi’a, Vol. 11, p. 206

CHAPTER 169 - CHAPTER ON PERFORMING HAJJ AL-TAMATTU‘ ON BEHALF OF ONE'S FATHER

بَابُ الْمُتَمَتِّعِ عَنْ أَبِيهِ

HADITH 2932

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2932 - رَوَى جَعْفَرُ بْنُ بَشِيرٍ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ يَحُجُّ عَنْ أَبِيهِ أَ يَتَمَتَّعُ قَالَ «نَعَمْ اَلْمُتْعَةُ لَهُ وَ اَلْحَجُّ عَنْ أَبِيهِ.

Hadith.2932 - Ja'far ibn Bashir narrated from Al-'Ala', from Muhammad ibn Muslim, from Abu Ja'far {a.s}, who said:
I asked him about a man who performs Hajj on behalf of his father. Should he perform Tamattu‘ (Umrah and Hajj combined)?
Imam {a.s} said: "Yes, the Tamattu‘ is for him, and the Hajj is on behalf of his father."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 334 • Wasa’il Al-Shi’a, Vol. 11, p. 201 • Wasa’il Al-Shi’a, Vol. 11, p. 249

CHAPTER 170 - CHAPTER ON DELAYING THE PERFORMANCE OF HAJJ

بَابُ تَسْوِيفِ الْحَجِّ

HADITH 2933 – 2936

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2933 - رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «○ وَ مَنْ كٰانَ فِي هٰذِهِ أَعْمىٰ فَهُوَ فِي اَلْآخِرَةِ أَعْمىٰ وَ أَضَلُّ سَبِيلاً ○» فَقَالَ «نَزَلَتْ فِيمَنْ سَوَّفَ اَلْحَجَّ حَجَّةَ اَلْإِسْلاَمِ وَ عِنْدَهُ مَا يَحُجُّ بِهِ فَقَالَ اَلْعَامَ أَحُجُّ اَلْعَامَ أَحُجُّ حَتَّى يَمُوتَ قَبْلَ أَنْ يَحُجَّ».

Hadith.2933 - Muhammad ibn al-Fudhayl narrated:
I asked Abu al-Hasan {a.s} about the words of Allah {SWT}, the Exalted: "*And whoever is blind in this [life] will be blind in the Hereafter and more astray in way*" (Surah Al-Isra 17:72).
Imam {a.s} said: "This verse was revealed concerning those who procrastinate the Hajj of Islam while possessing the means to perform it. They say, 'I will go next year, I will go next year,' until they die without performing Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Fiqh al-Qur'an, Part 1, p. 326 • Al-Wafi, Vol. 12, p. 254 • Wasa'il Al-Shi'a, Vol. 11, p. 27

2934 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ لَمْ يَحُجَّ قَطُّ وَ لَهُ مَالٌ فَقَالَ «هُوَ مِمَّنْ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «○ وَ نَحْشُرُهُ يَوْمَ اَلْقِيٰامَةِ أَعْمىٰ ○» » فَقُلْتُ سُبْحَانَ اَللَّهِ أَعْمَى فَقَالَ «أَعْمَاهُ اَللَّهُ عَزَّ وَ جَلَّ عَنْ طَرِيقِ اَلْخَيْرِ».

Hadith.2934 - It was narrated from Mu'awiyah ibn Ammar, who said:
I asked Abu Abdullah {a.s} about a man who had never performed Hajj despite having wealth.
Imam {a.s} said: "He is among those about whom Allah {SWT}, the Exalted, says: '*And We will gather him on the Day of Resurrection blind*.' (Surah Ta-Ha 20:124)."
I said: "Glory be to Allah {SWT}! Blind?"
Imam {a.s} replied: "Allah {SWT}, the Exalted, has blinded him from the path of goodness."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir Nur Al-Thaqalayn, Part 3, p. 406 • Tafsir Kanz Al-Daqaiq, Part 8, p. 369

2935 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ ذَرِيحٍ اَلْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ مَاتَ وَ لَمْ يَحُجَّ حَجَّةَ اَلْإِسْلاَمِ وَ لَمْ يَمْنَعْهُ مِنْ ذَلِكَ حَاجَةٌ تُجْحِفُ بِهِ أَوْ مَرَضٌ لاَ يُطِيقُ مِنْهُ اَلْحَجَّ أَوْ سُلْطَانٌ يَمْنَعُهُ مِنْهُ فَلْيَمُتْ يَهُودِيّاً أَوْ نَصْرَانِيّاً ».

Hadith.2935 - Safwan ibn Yahya narrated from Dharih al-Muharibi, from Abu Abdullah {a.s}, who said:
"Whoever dies without performing the Hajj of Islam, and there was nothing preventing him—such as a pressing need that depleted his resources, an illness that made him incapable of Hajj, or a tyrant preventing him from it—let him die as a Jew or a Christian."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al Mahasin, Part 1, p. 88 • Al-Kafi, Vol. 4, p. 268 • Al-Kafi, Vol. 4, p. 269 • Da'aim al-Islam, Part 1, p. 288 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 236 • Al-Muqni'ah, Part 1, p. 386 • Tahdhib Al-Ahkam, Vol. 5, p. 17 • Awaali al-La'aali, Part 3, p. 150 • Al-Wafi, Vol. 12, p. 252

2936 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ قَدَرَ عَلَى مَا يَحُجُّ بِهِ وَ جَعَلَ يَدْفَعُ ذَلِكَ وَ لَيْسَ لَهُ عَنْهُ شُغُلٌ يَعْذِرُهُ اَللَّهُ فِيهِ حَتَّى جَاءَ اَلْمَوْتُ فَقَدْ ضَيَّعَ شَرِيعَةً مِنْ شَرَائِعِ اَلْإِسْلاَمِ.

Hadith.2936 - Ali ibn Abi Hamzah narrated from Imam {a.s} that he said:
"Whoever has the means to perform Hajj but keeps postponing it without any valid excuse that Allah {SWT} would accept, and death overtakes him, has neglected a fundamental law of Islam."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 28

CHAPTER 171 - CHAPTER ON PERFORMING ʿUMRAH DURING THE MONTHS OF HAJJ

بَابُ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ

HADITH 2937 – 2943

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2937 - رَوَى سَمَاعَةُ بْنُ مِهْرَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ حَجَّ مُعْتَمِراً فِي شَوَّالٍ وَ مِنْ نِيَّتِهِ أَنْ يَعْتَمِرَ وَ يَرْجِعَ إِلَى بِلاَدِهِ فَلاَ بَأْسَ بِذَلِكَ وَ إِنْ هُوَ أَقَامَ إِلَى اَلْحَجِّ فَهُوَ مُتَمَتِّعٌ لِأَنَّ أَشْهُرَ اَلْحَجِّ شَوَّالٌ وَ ذُو اَلْقَعْدَةِ وَ ذُو اَلْحِجَّةِ فَمَنِ اِعْتَمَرَ فِيهِنَّ وَ أَقَامَ إِلَى اَلْحَجِّ فَهِيَ مُتْعَةٌ وَ مَنْ رَجَعَ إِلَى بِلاَدِهِ وَ لَمْ يُقِمْ إِلَى اَلْحَجِّ فَهِيَ عُمْرَةٌ فَإِنِ اِعْتَمَرَ فِي شَهْرِ رَمَضَانَ أَوْ قَبْلَهُ فَأَقَامَ إِلَى اَلْحَجِّ فَلَيْسَ بِمُتَمَتِّعٍ وَ إِنَّمَا هُوَ مُجَاوِرٌ أَفْرَدَ اَلْعُمْرَةَ فَإِنْ هُوَ أَحَبَّ أَنْ يَتَمَتَّعَ فِي أَشْهُرِ اَلْحَجِّ «بِالْعُمْرَةِ إِلَى اَلْحَجِّ» فَلْيَخْرُجْ مِنْهَا حَتَّى يُجَاوِزَ ذَاتَ عِرْقٍ أَوْ يُجَاوِزَ عُسْفَانَ فَيَدْخُلَ مُتَمَتِّعاً بِعُمْرَةٍ إِلَى اَلْحَجِّ فَإِنْ هُوَ أَحَبَّ أَنْ يُفْرِدَ اَلْحَجَّ فَلْيَخْرُجْ إِلَى اَلْجِعْرَانَةِ فَيُلَبِّيَ مِنْهَا ».

Hadith.2937 - Sama'ah ibn Mehran narrated from Abu Abdullah {a.s}, who said:
"Whoever performs Umrah in Shawwal with the intention of returning to their homeland without staying until Hajj, there is no harm in doing so. However, if they stay until Hajj, they are considered Mutamatti‘ (one performing Tamattu‘), as the months of Hajj are Shawwal, Dhu al-Qa'dah, and Dhu al-Hijjah. Whoever performs Umrah during these months and stays until Hajj, it is Tamattu‘. But if they return to their homeland and do not stay until Hajj, it is considered merely an Umrah.
If one performs Umrah in Month of Ramadan or before it and stays until Hajj, they are not Mutamatti‘ but rather a Mujawir (resident performing separate Umrah and Hajj). In this case, the Umrah is considered separate. If they wish to perform Tamattu‘ in the months of Hajj, they must exit the state of Ihram by traveling beyond Dhat ‘Irq or Asfan and then re-enter in Ihram for Umrah, intending Tamattu‘ leading to Hajj.
If one prefers to perform only Hajj without Tamattu‘, they should go to al-Ji’ranah and enter Ihram from there."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 470 • Wasa’il Al-Shi’a, Vol. 11, p. 270

2938 - وَ رَوَى عُمَرُ بْنُ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنِ اِعْتَمَرَ عُمْرَةً مُفْرَدَةً فَلَهُ أَنْ يَخْرُجَ إِلَى أَهْلِهِ مَتَى شَاءَ إِلاَّ أَنْ يُدْرِكَهُ خُرُوجُ اَلنَّاسِ يَوْمَ اَلتَّرْوِيَةِ ».

Hadith.2938 - Umar ibn Yazid narrated from Abu Abdullah {a.s}, who said:

"Whoever performs an independent Umrah (Umrah Mufradah) may return to their family whenever they wish, unless they are still present when the people set out on the Day of Tarwiyah (8th of Dhu al-Hijjah)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 471 • Wasa’il Al-Shi’a, Vol. 14, p. 313

2939 - وَ فِي رِوَايَةِ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْعُمْرَةُ فِي اَلْعَشْرِ مُتْعَةٌ ».

Hadith.2939 - In a narration from Abdul-Rahman ibn Abi Abdullah, from Abu Abdullah $^{\{a.s\}}$, he said:
"Umrah performed during the first ten days (of Dhu al-Hijjah) is considered Tamattu‘."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 471 • Wasa’il Al-Shi’a, Vol. 14, p. 313

2940 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ : سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أَفْرَدَ اَلْحَجَّ هَلْ لَهُ أَنْ يَعْتَمِرَ بَعْدَ اَلْحَجِّ فَقَالَ «نَعَمْ إِذَا أَمْكَنَ اَلْمُوسَى مِنْ رَأْسِهِ فَحَسَنٌ».

Hadith.2940 - Mu'awiyah ibn Ammar narrated:
Abu Abdullah $^{\{a.s\}}$ was asked about a man who performed Hajj as Ifrad (Hajj without Umrah). Can he perform Umrah after completing Hajj?
Imam $^{\{a.s\}}$ said: "Yes, if the razor has touched his head (he has completed the rites of Hajj), then it is good."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 478 • Wasa’il Al-Shi’a, Vol. 14, p. 315

2941 - وَ رَوَى اَلْمُفَضَّلُ بْنُ صَالِحٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْعُمْرَةُ مَفْرُوضَةٌ مِثْلُ اَلْحَجِّ فَإِذَا أَدَّى اَلْمُتْعَةَ فَقَدْ أَدَّى اَلْعُمْرَةَ اَلْمَفْرُوضَةَ.

Hadith.2941 - Al-Mufaddal ibn Salih narrated from Abu Basir, from Abu Abdullah $^{\{a.s\}}$, who said:
"Umrah is an obligation like Hajj. When one performs Tamattu‘, they have fulfilled the obligatory Umrah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 467 • Wasa’il Al-Shi’a, Vol. 14, p. 306

2942 - وَ سَأَلَهُ عَبْدُ اَللَّهِ بْنُ سِنَانٍ : عَنِ اَلْمَمْلُوكِ يَكُونُ فِي اَلظَّهْرِ يَرْعَى وَ هُوَ يَرْضَى أَنْ يَعْتَمِرَ ثُمَّ يَخْرُجَ فَقَالَ «إِنْ كَانَ اِعْتَمَرَ فِي ذِي اَلْقَعْدَةِ فَحَسَنٌ وَ إِنْ كَانَ فِي ذِي اَلْحِجَّةِ فَلاَ يَصْلُحُ إِلاَّ اَلْحَجُّ ».

Hadith.2942 - Abdullah ibn Sinan asked Imam {a.s} about a servant who is out grazing animals and agrees to perform Umrah and then leave.
Imam {a.s} said: "If he performed Umrah in Dhu al-Qa'dah, it is good. But if it is in Dhu al-Hijjah, then it is not suitable except for Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 471

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2943 - وَ اِعْتَمَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثَلاَثَ عُمَرٍ مُتَفَرِّقَاتٍ كُلُّهَا فِي ذِي اَلْقَعْدَةِ عُمْرَةً أَهَلَّ فِيهَا مِنْ عُسْفَانَ وَ هِيَ عُمْرَةُ اَلْحُدَيْبِيَةِ وَ عُمْرَةَ اَلْقَضَاءِ أَحْرَمَ فِيهَا مِنَ اَلْجُحْفَةِ وَ عُمْرَةً أَهَلَّ فِيهَا مِنَ اَلْجِعْرَانَةِ وَ هِيَ بَعْدَ أَنْ رَجَعَ مِنَ اَلطَّائِفِ مِنْ غَزْوَةِ حُنَيْنٍ.

Hadith.2943 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) performed three separate Umrahs, all of them in Dhu al-Qa'dah:
The Umrah of Hudaybiyyah: He entered the state of Ihram for it from Usfan.
The Umrah of Qadha': He entered the state of Ihram for it from Al-Juhfah.
The Umrah of Ji'ranah: This was after he returned from Ta’if following the Battle of Hunayn, and he entered the state of Ihram for it from Al-Ji'ranah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 471 • Wasa’il Al-Shi’a, Vol. 11, p. 341

CHAPTER 172 - CHAPTER ON DECLARING THE INTENTION (IHLAL) FOR A NULLIFIED UMRAH, ITS TERMINATION, AND ITS RITES

بَابُ إِهْلاَلِ الْعُمْرَةِ الْمُبْتُولَةِ وَإِحْلاَلِهَا وَنُسُكِهَا

HADITH 2944 – 2948

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2944 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا دَخَلَ اَلْمُعْتَمِرُ مَكَّةَ مِنْ غَيْرِ تَمَتُّعٍ وَ طَافَ بِالْبَيْتِ وَ صَلَّى رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ وَ سَعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَلْيَلْحَقْ بِأَهْلِهِ إِنْ شَاءَ ».

Hadith.2944 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"If an Mu'tamir (one performing Umrah) enters Mecca without intending Tamattu‘, performs Tawaf of the House, prays two rak'ahs at the Maqam of Ibrahim {a.s}, and performs Sa'i between Safa and Marwah, he may return to his family if he wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 316

2945 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ سَاقَ هَدْياً فِي عُمْرَةٍ فَلْيَنْحَرْ قَبْلَ أَنْ يَحْلِقَ رَأْسَهُ » قَالَ «وَ مَنْ سَاقَ هَدْياً وَ هُوَ مُعْتَمِرٌ نَحَرَ هَدْيَهُ عِنْدَ اَلْمَنْحَرِ وَ هُوَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ وَ هِيَ اَلْحَزْوَرَةُ ».

Hadith.2945 - It was narrated from Imam {a.s} that he said:
"Whoever brings a sacrificial animal during Umrah should slaughter it before shaving his head."
Imam {a.s} further said: "And whoever brings a sacrificial animal while performing Umrah should slaughter it at the designated slaughtering place (Manhar), which is between Safa and Marwah, at al-Hazwarah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1138

2946 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ مِسْمَعِ بْنِ عَبْدِ اَلْمَلِكِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَعْتَمِرُ عُمْرَةً مُفْرَدَةً ثُمَّ يَطُوفُ بِالْبَيْتِ طَوَافَ اَلْفَرِيضَةِ ثُمَّ يَغْشَى اِمْرَأَتَهُ قَبْلَ أَنْ يَسْعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ قَالَ «قَدْ أَفْسَدَ عُمْرَتَهُ وَ عَلَيْهِ بَدَنَةٌ وَ يُقِيمُ بِمَكَّةَ حَتَّى يَخْرُجَ اَلشَّهْرُ اَلَّذِي اِعْتَمَرَ فِيهِ ثُمَّ يَخْرُجُ إِلَى اَلْوَقْتِ اَلَّذِي وَقَّتَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِأَهْلِهِ فَيُحْرِمُ مِنْهُ وَ يَعْتَمِرُ.

Hadith.2946 - Ali ibn Ri'ab narrated from Misma' ibn Abdul-Malik, from Abu Abdullah {a.s}, regarding a man who performs an independent Umrah (Umrah Mufradah), then performs the Tawaf of obligation around the Ka'bah, but has marital relations with his wife before performing Sa'i between Safa and Marwah.
Imam {a.s} said: "He has invalidated his Umrah, and he must offer a camel (badnah) as a penalty. He should remain in Mecca until the month in which he performed the Umrah has passed. Then he must go to the Miqat specified by the Messenger of Allah {SWT} (peace be upon him and his family) for the people of his region, enter into Ihram from there, and perform a new Umrah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 538 • Tahdhib Al-Ahkam, Vol. 5, p. 323 • Al-Wafi, Vol. 13, p. 701 • Wasa’il Al-Shi’a, Vol. 13, p. 128

2947 - وَ قَدْ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ بُرَيْدٍ اَلْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ يَخْرُجُ إِلَى بَعْضِ اَلْمَوَاقِيتِ فَيُحْرِمُ مِنْهُ وَ يَعْتَمِرُ.

ولا يجب طواف النساء إلا على الحاج والمعتمر عمرة مفردة يقطع التلبية إذا دخل أول الحرم.

Hadith.2947 - Ali ibn Ri'ab narrated from Burayd al-‘Ijli, from Abu Ja'far {a.s}:
"He (a person who invalidates their Umrah) must go out to one of the Miqats, enter Ihram from there, and perform a new Umrah."

[AL SADUQ]
The Tawaf of Women (Tawaf al-Nisa') is only obligatory for those performing Hajj or an independent Umrah (Umrah Mufradah). For the Mu'tamir (one performing Umrah), the Talbiyah should be discontinued upon entering the sacred precinct (Haram).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 129

2948 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ سَالِمِ بْنِ اَلْفُضَيْلِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ دَخَلْنَا بِعُمْرَةٍ فَنُقَصِّرُ أَوْ نَحْلِقُ فَقَالَ «اِحْلِقْ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ تَرَحَّمَ عَلَى اَلْمُحَلِّقِينَ ثَلاَثَ مَرَّاتٍ وَ عَلَى اَلْمُقَصِّرِينَ مَرَّةً.

فإن أحل رجل من عمرته فقصر من شعره ونسي أظفاره فإنه يجز به ذلك وإن تعمد ذلك أو هو جاهل فليس عليه شئ.

Hadith.2948 - Safwan ibn Yahya narrated from Salim ibn al-Fudhayl, who said:
I asked Abu Abdullah {a.s}: "We have entered Mecca for Umrah. Should we trim (taqsir) or shave (halq)?"
Imam {a.s} said: "Shave, for the Messenger of Allah {SWT} (peace be upon him and his family) invoked mercy for those who shave their heads three times and for those who trim their hair only once."

[AL SADUQ]

If a person concludes their Umrah and trims their hair but forgets to trim their nails, it is sufficient for them, and there is no penalty. If they intentionally omit it or are ignorant of it, there is still no penalty.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1210 • Wasa’il Al-Shi’a, Vol. 14, p. 225

CHAPTER 173 - CHAPTER ON PERFORMING UMRAH IN THE MONTH OF RAMADAN, RAJAB, AND OTHER MONTHS

بَابُ الْعُمْرَةِ فِي شَهْرِ رَمَضَانَ وَرَجَبٍ وَغَيْرِهِمَا

HADITH 2949 – 2951

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2949 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ أَيُّ اَلْعُمْرَةِ أَفْضَلُ عُمْرَةٌ فِي رَجَبٍ أَوْ عُمْرَةٌ فِي شَهْرِ رَمَضَانَ فَقَالَ «لاَ بَلْ عُمْرَةٌ فِي شَهْرِ رَجَبٍ أَفْضَلُ.

Hadith.2949 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s} that he was asked:
"Which Umrah is better, an Umrah in the month of Rajab or an Umrah in the Month of Ramadan?"
Imam {a.s} said: "No, an Umrah in the month of Rajab is better."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 446 • Wasa'il Al-Shi'a, Vol. 14, p. 301

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2950 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ : فِي رَجُلٍ أَحْرَمَ فِي شَهْرٍ وَ أَحَلَّ فِي آخَرَ قَالَ «يُكْتَبُ لَهُ فِي اَلَّذِي نَوَى » وَ قَالَ «يُكْتَبُ لَهُ فِي أَفْضَلِهَا ».

Hadith.2950 - It was narrated from Abdul-Rahman ibn al-Hajjaj, from Abu Abdullah {a.s}, regarding a man who enters Ihram in one month and exits Ihram in another month.
Imam {a.s} said: "He will be rewarded according to his intention."
And Imam {a.s} also said: "He will be rewarded for the better of the two months."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 536 • Al-Wafi, Vol. 12, p. 445 • Wasa'il Al-Shi'a, Vol. 14, p. 301 • Wasa'il Al-Shi'a, Vol. 14, p. 303

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2951 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَحْرَمْتَ وَ عَلَيْكَ مِنْ رَجَبٍ يَوْمٌ وَ لَيْلَةٌ فَعُمْرَتُكَ رَجَبِيَّةٌ.

Hadith.2951 - In a narration from Abdullah ibn Sinan, from Abu Abdullah {a.s}, he said:
"If you enter Ihram with one day and night remaining in the month of Rajab, your Umrah will be considered a Rajabi Umrah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 444 • Wasa'il Al-Shi'a, Vol. 14, p. 301

CHAPTER 174 - CHAPTER ON THE MIQATS FOR ʿUMRAH FROM MAKKAH AND THE TERMINATION OF THE TALBIYAH BY THE PERFORMER OF ʿUMRAH

بَابُ مَوَاقِيتِ الْعُمْرَةِ مِنْ مَكَّةَ وَقَطْعِ تَلْبِيَةِ الْمُعْتَمِرِ

HADITH 2952 – 2958

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2952 - رَوَى عُمَرُ بْنُ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَرَادَ أَنْ يَخْرُجَ مِنْ مَكَّةَ لِيَعْتَمِرَ أَحْرَمَ مِنَ اَلْجِعْرَانَةِ وَ اَلْحُدَيْبِيَةِ وَ مَا أَشْبَهَهُمَا وَ مَنْ خَرَجَ مِنْ مَكَّةَ يُرِيدُ اَلْعُمْرَةَ ثُمَّ دَخَلَ مُعْتَمِراً لَمْ يَقْطَعِ اَلتَّلْبِيَةَ حَتَّى يَنْظُرَ إِلَى اَلْكَعْبَةِ ».

Hadith.2952 - Umar ibn Yazid narrated from Abu Abdullah {a.s}, who said:
"Whoever wishes to leave Mecca to perform Umrah should enter Ihram from Al-Ji'ranah, Al-Hudaybiyah, or similar locations. And whoever leaves Mecca intending Umrah and then enters in the state of Ihram should not stop reciting the Talbiyah until they see the Ka'bah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 95 • Al-Istibsar, Part 2, p. 177 • Al-Wafi, Vol. 13, p. 809

2953 - وَ رُوِيَ : «أَنَّهُ يَقْطَعُ اَلتَّلْبِيَةَ إِذَا نَظَرَ إِلَى اَلْمَسْجِدِ اَلْحَرَامِ ».

Hadith.2953 - It was narrated:
"The Talbiyah should be discontinued when one sees the Sacred Mosque (Masjid al-Haram)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 808 • Wasa’il Al-Shi’a, Vol. 12, p. 395

2954 - وَ رُوِيَ : «أَنَّهُ يَقْطَعُ اَلتَّلْبِيَةَ إِذَا دَخَلَ أَوَّلَ اَلْحَرَمِ ».

Hadith.2954 - It was narrated:
"The Talbiyah should be discontinued when one enters the boundary of the Sacred Precinct (Haram)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 12, p. 395

2955 - وَ فِي رِوَايَةِ اَلْفُضَيْلِ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قُلْتُ دَخَلْتُ بِعُمْرَةٍ فَأَيْنَ أَقْطَعُ اَلتَّلْبِيَةَ فَقَالَ «بِحِيَالِ اَلْعَقَبَةِ عَقَبَةِ اَلْمَدَنِيِّينَ » قُلْتُ أَيْنَ عَقَبَةُ اَلْمَدَنِيِّينَ قَالَ «بِحِيَالِ اَلْقَصَّارِينَ ».

Hadith.2955 - In a narration from Al-Fudhayl, he said:
I asked Abu Abdullah $^{\{a.s\}}$: "I entered Mecca for Umrah; where should I stop the Talbiyah?"
Imam $^{\{a.s\}}$ said: "At the height of the Aqabah of the Madinites."
I asked: "Where is the Aqabah of the Madinites?"
Imam $^{\{a.s\}}$ replied: "At the location of the Qassarun (the dyers' area)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 96 • Al-Istibsar, Part 2, p. 177 • Al-Wafi, Vol. 13, p. 809 • Wasa'il Al-Shi'a, Vol. 12, p. 395

2956 - وَ رُوِيَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَعْتَمِرُ عُمْرَةً مُفْرَدَةً فَقَالَ «إِذَا رَأَيْتَ ذَا طُوًى فَاقْطَعِ اَلتَّلْبِيَةَ».

Hadith.2956 - It was narrated from Yunus ibn Ya'qub, who said:
I asked Abu Abdullah $^{\{a.s\}}$ about a man performing an independent Umrah Mufradah.
Imam $^{\{a.s\}}$ said: "When you see Dhu Tuwa, stop the Talbiyah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2957 - وَ فِي رِوَايَةِ مُرَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يَقْطَعُ صَاحِبُ اَلْعُمْرَةِ اَلْمُفْرَدَةِ اَلتَّلْبِيَةَ إِذَا وَضَعَتِ اَلْإِبِلُ أَخْفَافَهَا فِي اَلْحَرَمِ ».

قال مصنف هذا الكتاب - رحمه الله -: هذه الأخبار كلها صحيحة متفقة ليست بمختلفة والمعتمر عمرة مفردة في ذلك بالخيار يحرم من أي ميقات من هذه المواقيت شاء ، ويقطع التلبية في أي موضع من هذه المواضع شاء، وهو موسع عليه، ولا قوة إلا بالله [العلي العظيم] ".

Hadith.2957 - In a narration from Murazim, from Abu Abdullah $^{\{a.s\}}$, he said:
"The one performing Umrah Mufradah should stop the Talbiyah when the camels place their hooves within the Haram."

[AL SADUQ]
The compiler of this book (may Allah $^{\{SWT\}}$ have mercy upon him) commented:
"All these narrations are authentic and harmonious, with no contradiction among them. A person performing an independent Umrah Mufradah has the choice to enter Ihram from any of the designated Miqats and to stop the Talbiyah at any of these specified locations. This provides ease and flexibility for the worshipper. There is no power except with Allah $^{\{SWT\}}$, the Most High, the Most Great."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 537 • Al-Wafi, Vol. 13, p. 807 • Wasa'il Al-Shi'a, Vol. 12, p. 394

2958 - وَ رُوِيَ : «أَنَّهُ يَقْطَعُ اَلتَّلْبِيَةَ إِذَا نَظَرَ إِلَى بُيُوتِ مَكَّةَ ».

قال مصنف هذا الكتاب - رحمه الله -: هذه الأخبار كلها صحيحة متفقة ليست بمختلفة والمعتمر عمرة مفردة في ذلك بالخيار يحرم من أي ميقات من هذه المواقيت شاء ، ويقطع التلبية في أي موضع من هذه المواضع شاء، وهو موسع عليه، ولا قوة إلا بالله [العلي العظيم] ".

Hadith.2958 - It was narrated:
"The Talbiyah should be discontinued when one sees the houses of Mecca."

[AL SADUQ]
The compiler of this book (may Allah {SWT} have mercy on him) commented:
"All these narrations are authentic and consistent, with no contradiction among them. A person performing an independent Umrah Mufradah has the option to enter Ihram from any of the designated Miqats and to stop the Talbiyah at any of these specified locations. This provides ease and flexibility for the worshipper. There is no power except with Allah {SWT}, the Most High, the Most Great."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 12, p. 395

CHAPTER 175 - CHAPTER ON THE MONTHS OF HAJJ, THE MONTHS OF PILGRIMAGE, AND THE SACRED MONTHS

بَابُ أَشْهُرِ الْحَجِّ وَأَشْهُرِ السِّيَاحَةِ وَالْأَشْهُرِ الْحُرُمِ

HADITH 2959 – 2963

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2959 - رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ اَلْحَجُّ أَشْهُرٌ مَعْلُومٰاتٌ ﴾» قَالَ « شَوَّالٌ وَ ذُو اَلْقَعْدَةِ وَ ذُو اَلْحِجَّةِ لَيْسَ لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ فِيمَا سِوَاهُنَّ».

Hadith.2959 - Zurara narrated from Abu Ja'far {a.s} regarding the words of Allah {SWT}, the Exalted: "*Hajj is [during] well-known months*" (Surah Al-Baqarah 2:197).
Imam {a.s} said: "Shawwal, Dhu al-Qa'dah, and Dhu al-Hijjah. No one is permitted to enter Ihram for Hajj outside of these months."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, vol. 1, p. 94 • Al-Wafi, Vol. 12, p. 415 • Wasa'il Al-Shi'a, Vol. 11, p. 273 • Tafsir al-Burhan, vol. 1, p. 428 • Tafsir al-Burhan, Vol. 1, p. 429 • Bihar Al-Anwar, Vol. 96, p. 133 • Mustadrak Al-Wasail, Vol. 8, p. 91

2960 - وَ فِي رِوَايَةٍ أُخْرَى : «وَ شَهْرٌ مُفْرَدٌ لِعُمْرَةٍ رَجَبٌ ».

Hadith.2960 - In another narration:
"And a month designated specifically for Umrah is Rajab."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Burhan, Vol. 1, p. 429

2961 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَا خَلَقَ اَللَّهُ عَزَّ وَ جَلَّ فِي اَلْأَرْضِ بُقْعَةً أَحَبَّ إِلَيْهِ مِنَ اَلْكَعْبَةِ وَ لاَ أَكْرَمَ عَلَيْهِ مِنْهَا وَ لَهَا حَرَّمَ اَللَّهُ عَزَّ وَ جَلَّ، اَلْأَشْهُرَ اَلْحُرُمَ اَلْأَرْبَعَةَ فِي كِتَابِهِ «﴿ يَوْمَ خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ ﴾» ثَلاَثَةٌ مِنْهَا مُتَوَالِيَةٌ لِلْحَجِّ وَ شَهْرٌ مُفْرَدٌ لِلْعُمْرَةِ رَجَبٌ ».

Hadith.2961 - Imam {a.s} said:
"Allah {SWT}, the Exalted, has not created on the earth a spot more beloved to Him than the Ka'bah, nor more honored by Him. For its sake, Allah {SWT}, the Exalted, sanctified the four sacred months in His Book *'on the day He created the heavens and the earth'* (Surah At-Tawbah 9:36).
Three of these months are consecutive for Hajj, and one is designated specifically for Umrah, which is Rajab."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 11, p. 273

2962 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «○ فَسِيحُوا فِي اَلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ○» قَالَ «عِشْرِينَ مِنْ ذِي اَلْحِجَّةِ وَ اَلْمُحَرَّمَ وَ صَفَرَ وَ شَهْرَ رَبِيعٍ اَلْأَوَّلِ وَ عَشَرَةَ أَيَّامٍ مِنْ شَهْرِ رَبِيعٍ اَلْآخِرِ وَ لاَ يُحْسَبُ فِي اَلْأَرْبَعَةِ اَلْأَشْهُرِ، عَشَرَةُ أَيَّامٍ مِنْ أَوَّلِ ذِي اَلْحِجَّةِ ».

Hadith.2962 - Imam {a.s} said regarding the words of Allah {SWT}, the Exalted: "*So travel freely throughout the land for four months*" (Quran 9:2):
"These are twenty days of Dhu al-Hijjah, the month of Muharram, Safar, the month of Rabi' al-Awwal, and ten days of Rabi' al-Thani. The ten days of the beginning of Dhu al-Hijjah are not counted among the four months."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Ayyashi, Vol. 2, p. 75 • Al-Wafi, Vol. 14, p. 1308 • Wasa’il Al-Shi’a, Vol. 11, p. 273 • Tafsir al-Burhan, Vol. 2, p. 731 • Bihar Al-Anwar, Vol. 21, p. 274 • Bihar Al-Anwar, Vol. 97, p. 53 • Tafsir Nur Al-Thaqalayn, Part 2, p. 183 • Tafsir Kanz Al-Daqaiq, Part 5, p. 394

2963 - وَ رَوَى أَبُو جَعْفَرٍ اَلْأَحْوَلُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ فَرَضَ اَلْحَجَّ فِي غَيْرِ أَشْهُرِ اَلْحَجِّ قَالَ «يَجْعَلُهَا عُمْرَةً ».

Hadith.2963 - Abu Ja'far al-Ahwal narrated from Abu Abdullah {a.s} regarding a man who enters Ihram for Hajj outside of the months of Hajj.
Imam {a.s} said: "He should make it an Umrah."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 415 • Wasa’il Al-Shi’a, Vol. 11, p. 273

CHAPTER 176 - CHAPTER ON PERFORMING UMRAH EVERY MONTH AND ITS MINIMUM INTERVAL

بَابُ الْعُمْرَةِ فِي كُلِّ شَهْرٍ وَفِي أَقَلِّ مَا يَكُونُ

֍ HADITH 2964 – 2966 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2964 - رَوَى إِسْحَاقُ بْنُ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اَلسَّنَةُ اِثْنَا عَشَرَ شَهْراً يُعْتَمَرُ لِكُلِّ شَهْرٍ عُمْرَةٌ ».

Hadith.2964 - Ishaq ibn Ammar narrated that Abu Abdullah {a.s} said:
"The year has twelve months, and an Umrah can be performed in each month."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 476 • Wasa'il Al-Shi'a, Vol. 14, p. 309

2965 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي اَلْحَسَنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ : «لِكُلِّ شَهْرٍ عُمْرَةٌ» قَالَ فَقُلْتُ لَهُ أَ يَكُونُ أَقَلَّ مِنْ ذَلِكَ قَالَ «لِكُلِّ عَشَرَةِ أَيَّامٍ عُمْرَةٌ».

Hadith.2965 - Ali ibn Abi Hamzah narrated from Abu al-Hasan Musa {a.s}, who said:
"There is an Umrah for every month."
I asked him: "Can it be less than that?"
Imam {a.s} said: "There is an Umrah for every ten days."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 475 • Wasa'il Al-Shi'a, Vol. 14, p. 309 • Al-Fusul al-Muhimmah, Part 2, p. 205

2966 - وَ رَوَى أَبَانٌ عَنْ أَبِي اَلْجَارُودِ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْعُمْرَةِ بَعْدَ اَلْحَجِّ فِي ذِي اَلْحِجَّةِ قَالَ «حَسَنٌ ».

Hadith.2966 - Aban narrated from Abu al-Jarud, from one of the Imams {a.s}, who said:
I asked him about performing Umrah after Hajj in Dhu al-Hijjah.
Imam {a.s} said: "It is good."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 476 • Wasa'il Al-Shi'a, Vol. 14, p. 313

CHAPTER 177 - CHAPTER ON WHAT A PERSON SHOULD SAY WHEN PERFORMING HAJJ OR TAWAF ON BEHALF OF ANOTHER

بَابُ يَقُولُ الرَّجُلُ إِذَا حَجَّ عَنْ غَيْرِهِ أَوْ طَافَ عَنْهُ

֍ HADITH 2967 – 2970 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2967 - رَوَى اِبْنُ مُسْكَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقْضِي عَنْ أَخِيهِ أَوْ عَنْ أَبِيهِ أَوْ عَنْ رَجُلٍ مِنَ اَلنَّاسِ اَلْحَجَّ هَلْ يَنْبَغِي لَهُ أَنْ يَتَكَلَّمَ بِشَيْءٍ قَالَ «نَعَمْ يَقُولُ عِنْدَ إِحْرَامِهِ بَعْدَ مَا يُحْرِمُ اَللَّهُمَّ مَا أَصَابَنِي فِي سَفَرِي هَذَا مِنْ نَصَبٍ أَوْ شِدَّةٍ أَوْ بَلاَءٍ أَوْ شَعَثٍ فَأْجُرْ فُلاَناً فِيهِ وَ أْجُرْنِي فِي قَضَائِي عَنْهُ ».

Hadith.2967 - Ibn Muskan narrated from Al-Halabi, from Abu Abdullah $^{\{a.s\}}$, who said:
I asked him about a man performing Hajj on behalf of his brother, his father, or another person. Should he say anything specific?
Imam $^{\{a.s\}}$ said: "Yes, after entering into Ihram, he should say: 'O Allah $^{\{SWT\}}$, whatever hardship, difficulty, trial, or dishevelment I experience during this journey, grant its reward to [the person on whose behalf the Hajj is performed], and reward me for fulfilling it on their behalf.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2968 - وَفِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِذَا أَرَدْتَ أَنْ تَطُوفَ بِالْبَيْتِ عَنْ أَحَدٍ مِنْ إِخْوَانِكَ، فَائْتِ الْحَجَرَ الْأَسْوَدَ وَقُلْ: بِسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ فُلَانٍ.

Hadith.2968 - In a narration from Mu'awiyah ibn Ammar, Abu Abdullah $^{\{a.s\}}$ said:
"If you wish to perform Tawaf around the Ka'bah on behalf of one of your brothers, go to the Black Stone and say: 'In the name of Allah $^{\{SWT\}}$, O Allah $^{\{SWT\}}$, accept this from [the name of the person].'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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2969 - وَ رُوِيَ عَنِ اَلْبَزَنْطِيِّ أَنَّهُ قَالَ : سَأَلَ رَجُلٌ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَحُجُّ عَنِ اَلرَّجُلِ يُسَمِّيهِ بِاسْمِهِ قَالَ «اَللَّهُ عَزَّ وَ جَلَّ لاَ تَخْفَى عَلَيْهِ خَافِيَةٌ.

Hadith.2969 - It was narrated from al-Bazanti that a man asked Abu al-Hasan al-Awwal $^{\{a.s\}}$ about a person performing Hajj on behalf of another. Should he mention that person's name explicitly?

Imam {a.s} replied: "Allah {SWT}, the Exalted, is not unaware of anything."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 338 • Wasa’il Al-Shi’a, Vol. 11, p. 188

2970 - وَ رَوَى مُثَنَّى بْنُ عَبْدِ اَلسَّلاَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَحُجُّ عَنِ اَلْإِنْسَانِ يَذْكُرُهُ فِي اَلْمَوَاطِنِ كُلِّهَا قَالَ «إِنْ شَاءَ فَعَلَ وَ إِنْ شَاءَ لَمْ يَفْعَلْ اَللَّهُ يَعْلَمُ أَنَّهُ قَدْ حَجَّ عَنْهُ وَ لَكِنْ يَذْكُرُهُ عِنْدَ اَلْأُضْحِيَّةِ إِذَا هُوَ ذَبَحَهَا».

Hadith.2970 - It was narrated from Muthanna ibn Abdul-Salam, from Abu Abdullah {a.s}, regarding a person performing Hajj on behalf of someone else. Should he mention that person’s name at every station?
Imam {a.s} said: "If he wishes, he may do so, and if he wishes, he may not. Allah {SWT} knows that he has performed Hajj on their behalf. However, he should mention the person's name when offering the sacrifice (udhiyah) at the time of slaughter."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 419 • Al-Istibsar, Part 2, p. 324 • Al-Wafi, Vol. 12, p. 338 • Wasa’il Al-Shi’a, Vol. 11, p. 188

CHAPTER 178 - CHAPTER ON A PERSON PERFORMING HAJJ OR TAWAF ON BEHALF OF ANOTHER OR SHARING A HAJJ

بَابُ الرِّجُلِ يَحُجُّ عَنِ الرِّجُلِ أَوْ يُشْرِكُهُ فِي حَجِّةٍ أَوْ يَطُوفُ عَنْهُ

HADITH 2971 – 2973

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2971 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ أَبِي قَدْ حَجَّ وَ وَالِدَتِي قَدْ حَجَّتْ وَ إِنَّ أَخَوَيَّ قَدْ حَجَّا وَ قَدْ أَرَدْتُ أَنْ أُدْخِلَهُمْ فِي حَجَّتِي كَأَنِّي قَدْ أَحْبَبْتُ أَنْ يَكُونُوا مَعِي فَقَالَ «اِجْعَلْهُمْ مَعَكَ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ جَاعِلٌ لَهُمْ حَجّاً وَ لَكَ حَجّاً وَ لَكَ أَجْراً بِصِلَتِكَ إِيَّاهُمْ ».

Hadith.2971 - Mu'awiyah ibn Ammar narrated: I said to Abu Abdullah {a.s}: "My father has performed Hajj, my mother has performed Hajj, and my two brothers have also performed Hajj. I wish to include them in my Hajj, as I would love for them to be with me."
Imam {a.s} said: "Include them with you. Allah {SWT}, the Exalted, will grant them the reward of Hajj, and you will also have your Hajj, along with a reward for maintaining ties with them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 203

2972 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «يَدْخُلُ عَلَى اَلْمَيِّتِ فِي قَبْرِهِ اَلصَّلاَةُ وَ اَلصَّوْمُ وَ اَلْحَجُّ وَ اَلصَّدَقَةُ وَ اَلْعِتْقُ ».

Hadith.2972 - Imam {a.s} said:
"Prayer, fasting, Hajj, charity, and emancipation (of slaves) reach the deceased in their grave."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • The Observer's Walk, Part 1, p. 6 • Wasa'il Al-Shi'a, Vol. 11, p. 198 • Bihar Al-Anwar, Vol. 85, p. 311

2973 - وَ قَالَ رَجُلٌ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ : جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ نَوَيْتُ أَنْ أُشْرِكَ فِي حَجَّتِي اَلْعَامَ أُمِّي أَوْ بَعْضَ أَهْلِي فَنَسِيتُ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «اَلْآنَ فَأَشْرِكْهُمَا».

Hadith.2973 - A man said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"May I be your ransom! I had intended to include my mother or some of my family in my Hajj this year, but I forgot."
Imam {a.s} replied: "Do it now; include them both."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 179 - CHAPTER ON DEPARTING EARLY TO MINA BEFORE THE DAY OF TARWIYAH

بَابُ اَلتِّعْجِيلِ قَبْلَ اَلتِّرْوِيَةِ إِلَى مِنًى

HADITH 2974 – 2977

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2974 - رُوِيَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ يَتَعَجَّلُ اَلرَّجُلُ قَبْلَ اَلتَّرْوِيَةِ بِيَوْمٍ أَوْ يَوْمَيْنِ مِنْ أَجْلِ اَلزِّحَامِ وَ ضِغَاطِ اَلنَّاسِ فَقَالَ «لاَ بَأْسَ.

Hadith.2974 - It was narrated from Ishaq ibn Ammar, who said:
I said to Abu al-Hasan {a.s}: "Can a person leave for Mina a day or two before the Day of Tarwiyah to avoid the crowd and congestion?"
Imam {a.s} said: "There is no harm in it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 176 • Al-Istibsar, Part 2, p. 253 • Wasa'il Al-Shi'a, Vol. 13, p. 523

2975 - وَ قَالَ فِي خَبَرٍ آخَرَ : «لاَ يَتَعَجَّلُ بِأَكْثَرَ مِنْ ثَلاَثَةِ أَيَّامٍ.

Hadith.2975 - In another narration, Imam {a.s} said:
"A person should not leave earlier than three days in advance."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2976 - وَ رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «عَلَى اَلْإِمَامِ أَنْ يُصَلِّيَ اَلظُّهْرَ بِمِنًى ثُمَّ يَبِيتَ بِهَا وَ يُصْبِحَ حَتَّى تَطْلُعَ اَلشَّمْسُ ثُمَّ يَخْرُجَ إِلَى عَرَفَاتٍ ».

Hadith.2976 - Jamil ibn Darraj narrated from Abu Abdullah {a.s}, who said:
"It is incumbent upon the Imam to pray the Zuhr prayer in Mina, spend the night there, and remain until sunrise. Then, he should depart for Arafat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 460 • Al-Wafi, Vol. 13, p. 1014 • Wasa'il Al-Shi'a, Vol. 13, p. 525

2977 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : هَلْ صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلظُّهْرَ، بِمِنًى يَوْمَ اَلتَّرْوِيَةِ قَالَ «نَعَمْ وَ اَلْغَدَاةَ يَوْمَ عَرَفَةَ ».

Hadith.2977 - Muhammad ibn Muslim asked Abu Ja'far {a.s}:
"Did the Messenger of Allah {SWT} (peace be upon him and his family) pray the Zuhr prayer in Mina on the Day of Tarwiyah?"
Imam {a.s} said: "Yes, and also the Fajr prayer on the Day of Arafah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 180 - CHAPTER ON THE BOUNDARIES OF MINA, ARAFAT, AND MUZDALIFAH

بَابُ حُدُودِ مِنًى وَعَرَفَاتٍ وَجَمْعٍ

HADITH 2978 – 2983

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2978 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ وَ أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «حَدُّ مِنًى مِنَ اَلْعَقَبَةِ إِلَى وَادِي مُحَسِّرٍ وَ حَدُّ عَرَفَاتٍ مِنَ اَلْمَأْزِمَيْنِ إِلَى أَقْصَى اَلْمَوْقِفِ ».

Hadith.2978 - Mu'awiyah ibn Ammar and Abu Basir narrated from Abu Abdullah {a.s}, who said: "The boundary of Mina extends from Al-Aqabah to the Valley of Muhassir, and the boundary of Arafat extends from Al-Mazameen to the farthest point of the standing area (Mawqif)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2979 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «حَدُّ عَرَفَةَ مِنْ بَطْنِ عُرَنَةَ وَ ثَوِيَّةَ وَ نَمِرَةَ وَ ذِي اَلْمَجَازِ وَ خَلْفَ اَلْجَبَلِ مَوْقِفٌ إِلَى وَرَاءِ اَلْجَبَلِ ».

وليست عرفات من الحرم والحرم أفضل منها. وحد المشعر الحرام من المأزمين إلى الحياض وإلى وادي محسر.

Hadith.2979 - Imam {a.s} said:
"The boundary of Arafat includes the Valley of 'Uranah, Thuwiyyah, Namirah, and Dhi al-Majaz, and extends behind the mountain to its rear."

[AL SADUQ]
Arafat is not part of the Sacred Precinct (Haram), and the Haram is superior to it.
The boundary of Al-Mash'ar al-Haram extends from Al-Mazameen to the reservoirs (Hayad) and to the Valley of Muhassir.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 531

2980 - وَ وَقَفَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِعَرَفَةَ فِي مَيْسَرَةِ اَلْجَبَلِ فَجَعَلَ اَلنَّاسُ يَبْتَدِرُونَ أَخْفَافَ نَاقَتِهِ فَيَقِفُونَ إِلَى جَانِبِهَا فَنَحَّاهَا فَفَعَلُوا مِثْلَ ذَلِكَ فَقَالَ «أَيُّهَا اَلنَّاسُ إِنَّهُ لَيْسَ مَوْضِعُ أَخْفَافِ نَاقَتِي بِالْمَوْقِفِ وَ لَكِنْ هَذَا كُلُّهُ مَوْقِفٌ» وَ أَشَارَ بِيَدِهِ وَ قَالَ عَلَيْهِ اَلسَّلاَمُ « عَرَفَةُ كُلُّهَا مَوْقِفٌ وَ لَوْ لَمْ يَكُنْ إِلاَّ مَا تَحْتَ خُفِّ نَاقَتِي لَمْ يَسَعِ اَلنَّاسَ ذَلِكَ» وَ فَعَلَ عَلَيْهِ اَلسَّلاَمُ فِي اَلْمُزْدَلِفَةِ مِثْلَ ذَلِكَ فَإِذَا رَأَيْتَ خَلَلاً فَتَقَدَّمْ فَسُدَّهُ بِنَفْسِكَ

وَ رَاحِلَتِكَ فَإِنَّ اَللَّهَ تَعَالَى يُحِبُّ أَنْ تُسَدَّ تِلْكَ اَلْخِلاَلُ وَ اِنْتَقِلْ عَنِ اَلْهِضَابِ وَ اِتَّقِ اَلْأَرَاكَ وَ نَمِرَةَ وَ هِيَ بَطْنُ عُرَنَةَ وَ ثَوِيَّةَ وَ ذَا اَلْمَجَازِ فَإِنَّهُ لَيْسَ مِنْ عَرَفَاتٍ.

Hadith.2980 - The Prophet (peace be upon him and his family) stood at Arafat on the left side of the mountain. People rushed to the place where the hooves of his camel had been, trying to stand beside it. He moved the camel away, but they repeated the same behavior.
He {saws} said: "O people, it is not the spot beneath the hooves of my camel that is the place of standing (Mawqif), but rather, all of this is a place of standing." He gestured with his hand and said: "All of Arafat is a place of standing. If only the area beneath the hooves of my camel were valid, it would not suffice for the people."
He {saws} did the same at Muzdalifah, stating that the whole area is a valid place of standing.
He advised: "If you see a gap, move forward and fill it with yourself and your mount, for Allah {SWT} loves that these gaps are filled. Avoid standing on the ridges, and beware of Al-Araak, Namirah, the Valley of 'Uranah, Thuwiyyah, and Dhi al-Majaz, as these are not part of Arafat."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2981 - وَ فِي خَبَرٍ آخَرَ قَالَ : «أَصْحَابُ اَلْأَرَاكِ لاَ حَجَّ لَهُمْ وَ هُمُ اَلَّذِينَ يَقِفُونَ تَحْتَ اَلْأَرَاكِ ».

Hadith.2981 - In another narration, Imam {a.s} said:
"Those who stand under the Araak trees have no valid Hajj, as they are not within the designated standing area (Arafat)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2982 - وَ وَقَفَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِجَمْعٍ فَجَعَلَ اَلنَّاسُ يَبْتَدِرُونَ أَخْفَافَ نَاقَتِهِ فَأَهْوَى بِيَدِهِ وَ هُوَ وَاقِفٌ فَقَالَ «إِنِّي وَقَفْتُ وَ كُلُّ هَذَا مَوْقِفٌ ».

Hadith.2982 - The Prophet (peace be upon him and his family) stood at Jam‘ (Muzdalifah), and people rushed to the place where the hooves of his camel were.
He {saws} gestured with his hand while standing and said:
"I am standing here, but all of this is a valid place of standing (Mawqif)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1050 • Wasa’il Al-Shi’a, Vol. 14, p. 18

2983 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقِفُ بِالْمَشْعَرِ اَلْحَرَامِ حَيْثُ يَبِيتُ».

ويستحب للصرورة أن يطأ المشعر برجله أو يطأه ببعيره. ويستحب للصرورة أن يدخل البيت.

Hadith.2983 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"My father {a.s} used to stand at Al-Mash'ar al-Haram where he would spend the night."

[AL SADUQ]
It is recommended for someone performing Hajj for the first time (Sarrurah) to step on Al-Mash'ar with his foot or his camel.
It is also recommended for someone performing Hajj for the first time (Sarrurah) to enter the Ka'bah.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1051 • Wasa'il Al-Shi'a, Vol. 14, p. 18

CHAPTER 181 - CHAPTER ON SHORTENING THE PRAYER ON THE WAY TO ARAFAT

بَابُ التَّقْصِيرِ فِي الطَّرِيقِ إِلَى عَرَفَاتٍ

HADITH 2984

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2984 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ أَهْلَ مَكَّةَ يُتِمُّونَ اَلصَّلاَةَ بِعَرَفَاتٍ فَقَالَ «وَيْلَهُمْ أَوْ وَيْحَهُمْ وَ أَيُّ سَفَرٍ أَشَدُّ مِنْهُ لاَ يُتَمُّ».

Hadith.2984 - Mu'awiyah ibn Ammar narrated:
I said to Abu Abdullah {a.s}: "The people of Mecca pray the full (four-unit) prayer at Arafat."
Imam {a.s} said: "Woe to them, or alas for them! What journey is more arduous than this? It should not be performed in full (but shortened to two units)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 519 • Tahdhib Al-Ahkam, Part 3, p. 210 • Al-Wafi, Vol. 7, p. 128 • Wasa’il Al-Shi’a, Vol. 8, p. 463

CHAPTER 182 - CHAPTER ON THE NAME OF THE MOUNTAIN WHERE PEOPLE STAND AT ARAFAH

بَابُ اسْمِ الْجَبَلِ الِّذِي يَقِفُ عَلَيْهِ النِّاسُ بِعَرَفَةَ

HADITH 2985

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2985 - سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : مَا اِسْمُ جَبَلِ عَرَفَةَ اَلَّذِي يَقِفُ عَلَيْهِ اَلنَّاسُ فَقَالَ « أَلاَلٌ ».

Hadith.2985 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked:
"What is the name of the mountain at Arafat where people stand?"
Imam {a.s} replied: "Al-Alal."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 183 - CHAPTER ON THE DISLIKE OF STAYING AT AL-MASH'AR AFTER LEAVING ARAFAH

بَابُ كَرَاهَةِ الْمَقَامِ عِنْدَ الْمَشْعَرِ بَعْدَ الْإِفَاضَةِ

HADITH 2986

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2986 - رَوَى أَبَانٌ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ كَرِهَ أَنْ يُقِيمَ عِنْدَ اَلْمَشْعَرِ بَعْدَ اَلْإِفَاضَةِ.

ولا يجوز للرجل الإفاضة منها قبل طلوع الشمس ، ولا من عرفات قبل قبل غروبها فيلزمه دم شاة.

Hadith.2986 - Aban narrated from Abdul-Rahman ibn A'yan, from Abu Ja'far {a.s}:
He disliked staying at Al-Mash'ar after departing from it.

[AL SADUQ]
A man is not permitted to depart from Al-Mash'ar before sunrise, nor to leave Arafat before sunset. If he does so, he must offer the sacrifice of a sheep (dam shat).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 21

CHAPTER 184 - CHAPTER ON THE RITUAL OF WALKING THROUGH THE VALLEY OF MUHASSIR

بَابُ السَّعْيِ فِي وَادِي مُحَسِّرٍ

HADITH 2987 – 2989

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2987 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا مَرَرْتَ بِوَادِي مُحَسِّرٍ وَ هُوَ وَادٍ عَظِيمٌ بَيْنَ جَمْعٍ وَ مِنًى وَ هُوَ إِلَى مِنًى أَقْرَبُ فَاسْعَ فِيهِ حَتَّى تُجَاوِزَهُ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَرَّكَ نَاقَتَهُ فِيهِ وَ قَالَ « اَللَّهُمَّ سَلِّمْ عَهْدِي وَ اِقْبَلْ تَوْبَتِي وَ أَجِبْ دَعْوَتِي وَ اُخْلُفْنِي بِخَيْرٍ فِيمَنْ تَرَكْتُ بَعْدِي.

Hadith.2987 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"When you pass through the Valley of Muhassir—a significant valley between Jam‘ (Muzdalifah) and Mina, closer to Mina—hasten through it until you have crossed it.
The Messenger of Allah {SWT} (peace be upon him and his family) quickened his camel's pace in this valley and said:
'O Allah {SWT}, secure my covenant, accept my repentance, answer my supplication, and bless those I have left behind with goodness after me.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 470 • Al-Wafi, Vol. 13, p. 1053

2988 - وَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْحَرَكَةُ فِي وَادِي مُحَسِّرٍ مِائَةُ خُطْوَةٍ ».

Hadith.2988 - Muhammad ibn Isma'il narrated from Abu al-Hasan {a.s}, who said:
"The hastening in the Valley of Muhassir is a distance of one hundred steps."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 471 • Al-Wafi, Vol. 13, p. 1055 • Wasa’il Al-Shi’a, Vol. 14, p. 23

2989 - وَ فِي حَدِيثٍ آخَرَ : «مِائَةُ ذِرَاعٍ ».

وترك رجل السعي في وادي محسر فأمره أبو عبد الله بعد الانصراف إلى مكة أن يرجع فيسعى.

Hadith.2989 - In another narration, it is mentioned: "A distance of one hundred cubits."

[AL SADUQ]

A man once omitted hastening through the Valley of Muhassir. Abu Abdullah {a.s} instructed him, after returning to Mecca, to go back and perform the hastening.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 185 - CHAPTER ON WHAT IS SAID ABOUT THOSE WHO MISS STANDING AT AL-MASH'AR

بَابُ مَا جَاءَ فِيمَنْ جَهِلَ الْوُقُوفَ بِالْمَشْعَرِ

HADITH 2990 – 2992

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2990 -فِي رِوَايَةِ عَلِيِّ بْنِ رِئَابٍ أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَفَاضَ مِنْ عَرَفَاتٍ مَعَ اَلنَّاسِ فَلَمْ يَلْبَثْ مَعَهُمْ بِجَمْعٍ وَ مَضَى إِلَى مِنًى مُتَعَمِّداً أَوْ مُسْتَخِفّاً فَعَلَيْهِ بَدَنَةٌ».

Hadith.2990 - In a narration from Ali ibn Ri'ab, Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever departs from Arafat with the people but does not stay with them at Jam‘ (Muzdalifah) and deliberately or out of disregard proceeds directly to Mina, must offer a badnah (a camel as expiation)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 473 • Tahdhib Al-Ahkam, Vol. 5, p. 294 • Al-Wafi, Vol. 13, p. 1064 • Wasa’il Al-Shi’a, Vol. 14, p. 48

2991 - وَ رَوَى يُونُسُ بْنُ يَعْقُوبَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ رَجُلٌ أَفَاضَ مِنْ عَرَفَاتٍ فَمَرَّ بِالْمَشْعَرِ فَلَمْ يَقِفْ حَتَّى اِنْتَهَى إِلَى مِنًى فَرَمَى اَلْجَمْرَةَ وَ لَمْ يَعْلَمْ حَتَّى اِرْتَفَعَ اَلنَّهَارُ قَالَ «يَرْجِعُ إِلَى اَلْمَشْعَرِ فَيَقِفُ ثُمَّ يَرْمِي اَلْجَمْرَةَ.

Hadith.2991 - Yunus ibn Ya'qub narrated from Abu Abdullah {a.s}:
I said to him: "A man departed from Arafat, passed by Al-Mash'ar (Muzdalifah), but did not stop there until he reached Mina, where he threw the pebbles at the Jamarah. He did not realize this mistake until the day had advanced."
Imam {a.s} said: "He should return to Al-Mash'ar, stand there, and then return to throw the pebbles at the Jamarah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

2992 - وَ رَوَى مُحَمَّدُ بْنُ حَكِيمٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ اَلْأَعْمَى وَ اَلْمَرْأَةُ اَلضَّعِيفَةُ يَكُونَانِ مَعَ اَلْجَمَّالِ اَلْأَعْرَابِيِّ فَإِذَا أَفَاضَ بِهِمْ مِنْ عَرَفَاتٍ مَرَّ بِهِمْ كَمَا هُمْ إِلَى مِنًى وَ لَمْ يَنْزِلْ بِهِمْ جَمْعاً فَقَالَ «أَ لَيْسَ قَدْ صَلَّوْا بِهَا فَقَدْ أَجْزَأَهُمْ» قُلْتُ فَإِنْ لَمْ يُصَلُّوا بِهَا قَالَ «ذَكَرُوا اَللَّهَ عَزَّ وَ جَلَّ فِيهَا فَإِنْ كَانُوا قَدْ ذَكَرُوا اَللَّهَ عَزَّ وَ جَلَّ فِيهَا فَقَدْ أَجْزَأَهُمْ ».

وروي فيمن جهل الوقوف بالمشعر أن القنوت في صلاة الغداة بها يجزيه وأن اليسير من الدعاء يكفي.

Hadith.2992 - Muhammad ibn Hakim narrated:
I said to Abu Abdullah {a.s}: "A blind man and a weak woman are traveling with an Arab camel driver. After departing from Arafat, he takes them directly to Mina without stopping at Jam‘ (Muzdalifah)."
Imam {a.s} said: "Did they not pray there (at Jam‘)? If so, it suffices for them."
I asked: "What if they did not pray there?"
Imam {a.s} replied: "If they remembered Allah {SWT}, the Almighty, while there, then it suffices for them."

[AL SADUQ]
It is also narrated that for one who unknowingly misses standing at Al-Mash'ar, performing qunoot in the morning prayer at Al-Mash'ar suffices, and even a small amount of supplication is adequate.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 472 • Tahdhib Al-Ahkam, Vol. 5, p. 293 • Al-Istibsar, Part 2, p. 306 • Al-Wafi, Vol. 13, p. 1061 • Wasa’il Al-Shi’a, Vol. 14, p. 45

CHAPTER 186 - CHAPTER ON THOSE PERMITTED TO DEPART EARLY FROM MUZDALIFAH BEFORE FAJR

بَابُ مَنْ رُخِّصَ لَهُ التَّعْجِيلُ مِنَ الْمُزْدَلِفَةِ قَبْلَ الْفَجْرِ

HADITH 2993 – 2994

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2993 - رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «لاَ بَأْسَ بِأَنْ تُقَدَّمَ اَلنِّسَاءُ إِذَا زَالَ اَللَّيْلُ فَيَقِفْنَ عِنْدَ اَلْمَشْعَرِ اَلْحَرَامِ سَاعَةً ثُمَّ يُنْطَلَقُ بِهِنَّ إِلَى مِنًى فَيَرْمِينَ اَلْجَمْرَةَ ثُمَّ يَصْبِرْنَ سَاعَةً ثُمَّ يُقَصِّرْنَ وَ يُنْطَلَقُ بِهِنَّ إِلَى مَكَّةَ فَيَطُفْنَ إِلاَّ أَنْ يَكُنَّ يُرِدْنَ أَنْ يُذْبَحَ عَنْهُنَّ فَإِنَّهُنَّ يُوَكِّلْنَ مَنْ يَذْبَحُ عَنْهُنَّ ».

Hadith.2993 - Ibn Muskan narrated from Abu Basir, who said: I heard Abu Abdullah {a.s} say: "There is no harm in allowing women to depart earlier when the night has passed. They should stand at Al-Mash'ar Al-Haram for a brief moment, then proceed to Mina to throw the pebbles at the Jamarah. After that, they should wait briefly, then shorten their hair, and proceed to Mecca to perform tawaf. However, if they wish to have the sacrifice performed on their behalf, they should appoint someone to perform it for them."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 474 • Al-Wafi, Vol. 13, p. 1058 • Wasa'il Al-Shi'a, Vol. 14, p. 30

2994 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ مِسْمَعٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ وَقَفَ مَعَ اَلنَّاسِ بِجَمْعٍ ثُمَّ أَفَاضَ قَبْلَ أَنْ يُفِيضَ اَلنَّاسُ قَالَ «إِنْ كَانَ جَاهِلاً فَلاَ شَيْءَ عَلَيْهِ وَ إِنْ كَانَ أَفَاضَ قَبْلَ طُلُوعِ اَلْفَجْرِ فَعَلَيْهِ دَمُ شَاةٍ ».

Hadith.2994 - Ali ibn Ri'ab narrated from Misma', from Abu Ibrahim {a.s}, regarding a man who stood with the people at Jam' (Muzdalifah) and then departed before the people began to leave. Imam {a.s} said: "If he was unaware, then there is nothing upon him. But if he departed before the break of dawn, then he must offer the sacrifice of a sheep."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 473 • Tahdhib Al-Ahkam, Vol. 5, p. 193 • Al-Istibsar, Part 2, p. 256 • Al-Wafi, Vol. 13, p. 1057 • Wasa'il Al-Shi'a, Vol. 14, p. 27

CHAPTER 187 - CHAPTER ON WHAT IS SAID ABOUT THOSE WHO MISS THE HAJJ

بَابُ مَا جَاءَ فِيمَنْ فَاتَهُ الْحَجُّ

HADITH 2995 – 2996

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2995 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ أَدْرَكَ جَمْعاً فَقَدْ أَدْرَكَ اَلْحَجَّ » وَ قَالَ «أَيُّمَا قَارِنٍ أَوْ مُفْرِدٍ أَوْ مُتَمَتِّعٍ قَدِمَ وَ قَدْ فَاتَهُ اَلْحَجُّ فَلْيَحِلَّ بِعُمْرَةٍ وَ عَلَيْهِ اَلْحَجُّ مِنْ قَابِلٍ » قَالَ وَ قَالَ فِي رَجُلٍ أَدْرَكَ اَلْإِمَامَ وَ هُوَ بِجَمْعٍ فَقَالَ «إِنْ ظَنَّ أَنَّهُ يَأْتِي عَرَفَاتٍ فَيَقِفُ بِهَا قَلِيلاً ثُمَّ يُدْرِكُ جَمْعاً قَبْلَ طُلُوعِ اَلشَّمْسِ فَلْيَأْتِهَا فَإِنْ ظَنَّ أَنَّهُ لاَ يَأْتِيهَا حَتَّى يُفِيضُوا فَلاَ يَأْتِيهَا وَ قَدْ تَمَّ حَجُّهُ ».

Hadith.2995 - Mu‘awiyah ibn Ammar narrated from Abu Abdullah $^{\{a.s\}}$, who said:
"Whoever reaches Jam‘ (Muzdalifah) has indeed attained the Hajj."
Imam $^{\{a.s\}}$ also said: "Any pilgrim performing Qiran (combining Hajj and Umrah), Ifrad (Hajj alone), or Tamattu‘ (Umrah followed by Hajj) who arrives after missing the Hajj should terminate their pilgrimage with an Umrah, and they are obligated to perform the Hajj in the following year."
Regarding a man who reaches the Imam while he is at Jam‘,
Imam $^{\{a.s\}}$ said: "If he believes he can reach Arafat and stand there briefly, and then return to Jam‘ before sunrise, he should go to Arafat. But if he believes he will not reach Arafat until after the people have left, then he should not proceed there, and his Hajj is complete."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 476 • Al-Wafi, Vol. 13, p. 1065

2996 - وَ رَوَى اِبْنُ مَحْبُوبٍ عَنْ دَاوُدَ اَلرَّقِّيِّ قَالَ : كُنْتُ مَعَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِمِنًى إِذْ جَاءَ رَجُلٌ فَقَالَ إِنَّ قَوْماً قَدِمُوا وَ قَدْ فَاتَهُمُ اَلْحَجُّ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «نَسْأَلُ اَللَّهَ اَلْعَافِيَةَ أَرَى أَنْ يُهَرِيقَ كُلُّ رَجُلٍ مِنْهُمْ شَاةً وَ يَحِلُّوا وَ عَلَيْهِمُ اَلْحَجُّ مِنْ قَابِلٍ إِنِ اِنْصَرَفُوا إِلَى بِلاَدِهِمْ وَ إِنْ أَقَامُوا حَتَّى تَمْضِيَ أَيَّامُ اَلتَّشْرِيقِ بِمَكَّةَ ثُمَّ خَرَجُوا إِلَى وَقْتِ أَهْلِ مَكَّةَ فَأَحْرَمُوا مِنْهُ وَ اِعْتَمَرُوا فَلَيْسَ عَلَيْهِمُ اَلْحَجُّ مِنْ قَابِلٍ».

Hadith.2996 - Ibn Mahbub narrated from Dawud al-Raqqi, who said:
"I was with Abu Abdullah $^{\{a.s\}}$ at Mina when a man came and said, 'There are people who arrived, but the Hajj has already passed them.'
Abu Abdullah $^{\{a.s\}}$ replied: 'We ask Allah $^{\{SWT\}}$ for well-being. I think that each of them should slaughter a sheep, exit from their state of Ihram, and they are obligated to perform the Hajj in the following year if they return to their homelands. However, if they stay until the days of Tashreeq pass while in Mecca, then leave to the Miqat of the people of Mecca, enter Ihram from there, and

perform an Umrah, then the obligation of performing the Hajj in the following year is lifted from them.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 188 - CHAPTER ON TAKING PEBBLES FOR JAMARAT FROM INSIDE OR OUTSIDE THE SACRED AREA

بَابُ أَخْذِ حَصَى الْجِمَارِ مِنَ الْحَرَمِ وَغَيْرِهِ

HADITH 2997

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

2997 - رَوَى حَنَانُ بْنُ سَدِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يُجْزِيكَ أَنْ تَأْخُذَ حَصَى اَلْجِمَارِ مِنَ اَلْحَرَمِ كُلِّهِ إِلاَّ مِنَ اَلْمَسْجِدِ اَلْحَرَامِ وَ مَسْجِدِ اَلْخَيْفِ ».

Hadith.2997 - Hanan ibn Sadeer narrated from Abu Abdullah {a.s}, who said:
"It is sufficient for you to take the pebbles for the Jamarat from anywhere within the boundaries of the Haram, except from the Sacred Mosque (Masjid al-Haram) and Masjid al-Khayf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 33

CHAPTER 189 - CHAPTER ON WHAT IS SAID ABOUT THOSE WHO FEAR THROWING THE PEBBLES OR WHO ADD OR REDUCE THE NUMBER

بَابُ مَا جَاءَ فِيمَنْ خَافَ الرِّمْيَ أَوْ زَادَ أَوْ نَقَصَ

HADITH 2998 – 3003

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

2998 - رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ ذَهَبْتُ أَرْمِي فَإِذَا فِي يَدِي سِتُّ حَصَيَاتٍ فَقَالَ «خُذْ وَاحِدَةً مِنْ تَحْتِ رِجْلَيْكَ ».

Hadith.2998 - Ali ibn Abi Hamzah narrated from Abu Basir, who said:
"I said to Abu Abdullah {a.s}, 'I went to perform the stoning (Rami), and I found six pebbles in my hand.' He said, 'Take one from beneath your feet.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 483

2999 - وَ فِي خَبَرٍ آخَرَ : «وَ لاَ تَأْخُذْ مِنْ حَصَى اَلْجِمَارِ اَلَّذِي قَدْ رُمِيَ.

Hadith.2999 - And in another narration:
"Do not take the pebbles for stoning (Rami) from those that have already been used."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1092

3000 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَخَذَ إِحْدَى وَ عِشْرِينَ حَصَاةً فَرَمَى بِهَا وَ زَادَتْ وَاحِدَةٌ وَ لَمْ يَدْرِ أَيُّهُنَّ نَقَصَتْ قَالَ «فَلْيَرْجِعْ فَلْيَرْمِ كُلَّ وَاحِدَةٍ بِحَصَاةٍ وَ إِنْ سَقَطَتْ مِنْ رَجُلٍ حَصَاةٌ وَ لَمْ يَدْرِ أَيَّتُهُنَّ هِيَ فَلْيَأْخُذْ مِنْ تَحْتِ قَدَمَيْهِ حَصَاةً فَيَرْمِي بِهَا» قَالَ «فَإِنْ رَمَيْتَ بِحَصَاةٍ فَوَقَعَتْ فِي مَحْمِلٍ فَأَعِدْ مَكَانَهَا وَ إِنْ أَصَابَتْ إِنْسَاناً أَوْ جَمَلاً ثُمَّ وَقَعَتْ عَلَى اَلْجِمَارِ أَجْزَأَكَ » وَ قَالَ فِي رَجُلٍ رَمَى اَلْجِمَارَ فَرَمَى اَلْأُولَى بِأَرْبَعِ حَصَيَاتٍ ثُمَّ رَمَى اَلْأَخِيرَتَيْنِ بِسَبْعٍ سَبْعٍ قَالَ «يَعُودُ فَيَرْمِي اَلْأُولَى بِثَلاَثٍ وَ قَدْ فَرَغَ وَ إِنْ كَانَ رَمَى اَلْوُسْطَى بِثَلاَثٍ ثُمَّ رَمَى اَلْأُخْرَى فَلْيَرْمِ اَلْوُسْطَى بِسَبْعٍ وَ إِنْ كَانَ رَمَى اَلْوُسْطَى بِأَرْبَعٍ رَجَعَ فَرَمَى بِثَلاَثٍ» قَالَ قُلْتُ اَلرَّجُلُ يَرْمِي اَلْجِمَارَ مَنْكُوسَةً قَالَ «يُعِيدُهَا عَلَى اَلْوُسْطَى وَ جَمْرَةِ اَلْعَقَبَةِ ».

Hadith.3000 - Mu'awiya ibn Ammar narrated from Abu Abdullah $^{\{a.s\}}$:
Regarding a man who took 21 pebbles for stoning (Rami) and threw them, realizing afterward that he had one extra but could not determine which station he had missed: "He should return and throw one pebble at each station. If a pebble falls from someone's hand and they do not know which one it is, they should take one from under their feet and throw it."
Imam $^{\{a.s\}}$ also said: "If you throw a pebble and it lands in a litter (carrying device), you should replace it with another. However, if it hits a person or an animal and then lands on the target (the pile of pebbles), it is sufficient."
Regarding someone who threw only four pebbles at the first station but threw seven at the second and third: "He should return and throw three more at the first station, and the rest is complete. If he threw only three at the second station and completed the third, he should return and throw seven at the second. If he threw four at the second station, he must return and throw three more."
When asked about someone who performs the stoning in reverse order,
Imam $^{\{a.s\}}$ replied: "He must redo the stoning for the middle station and the Jamrat al-Aqaba in order."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 483 • Al-Wafi, Vol. 13, p. 1092

3001 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «فِي اَلْخَائِفِ لاَ بَأْسَ بِأَنْ يَرْمِيَ اَلْجِمَارَ بِاللَّيْلِ وَ يُضَحِّيَ بِاللَّيْلِ وَ يُفِيضَ بِاللَّيْلِ ».

Hadith.3001 - Muhammad ibn Muslim narrated from Abu Abdullah $^{\{a.s\}}$ that he said:
"For one who is fearful, there is no harm in stoning the Jamarat at night, slaughtering the sacrifice at night, and performing the Tawaf of Ifadah at night."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 485 • Al-Wafi, Vol. 13, p. 1086 • Wasa’il Al-Shi’a, Vol. 14, p. 71

3002 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنِ اِمْرَأَةٍ جَهِلَتْ أَنْ تَرْمِيَ اَلْجِمَارَ حَتَّى نَفَرَتْ إِلَى مَكَّةَ قَالَ «فَلْتَرْجِعْ فَتَرْمِي اَلْجِمَارَ كَمَا كَانَتْ تَرْمِي وَ اَلرَّجُلُ كَذَلِكَ».

Hadith.3002 - Mu'awiyah ibn Ammar asked Abu Abdullah $^{\{a.s\}}$ about a woman who, out of ignorance, did not stone the Jamarat before departing to Mecca.
Imam $^{\{a.s\}}$ replied: "She should return and stone the Jamarat as she would have originally done. The same applies to a man in such a case."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3003 - وَ رَوَى عَنْهُ عَبْدُ اَللَّهِ بْنُ سِنَانٍ : فِي رَجُلٍ أَفَاضَ مِنْ جَمْعٍ حَتَّى اِنْتَهَى إِلَى مِنًى فَعَرَضَ لَهُ شَيْءٌ فَلَمْ يَرْمِ اَلْجَمْرَةَ حَتَّى غَابَتِ اَلشَّمْسُ قَالَ «يَرْمِي إِذَا أَصْبَحَ مَرَّتَيْنِ إِحْدَاهُمَا بُكْرَةً وَ هِيَ لِلْأَمْسِ وَ اَلْأُخْرَى عِنْدَ زَوَالِ اَلشَّمْسِ ».

Hadith.3003 - Abdullah ibn Sinan narrated from Imam {a.s} regarding a man who left Muzdalifah (Jam') for Mina but encountered an issue and did not stone the Jamarat until the sun had set. Imam {a.s} said: "He should perform the stoning twice the next morning: once early in the morning for the previous day and again at the time of noon for the current day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 484 •

CHAPTER 190 - CHAPTER ON THOSE PERMITTED TO THROW PEBBLES AT NIGHT

بَابُ اَلَّذِينَ أُطْلِقَ لَهُمُ الرَّمْيُ بِاللَّيْلِ

HADITH 3004

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3004 - رَوَى وُهَيْبُ بْنُ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلَّذِي يَنْبَغِي لَهُ أَنْ يَرْمِيَ بِاللَّيْلِ مَنْ هُوَ قَالَ «اَلْحَاطِبَةُ وَ اَلْمَمْلُوكُ اَلَّذِي لاَ يَمْلِكُ مِنْ أَمْرِهِ شَيْئاً وَ اَلْخَائِفُ وَ اَلْمَدِينُ وَ اَلْمَرِيضُ اَلَّذِي لاَ يَسْتَطِيعُ أَنْ يَرْمِيَ يُحْمَلُ إِلَى اَلْجِمَارِ فَإِنْ قَدَرَ عَلَى أَنْ يَرْمِيَ وَ إِلاَّ فَارْمِ عَنْهُ وَ هُوَ حَاضِرٌ».

Hadith.3004 - Waheeb ibn Hafs narrated from Abu Basir, who said: I asked Abu Abdullah {a.s} about those who are permitted to stone the Jamarat at night.

Imam {a.s} said: "The wood-gatherer, the servant who has no control over his own affairs, the fearful, the debtor, and the sick person who cannot stone. He should be carried to the Jamarat, and if he is able to stone, he should do so; otherwise, someone should stone on his behalf while he is present."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1086 • Wasa'il Al-Shi'a, Vol. 14, p. 72

CHAPTER 191 - CHAPTER ON THROWING PEBBLES ON BEHALF OF THE SICK AND CHILDREN

بَابُ الرِّمْيِ عَنِ الْعَلِيلِ وَالصِّبْيَانِ

֍ HADITH 3005 – 3006 ֍

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3005 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ وَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْكَسِيرُ وَ اَلْمَبْطُونُ يُرْمَى عَنْهُمَا قَالَ وَ اَلصِّبْيَانُ يُرْمَى عَنْهُمْ».

Hadith.3005 - Mu'awiyah ibn Ammar and Abdur-Rahman ibn Al-Hajjaj narrated from Abu Abdullah {a.s}, who said:
"The injured and those suffering from abdominal illnesses should have the Jamarat stoned on their behalf, and likewise for the children, the stoning should be done on their behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 485 • Tahdhib Al-Ahkam, Vol. 5, p. 268 • Al-Wafi, Vol. 13, p. 1099 • Wasa’il Al-Shi’a, Vol. 14, p. 74 • Wasa’il Al-Shi’a, Vol. 14, p. 75

3006 - وَ سَأَلَ إِسْحَاقُ بْنُ عَمَّارٍ أَبَا اَلْحَسَنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْمَرِيضِ يُرْمَى عَنْهُ اَلْجِمَارُ قَالَ «نَعَمْ يُحْمَلُ إِلَى اَلْجَمْرَةِ وَ يُرْمَى عَنْهُ» قُلْتُ لاَ يُطِيقُ ذَلِكَ فَقَالَ «يُتْرَكُ فِي مَنْزِلِهِ وَ يُرْمَى عَنْهُ ».

Hadith.3006 - Ishaq ibn Ammar asked Abu Al-Hasan Musa {a.s} about a sick person: Can the stoning of the Jamarat be performed on his behalf?
Imam {a.s} replied: "Yes, he should be carried to the Jamarat, and the stoning should be done on his behalf."
I said: "What if he is unable to be carried?"
Imam {a.s} replied: "He may remain in his residence, and the stoning should be performed on his behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 192 - CHAPTER ON THOSE WHO SPEND THE NIGHTS OF MINA IN MECCA

بَابُ مَا جَاءَ فِيمَنْ بَاتَ لَيَالِي مِنًى بِمَكَّةَ

HADITH 3007 – 3012

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3007 - رَوَى اِبْنُ مُسْكَانَ عَنْ جَعْفَرِ بْنِ نَاجِيَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَمَّنْ بَاتَ لَيَالِيَ مِنًى بِمَكَّةَ فَقَالَ «عَلَيْهِ ثَلاَثَةٌ مِنَ اَلْغَنَمِ يَذْبَحُهُنَّ».

Hadith.3007 - Ibn Maskan narrated from Ja'far ibn Najiyah, from Abu Abdullah {a.s}:
I asked him about someone who spends the nights of Mina in Mecca.
Imam {a.s} replied: "He must offer three sheep as a sacrifice."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3008 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ : عَنْ رَجُلٍ زَارَ اَلْبَيْتَ فَلَمْ يَزَلْ فِي طَوَافِهِ وَ دُعَائِهِ وَ اَلسَّعْيِ وَ اَلدُّعَاءِ حَتَّى طَلَعَ اَلْفَجْرُ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ كَانَ فِي طَاعَةِ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.3008 - Mu'awiyah ibn Ammar asked Abu Abdullah {a.s} about a man who visited the House (Kaaba) and remained engaged in his circumambulation, supplications, and Sa'i (ritual walking) until dawn broke.
Imam {a.s} replied: "There is nothing upon him; he was engaged in the obedience of Allah {SWT}, the Mighty and Majestic."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3009 - وَ رَوَى عَنْهُ جَمِيلُ بْنُ دَرَّاجٍ أَنَّهُ قَالَ : «إِذَا خَرَجْتَ مِنْ مِنًى قَبْلَ غُرُوبِ اَلشَّمْسِ فَلاَ تُصْبِحْ إِلاَّ بِهَا».

Hadith.3009 - Jamil ibn Darraj narrated from Abu Abdullah {a.s} that he said:
"If you leave Mina before sunset, then do not let the morning come upon you except while you are still in Mina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 257 • Bihar Al-Anwar, Vol. 80, p. 117

3010 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ جَعْفَرُ بْنُ نَاجِيَةَ أَنَّهُ قَالَ : «إِذَا خَرَجَ اَلرَّجُلُ مِنْ مِنًى أَوَّلَ اَللَّيْلِ فَلاَ يَنْتَصِفْ لَهُ اَللَّيْلُ إِلاَّ وَ هُوَ بِمِنًى وَ إِذَا خَرَجَ بَعْدَ نِصْفِ اَللَّيْلِ فَلاَ بَأْسَ أَنْ يُصْبِحَ بِغَيْرِهَا».

Hadith.3010 - Ja'far ibn Najiya narrated from Abu Abdullah {a.s} that he said:
"If a man leaves Mina at the beginning of the night, then the night should not reach its midpoint except while he is still in Mina. However, if he leaves after midnight, then it is permissible for him to spend the morning elsewhere."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1251 • Wasa’il Al-Shi’a, Vol. 14, p. 257 • Bihar Al-Anwar, Vol. 80, p. 117

3011 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَدْخُلُوا مَنَازِلَكُمْ بِمَكَّةَ إِذَا زُرْتُمْ يَعْنِي أَهْلَ مَكَّةَ ».

Hadith.3011 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Do not enter your homes in Mecca when you have visited, meaning the residents of Mecca."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 515 • Al-Wafi, Vol. 14, p. 1254 • Wasa’il Al-Shi’a, Vol. 14, p. 257

3012 - وَ رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا زَارَ اَلْحَاجُّ مِنْ مِنًى فَخَرَجَ مِنْ مَكَّةَ فَجَازَ بُيُوتَ مَكَّةَ فَنَامَ ثُمَّ أَصْبَحَ قَبْلَ أَنْ يَأْتِيَ مِنًى فَلاَ شَيْءَ عَلَيْهِ ».

Hadith.3012 - Ibn Abi Umayr narrated from Hisham ibn Al-Hakam, from Abu Abdullah {a.s}, who said:
"If a pilgrim visits from Mina, leaves Mecca, passes by the houses of Mecca, sleeps, and then wakes up before returning to Mina, there is no obligation upon him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 515 • Al-Wafi, Vol. 14, p. 1253 • Wasa’il Al-Shi’a, Vol. 14, p. 257 • Bihar Al-Anwar, Vol. 80, p. 117

CHAPTER 193 - CHAPTER ON RETURNING TO MECCA AFTER THE VISIT FOR TAWAF

بَابُ إِتْيَانِ مَكِّةَ بَعْدَ الزِّيَارَةِ لِلطِّوَافِ

HADITH 3013 – 3014

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3013 - رَوَى جَمِيلٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لاَ بَأْسَ أَنْ يَأْتِيَ اَلرَّجُلُ مَكَّةَ فَيَطُوفَ أَيَّامَ مِنًى وَ لاَ يَبِيتَ بِهَا».

Hadith.3013 - Jamil narrated from Abu Abdullah $^{\{a.s\}}$, who said:
"There is no harm if a man goes to Mecca, performs Tawaf during the days of Mina, and does not stay overnight there."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 260 • Tahdhib Al-Ahkam, Vol. 5, p. 490 • Al-Istibsar, Part 2, p. 295 • Al-Wafi, Vol. 14, p. 1256 • Wasa’il Al-Shi’a, Vol. 14, p. 259

3014 - وَ سَأَلَهُ لَيْثٌ اَلْمُرَادِيُّ : عَنِ اَلرَّجُلِ يَأْتِي مَكَّةَ أَيَّامَ مِنًى بَعْدَ فَرَاغِهِ مِنْ زِيَارَةِ اَلْبَيْتِ فَيَطُوفُ بِالْبَيْتِ تَطَوُّعاً فَقَالَ «اَلْمُقَامُ بِمِنًى أَحَبُّ إِلَيَّ ».

Hadith.3014 - Laith Al-Muradi asked Abu Abdullah $^{\{a.s\}}$ about a man who goes to Mecca during the days of Mina after completing the visitation of the House and performs Tawaf around the Kaaba voluntarily.
Imam $^{\{a.s\}}$ replied: "Staying in Mina is more beloved to me."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 194 - CHAPTER ON THE FIRST AND FINAL DEPARTURE FROM MINA

بَابُ النِّفْرِ الْأَوِّلِ وَالْأَخِيرِ

HADITH 3015 – 3026

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3015 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَرَدْتَ أَنْ تَنْفِرَ فِي يَوْمَيْنِ فَلَيْسَ لَكَ أَنْ تَنْفِرَ حَتَّى تَزُولَ اَلشَّمْسُ فَإِنْ تَأَخَّرْتَ إِلَى آخِرِ أَيَّامِ اَلتَّشْرِيقِ وَ هُوَ يَوْمُ اَلنَّفْرِ اَلْأَخِيرِ فَلاَ عَلَيْكَ أَيَّ سَاعَةٍ نَفَرْتَ وَ رَمَيْتَ قَبْلَ اَلزَّوَالِ أَوْ بَعْدَهُ».

Hadith.3015 - Muawiya ibn Ammar narrated from Abu Abdullah $^{\{a.s\}}$, who said:
"If you intend to leave on the second day (of Tashreeq), it is not permissible for you to depart until the sun has passed its zenith. However, if you delay until the last day of Tashreeq, which is the final day of departure, then there is no issue with leaving at any time, whether you throw the pebbles before or after the zenith."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Istibsar, Part 2, p. 300 • Wasa’il Al-Shi’a, Vol. 14, p. 274

3016 - قَالَ وَ سَمِعْتُهُ يَقُولُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاٰ إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلاٰ إِثْمَ عَلَيْهِ لِمَنِ اِتَّقىٰ ﴾» فَقَالَ «يَتَّقِي اَلصَّيْدَ حَتَّى يَنْفِرَ أَهْلُ مِنًى فِي اَلنَّفْرِ اَلْأَخِيرِ ».

Hadith.3016 - He said, and I heard him say regarding the verse of Allah $^{\{SWT\}}$, the Exalted:
"*Whoever hastens to leave in two days, there is no sin upon him, and whoever delays, there is no sin upon him—for the one who is conscious (of Allah $^{\{SWT\}}$).*" (Surah Al-Baqarah 2:203):
"It means that one should avoid hunting until the people of Mina depart on the final day of departure (nafr al-akhir)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1279 • Wasa’il Al-Shi’a, Vol. 14, p. 280 • Tafsir Nur Al-Thaqalayn, Part 1, p. 201 • Interpretation of the Treasure of Minutes, Part 2, p. 300

3017 - وَ فِي رِوَايَةِ اِبْنِ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ اَلْأَحْوَلِ عَنْ سَلاَّمِ بْنِ اَلْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لِمَنِ اِتَّقَى اَلرَّفَثَ وَ اَلْفُسُوقَ وَ اَلْجِدَالَ وَ مَا حَرَّمَ اَللَّهُ عَلَيْهِ فِي إِحْرَامِهِ ».

Hadith.3017 - In a narration from Ibn Mahbub, from Abu Ja'far al-Ahwal, from Salam ibn al-Mustaneer, from Abu Ja'far $^{\{a.s\}}$, he said:

"For the one who avoids indecency (rafath), wrongdoing (fisq), argumentation (jidal), and whatever Allah {SWT} has prohibited for him during his state of ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Part 1, p. 239 • Wasa’il Al-Shi’a, Vol. 14, p. 280 • Tafsir al-Burhan, Vol. 1, p. 437 • Tafsir Nur Al-Thaqalayn, Part 1, p. 201 • Interpretation of the Treasure of Minutes, Part 2, p. 300

3018 - وَ فِي رِوَايَةِ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «لِمَنِ اِتَّقَى اَللَّهَ عَزَّ وَ جَلَّ ».

Hadith.3018 - In a narration from Ali ibn Atiyyah, from his father, from Abu Ja'far {a.s}, he said: "For the one who fears Allah {SWT}, the Mighty and Glorious."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Part 1, p. 239 • Wasa’il Al-Shi’a, Vol. 14, p. 281 • Tafsir al-Burhan, Vol. 1, p. 437 • Interpretation of the Treasure of Minutes, Part 2, p. 300

3019 - وَ رُوِيَ : «أَنَّهُ يَخْرُجُ مِنْ ذُنُوبِهِ كَهَيْئَةِ يَوْمَ وَلَدَتْهُ أُمُّهُ.

Hadith.3019 - It is narrated:
"Indeed, he emerges from his sins as though it is the day his mother gave birth to him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 281 • Interpretation of the Treasure of Minutes, Part 2, p. 300

3020 - وَ رُوِيَ : «مَنْ وَفَى لِلَّهِ وَفَى اَللَّهُ لَهُ ».

Hadith.3020 - It is narrated:
"Whoever fulfills their commitment to Allah {SWT}, Allah {SWT} fulfills His promise to them."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 281

3021 - وَ فِي رِوَايَةِ سُلَيْمَانَ بْنِ دَاوُدَ اَلْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاٰ إِثْمَ عَلَيْهِ» «يَعْنِي مَنْ مَاتَ فَلاَ إِثْمَ عَلَيْهِ «وَ مَنْ تَأَخَّرَ» أَجَلُهُ «فَلاٰ إِثْمَ عَلَيْهِ لِمَنِ اِتَّقىٰ» اَلْكَبَائِرَ».

Hadith.3021 - In a narration from Sulaiman ibn Dawood al-Minqari, from Sufyan ibn Uyaynah, from Abu Abdullah {a.s}, regarding the verse of Allah {SWT}, the Exalted:

"*So whoever hastens [to leave] in two days - there is no sin upon him; and whoever delays - there is no sin upon him for one who fears [Allah {SWT}]*" (Surah Al-Baqarah 2:203):
Imam {a.s} said: "This means: whoever dies [after completing Hajj], there is no sin upon him. And for whoever's term is delayed, there is no sin upon him as long as they avoid major sins."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1280 • Wasa'il Al-Shi'a, Vol. 14, p. 281 • Tafsir al-Burhan, Vol. 1, p. 437

3022 - وَ سَأَلَهُ أَبُو بَصِيرٍ : عَنِ اَلرَّجُلِ يَنْفِرُ فِي اَلنَّفْرِ اَلْأَوَّلِ قَالَ لَهُ «أَنْ يَنْفِرَ مَا بَيْنَهُ وَ بَيْنَ أَنْ تَصْفَرَّ اَلشَّمْسُ فَإِنْ هُوَ لَمْ يَنْفِرْ حَتَّى يَكُونَ عِنْدَ غُرُوبِهَا فَلاَ يَنْفِرْ وَ لْيَبِتْ بِمِنًى حَتَّى إِذَا أَصْبَحَ فَطَلَعَتِ اَلشَّمْسُ فَلْيَنْفِرْ مَتَى شَاءَ.

Hadith.3022 - Abu Basir asked Imam Abu Abdullah {a.s} about a person leaving during the first departure (nafr al-awwal).
Imam {a.s} replied: "He may leave anytime between now and when the sun begins to turn yellow. However, if he does not depart until the time of sunset approaches, then he should not leave. Instead, he should stay the night in Mina, and when morning comes and the sun has risen, he may then depart whenever he wishes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 272 • Al-Wafi, Vol. 14, p. 1272 • Wasa'il Al-Shi'a, Vol. 14, p. 278

3023 - وَ رَوَى اَلْحَلَبِيُّ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَنْفِرُ فِي اَلنَّفْرِ اَلْأَوَّلِ قَبْلَ أَنْ تَزُولَ اَلشَّمْسُ فَقَالَ «لاَ وَ لَكِنْ يُخْرِجُ ثَقَلَهُ إِنْ شَاءَ وَ لاَ يَخْرُجُ هُوَ حَتَّى تَزُولَ اَلشَّمْسُ».
وَ رُوِيَ «أَنَّ مَنْ فَعَلَ ذَلِكَ فَهُوَ مِمَّنْ «تَعَجَّلَ فِي يَوْمَيْنِ» »

Hadith.3023 - Al-Halabi narrated that Imam Abu Abdullah {a.s} was asked about a man departing during the first departure (nafr al-awwal) before the sun declines.
Imam {a.s} replied: "No, but he may send off his belongings if he wishes, yet he himself should not leave until the sun has declined."
It is also narrated: "Whoever does so is among those who 'hasten in two days.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3024 - وَ رَوَى عَنْهُ مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ : «يَنْبَغِي لِمَنْ «تَعَجَّلَ فِي يَوْمَيْنِ» أَنْ يُمْسِكَ عَنِ اَلصَّيْدِ حَتَّى يَنْقَضِيَ اَلْيَوْمُ اَلثَّالِثُ ».

Hadith.3024 - Mu'awiyah ibn Ammar narrated from Imam Abu Abdullah {a.s}, who said:
"It is appropriate for one who 'hastens in two days' to refrain from hunting until the third day has passed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1276 • Wasa’il Al-Shi’a, Vol. 14, p. 280

3025 - وَ رَوَى عَنْهُ جَمِيلُ بْنُ دَرَّاجٍ أَنَّهُ قَالَ : «لاَ بَأْسَ أَنْ يَنْفِرَ اَلرَّجُلُ فِي اَلنَّفْرِ اَلْأَوَّلِ ثُمَّ يُقِيمَ بِمَكَّةَ » وَ قَالَ «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ «مَنْ شَاءَ رَمَى اَلْجِمَارَ اِرْتِفَاعَ اَلنَّهَارِ ثُمَّ يَنْفِرُ» » قَالَ فَقُلْتُ لَهُ إِلَى مَتَى يَكُونُ رَمْيُ اَلْجِمَارِ فَقَالَ «مِنِ اِرْتِفَاعِ اَلنَّهَارِ إِلَى غُرُوبِ اَلشَّمْسِ وَ مَنْ أَصَابَ اَلصَّيْدَ فَلَيْسَ لَهُ أَنْ يَنْفِرَ فِي اَلنَّفْرِ اَلْأَوَّلِ.

Hadith.3025 - Jamil ibn Darrāj narrated from Imam Abu Abdullah {a.s}, who said:
"There is no harm if a man departs during the first departure (al-Nafr al-Awwal) and then stays in Mecca."
Imam {a.s} also said, "My father {a.s} used to say: 'Whoever wishes may throw the pebbles (at the Jamarat) during the height of the day and then depart.'"
The narrator asked: "Until when can the Jamarat be thrown?"
The Imam {a.s} replied: "From the height of the day until sunset. And whoever hunts (game) has no right to depart during the first departure (al-Nafr al-Awwal)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1272

3026 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «﴿ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاٰ إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلاٰ إِثْمَ عَلَيْهِ ﴾» قَالَ «لَيْسَ هُوَ عَلَى أَنَّ ذَلِكَ وَاسِعٌ إِنْ شَاءَ صَنَعَ ذَا وَ إِنْ شَاءَ صَنَعَ ذَا لَكِنَّهُ يَرْجِعُ مَغْفُوراً لَهُ لاَ إِثْمَ عَلَيْهِ وَ لاَ ذَنْبَ لَهُ».

Hadith.3026 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the verse of Allah {SWT}, the Almighty: "*Whoever hastens in two days, there is no sin upon him; and whoever delays, there is no sin upon him*." (Surah Al-Baqarah 2:203)
Imam {a.s} replied: "It does not mean that it is merely a choice—whether one chooses to do this or that. Rather, it means that the person returns forgiven, with no sin upon him and no blame remaining for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1280 • Wasa’il Al-Shi’a, Vol. 14, p. 276 • Tafsir al-Burhan, Vol. 1, p. 438

CHAPTER 195 - CHAPTER ON STAYING AT AL-HASBA

بَابُ نُزُولِ الْحَصْبَةِ

֍ HADITH 3027 – 3028 ֍

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3027 - رَوَى أَبَانٌ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلْحَصْبَةِ فَقَالَ «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَنْزِلُ اَلْأَبْطَحَ قَلِيلاً ثُمَّ يَدْخُلُ اَلْبُيُوتَ مِنْ غَيْرِ أَنْ يَنَامَ بِالْأَبْطَحِ » فَقُلْتُ لَهُ أَ رَأَيْتَ مَنْ «تَعَجَّلَ فِي يَوْمَيْنِ » عَلَيْهِ أَنْ يُحَصِّبَ قَالَ «لاَ».

Hadith.3027 - Aban narrated from Abu Maryam, from Abu Abdullah $^{\{a.s\}}$, that he was asked about al-Hasba (staying at al-Abtah after completing the rites of Hajj).
Imam $^{\{a.s\}}$ replied: "My father $^{\{a.s\}}$ would stop briefly at al-Abtah, then enter the houses without sleeping there."
I asked him: "What about someone who hastened in two days—is it required for him to stay at al-Abtah?"
Imam $^{\{a.s\}}$ replied: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3028 - وَ قَالَ : «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَنْزِلُ اَلْحَصْبَةَ قَلِيلاً ثُمَّ يَرْتَحِلُ وَ هُوَ دُونَ خَبْطٍ وَ حِرْمَانٍ ».

Hadith.3028 – Imam $^{\{a.s\}}$ said: "My father $^{\{a.s\}}$ would stop briefly at al-Hasba and then depart, and it is a place below Khabt and Hirman."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1281

CHAPTER 196 - CHAPTER ON FULFILLING THE ACTS OF GROOMING (QADA' AL-TAFATH)

بَابُ قَضَاءِ التَّفَثِ

HADITH 3029 – 3036

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3029 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يُسْتَحَبُّ لِلرَّجُلِ وَ اَلْمَرْأَةِ أَنْ لاَ يَخْرُجَا مِنْ مَكَّةَ حَتَّى يَشْتَرِيَا بِدِرْهَمٍ تَمْراً فَيَتَصَدَّقَا بِهِ لِمَا كَانَ مِنْهُمَا فِي إِحْرَامِهِمَا وَ لِمَا كَانَ فِي حَرَمِ اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.3029 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said:
"It is recommended for a man and a woman not to leave Mecca until they purchase dates with a dirham and give them in charity for what they might have done during their state of ihram and for what occurred in the sacred precincts of Allah {SWT}, the Almighty."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1296 • Wasa'il Al-Shi'a, Vol. 14, p. 292 • Mustadrak Al-Wasail, Vol. 9, p. 297

3030 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «ثُمَّ لْيَقْضُوا تَفَثَهُمْ» قَالَ «مَا يَكُونُ مِنَ اَلرَّجُلِ فِي حَالِ إِحْرَامِهِ فَإِذَا دَخَلَ مَكَّةَ وَ طَافَ وَ تَكَلَّمَ بِكَلاَمٍ طَيِّبٍ كَانَ ذَلِكَ كَفَّارَةً لِذَلِكَ اَلَّذِي كَانَ مِنْهُ.

Hadith.3030 - Abu Basir narrated from Abu Abdullah {a.s} regarding the saying of Allah {SWT}, the Almighty: "*Then let them complete their prescribed duties*" (Surah Al-Hajj 22:29).
Imam {a.s} said: "It refers to what happens to a person during the state of ihram. When he enters Mecca, performs the tawaf, and speaks good words, that becomes an expiation for what occurred during his ihram."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 666 • Tafsir al-Burhan, vol. 3, p. 877

3031 - وَ رَوَى ذَرِيحٌ اَلْمُحَارِبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «ثُمَّ لْيَقْضُوا تَفَثَهُمْ» قَالَ «اَلتَّفَثُ لِقَاءُ اَلْإِمَامِ ».

Hadith.3031 - Dharih al-Muharibi narrated from Abu Abdullah {a.s} regarding the saying of Allah {SWT}, the Almighty: "*Then let them complete their prescribed duties*" (Surah Al-Hajj 22:29).
Imam {a.s} said: "The prescribed duties refer to meeting the Imam."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1321 • Wasa’il Al-Shi’a, Vol. 14, p. 321 • Tafsir al-Burhan, vol. 3, p. 877

3032 - وَ رَوَى رِبْعِيٌّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِهِ عَزَّ وَ جَلَّ «ثُمَّ لْيَقْضُوا
تَفَثَهُمْ» قَالَ «قَصُّ اَلشَّارِبِ وَ اَلْأَظْفَارِ ».

Hadith.3032 - Rabi‘ narrated from Muhammad ibn Muslim, from Abu Ja‘far {a.s}, regarding the saying of Allah {SWT}, the Almighty: "*Then let them complete their prescribed duties*" (Surah Al-Hajj 22:29).
Imam {a.s} said: "It refers to trimming the mustache and cutting the nails."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ma’ani al-Akhbar, Part 1, p. 338 • Al-Wafi, Vol. 14, p. 1206 • Wasa’il Al-Shi’a, Vol. 14, p. 212 • Tafsir al-Burhan, vol. 3, p. 878 • Bihar Al-Anwar, Vol. 96, p. 316 • Tafsir Nur Al-Thaqalayn, Part 3, p. 493 • Tafsir Kanz Al-Daqaiq, Vol. 9, p. 86

3033 - وَ فِي رِوَايَةِ اَلنَّضْرِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلتَّفَثَ هُوَ اَلْحَلْقُ وَ
مَا فِي جِلْدِ اَلْإِنْسَانِ ».

Hadith.3033 - In a narration by al-Nadr from Abdullah ibn Sinan, from Abu Abdullah {a.s}:
"The tafath refers to shaving (the head) and what pertains to the skin of a person."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1206 • Tafsir al-Safi, Part 3, p. 376 • Wasa’il Al-Shi’a, Vol. 14, p. 212 • Tafsir Nur Al-Thaqalayn, Part 3, p. 493 • Mustadrak Al-Wasail, Vol. 10, p. 131

3034 - وَ رَوَى زُرَارَةُ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلتَّفَثَ حُفُوفُ اَلرَّجُلِ مِنَ اَلطِّيبِ فَإِذَا
قَضَى نُسُكَهُ حَلَّ لَهُ اَلطِّيبُ».

Hadith.3034 - In a narration by Zurara from Humran, from Abu Ja'far {a.s}:
"The tafath refers to a man's avoidance of perfumes. Once he has completed his rites, perfume becomes permissible for him."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Safi, Part 3, p. 376 • Wasa’il Al-Shi’a, Vol. 14, p. 212 • Tafsir al-Burhan, vol. 3, p. 878

3035 - وَ فِي رِوَايَةِ اَلْبَزَنْطِيِّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلتَّفَثُ تَقْلِيمُ اَلْأَظْفَارِ وَ طَرْحُ اَلْوَسَخِ وَ طَرْحُ اَلْإِحْرَامِ عَنْهُ ».

Hadith.3035 - In a narration by Al-Bazanti from Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha {a.s}: "The tafath is the clipping of the nails, the removal of dirt, and the removal of the Ihram (pilgrim's garment) from oneself."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1205 • Tafsir al-Safi, Part 3, p. 376 • Wasa’il Al-Shi’a, Vol. 14, p. 212 • Tafsir Nur Al-Thaqalayn, Part 3, p. 493 • Tafsir Kanz Al-Daqaiq, Part 9, p. 87

3036 - وَ رُوِيَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ : أَتَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ لَهُ جَعَلَنِيَ اَللَّهُ فِدَاكَ مَا مَعْنَى قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «○ ثُمَّ لْيَقْضُوا تَفَثَهُمْ ○» قَالَ «أَخْذُ اَلشَّارِبِ وَ قَصُّ اَلْأَظْفَارِ وَ مَا أَشْبَهَ ذَلِكَ» قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَإِنَّ ذَرِيحاً اَلْمُحَارِبِيَّ حَدَّثَنِي عَنْكَ أَنَّكَ قُلْتَ « «لْيَقْضُوا تَفَثَهُمْ» لِقَاءُ اَلْإِمَامِ «وَ لْيُوفُوا نُذُورَهُمْ» تِلْكَ اَلْمَنَاسِكُ» قَالَ «صَدَقَ ذَرِيحٌ وَ صَدَقْتَ إِنَّ لِلْقُرْآنِ ظَاهِراً وَ بَاطِناً وَ مَنْ يَحْتَمِلُ مَا يَحْتَمِلُ ذَرِيحٌ ».

وأما قوله عز وجل: "○ وليطوفوا بالبيت العتيق ○" فإنه: روي أنه طواف النساء.

قال مصنف هذا الكتاب - رحمه الله -: هذه الأخبار كلها متفقة غير مختلفة والتفث معناه كل ما وردت به هذه الأخبار، وقد أخرجت الاخبار في هذا المعنى في كتاب تفسير المنزل في الحج.

Hadith.3036 - In a narration from Abdullah ibn Sinan:
"I came to Abu Abdullah {a.s} and asked, 'May I be your ransom, what is the meaning of Allah’s {SWT} saying: "*Then let them complete their prescribed duties* ('tafath')..."?' (Surah Al-Hajj 22:29)
Imam {a.s} replied: 'It refers to trimming the mustache, cutting the nails, and similar actions.'
I then said: 'May I be your ransom, but Zarih al-Muharibi narrated to me from you that you said: "*Let them complete their prescribed duties* ('tafath')" means meeting the Imam, and "*fulfill their vows*" refers to fulfilling the rituals.'
Imam {a.s} said: Zarih has spoken the truth, and so have you. Verily, the Qur'an has an apparent meaning and a hidden meaning. And not everyone can bear what Zarih can bear.'"

[AL SADUQ]

Regarding the verse "*and let them circumambulate the Ancient House*",(Surah Al-Hajj 22:29), it has been narrated that this refers to the Tawaf of Women.

The compiler of this book—may Allah {SWT} have mercy on him—commented: "All these narrations are consistent and not contradictory. The meaning of *"Al-Tafath"* encompasses everything mentioned in these narrations. The narrations on this subject have been documented in the book *Tafsir Al-Munzal* concerning Hajj."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tafsir al-Burhan, vol. 3, p. 877

CHAPTER 197 - CHAPTER ON THE DAYS OF SACRIFICE

بَابُ أَيَّامِ النَّحْرِ

HADITH 3037 – 3040

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

3037 - رَوَى عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْأَضْحَى بِمِنًى قَالَ «أَرْبَعَةُ أَيَّامٍ» وَ عَنِ اَلْأَضْحَى فِي سَائِرِ اَلْبُلْدَانِ قَالَ «ثَلاَثَةُ أَيَّامٍ» وَ قَالَ «لَوْ أَنَّ رَجُلاً قَدِمَ إِلَى أَهْلِهِ بَعْدَ اَلْأَضْحَى بِيَوْمَيْنِ ضَحَّى اَلْيَوْمَ اَلثَّالِثَ اَلَّذِي يَقْدَمُ فِيهِ ».

Hadith.3037 - In a narration from Ammar ibn Musa al-Sabati:
"I asked Abu Abdullah $^{\{a.s\}}$ about the days of sacrifice (Adha) in Mina.
Imam $^{\{a.s\}}$ replied: 'Four days.'
I then asked him about the days of sacrifice in other towns.
Imam $^{\{a.s\}}$ said: 'Three days.'
Imam $^{\{a.s\}}$ further stated: 'If a man returns to his family two days after the Adha, he may offer the sacrifice on the third day upon his return.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1140

3038 - وَ رَوَى كُلَيْبٌ اَلْأَسَدِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلنَّحْرِ فَقَالَ «أَمَّا بِمِنًى فَثَلاَثَةُ أَيَّامٍ وَ أَمَّا فِي اَلْبُلْدَانِ فَيَوْمٌ وَاحِدٌ ».

قال مصنف هذا الكتاب - رحمه الله -: هذان الحديثان متفقان غير مختلفين وذلك أن خبر عمار هو الضحية وحدها وخبر كليب للصوم وحده ، وتصديق ذلك:

Hadith.3038 - In a narration from Kulayb al-Asadi:
"I asked Abu Abdullah $^{\{a.s\}}$ about the sacrifice (nahr).
Imam $^{\{a.s\}}$ said: 'As for Mina, it is for three days. As for other towns, it is only one day.'"

[AL SADUQ]
The author of this book, may Allah $^{\{SWT\}}$ have mercy on him, commented: These two narrations are consistent and not contradictory. The narration from Ammar pertains exclusively to the act of sacrifice (dahiyya), while the narration from Kulayb refers specifically to fasting. This interpretation is supported by additional evidence and context provided elsewhere.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A'mal, Part 1, p. 450 • Wasa'il Al-Shi'a, Vol. 10, p. 517

3039 - مَا رَوَاهُ سَيْفُ بْنُ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ : «اَلنَّحْرُ بِمِنًى ثَلاَثَةُ أَيَّامٍ فَمَنْ أَرَادَ اَلصَّوْمَ لَمْ يَصُمْ حَتَّى تَمْضِيَ اَلثَّلاَثَةُ اَلْأَيَّامِ وَ اَلنَّحْرُ بِالْأَمْصَارِ يَوْمٌ فَمَنْ أَرَادَ أَنْ يَصُومَ صَامَ مِنَ اَلْغَدِ ».

Hadith.3039 - Narrated by Saif ibn Amira from Mansur ibn Hazim, from Abu Abdullah {a.s}, who said:
"I heard him say: 'The sacrifice (nahr) in Mina is for three days. Whoever wishes to fast must not fast until the three days have passed. The sacrifice in other towns is only one day, so whoever wishes to fast may begin from the next day.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 203 • Al-Istibsar, Part 2, p. 265 • Al-Wafi, Vol. 14, p. 1142 • Wasa’il Al-Shi’a, Vol. 10, p. 517 • Wasa’il Al-Shi’a, Vol. 14, p. 93

3040 - وَ رُوِيَ : «أَنَّ اَلْأَضْحَى ثَلاَثَةُ أَيَّامٍ وَ أَفْضَلُهَا أَوَّلُهَا ».

Hadith.3040 - It is narrated:
"The Eid al-Adha (sacrifice) lasts for three days, and the first day is the most virtuous."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 203 • Al-Istibsar, Part 2, p. 264 • Al-Wafi, Vol. 14, p. 1141 • Wasa’il Al-Shi’a, Vol. 14, p. 92

CHAPTER 198 - CHAPTER ON THE GREATER AND LESSER PILGRIMAGES

بَابُ الْحَجِّ الْأَكْبَرِ وَالْحَجِّ الْأَصْغَرِ

HADITH 3041 – 3042

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3041 - رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ يَوْمَ اَلْحَجِّ اَلْأَكْبَرِ فَقَالَ «هُوَ يَوْمُ اَلنَّحْرِ وَ اَلْأَصْغَرُ هُوَ اَلْعُمْرَةُ ».

Hadith.3041 - It is narrated from Mu'awiya ibn Ammar who said:
"I asked Abu Abdullah {a.s} about the Day of the Greater Pilgrimage (Yawm al-Hajj al-Akbar). He said, 'It is the Day of Sacrifice (Yawm al-Nahr), and the Lesser Pilgrimage (al-Asghar) is the Umrah.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 290 • Ma'ani al-Akhbar, Part 1, p. 295 • Tahdhib Al-Ahkam, Vol. 5, p. 450 • Al-Wafi, Vol. 14, p. 1307 • Wasa'il Al-Shi'a, Vol. 14, p. 42 • Wasa'il Al-Shi'a, Vol. 14, p. 80 • Wasa'il Al-Shi'a, Vol. 14, p. 81 • Wasa'il Al-Shi'a, Vol. 14, p. 296 • Tafsir al-Burhan, Vol. 2, p. 734

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3042 - وفي رواية سليمان بن داود المنقري، عن فضيل بن عياض ، عن أبي عبد الله عليه السلام في آخر حديث يقول فيه: " إنما سمي الحج الأكبر لأنها كانت سنة حج فيها المسلمون والمشركون ولم يحج المشركون بعد تلك السنة ".

Hadith.3042 - It is narrated from Sulaiman ibn Dawood al-Minqari, from Fudhayl ibn Iyadh, from Abu Abdullah {a.s}, in the conclusion of a narration where he said:
"It was called the Greater Pilgrimage (Hajj al-Akbar) because it was the year in which both Muslims and polytheists performed Hajj, and after that year, the polytheists no longer performed Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 199 - CHAPTER ON SACRIFICIAL OFFERINGS

بَابُ الْأَضَاحِيِّ

HADITH 3043 – 3068

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3043 - رَوَى سُوَيْدٌ اَلْقَلاَّءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْأُضْحِيَّةُ وَاجِبَةٌ عَلَى مَنْ وَجَدَ مِنْ صَغِيرٍ أَوْ كَبِيرٍ وَ هِيَ سُنَّةٌ.

Hadith.3043 - It is narrated from Suwayd al-Qallāʾ, from Muhammad ibn Muslim, from Imam Abu Jaʿfar {a.s}, who said:
"The sacrifice (udhiyya) is obligatory upon anyone who can afford it, whether young or old, and it is also a sunnah."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A'mal, Part 1, p. 449 • Al-Wafi, Vol. 13, p. 1108 • Wasa'il Al-Shi'a, Vol. 14, p. 205

3044 - وَ رُوِيَ عَنِ اَلْعَلاَءِ بْنِ اَلْفُضَيْلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّ رَجُلاً سَأَلَهُ عَنِ اَلْأَضْحَى فَقَالَ «هُوَ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ إِلاَّ مَنْ لَمْ يَجِدْ» فَقَالَ لَهُ اَلسَّائِلُ فَمَا تَرَى فِي اَلْعِيَالِ قَالَ «إِنْ شِئْتَ فَعَلْتَ وَ إِنْ شِئْتَ لَمْ تَفْعَلْ وَ أَمَّا أَنْتَ فَلاَ تَدَعْهُ ».

Hadith.3044 - It is narrated from Al-ʿAlāʾ ibn al-Fuḍayl, from Abu ʿAbdillah {a.s}, that a man asked him about the sacrifice (udhiyya).
Imam {a.s} replied: "It is obligatory upon every Muslim except for one who cannot afford it."
The questioner then asked: "What do you say regarding the dependents?"
Imam {a.s} said: "If you wish, you may perform it for them, and if you wish, you may not. However, as for you, do not neglect it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Iqbal Al-A'mal, Part 1, p. 449 • Al-Wafi, Vol. 13, p. 1108 • Wasa'il Al-Shi'a, Vol. 14, p. 205

3045 - وَ جَاءَتْ أُمُّ سَلَمَةَ رَضِيَ اَللَّهُ عَنْهَا إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَتْ : يَا رَسُولَ اَللَّهِ يَحْضُرُ اَلْأَضْحَى وَ لَيْسَ عِنْدِي ثَمَنُ اَلْأُضْحِيَّةِ فَأَسْتَقْرِضُ وَ أُضَحِّي قَالَ «فَاسْتَقْرِضِي فَإِنَّهُ دَيْنٌ مَقْضِيٌّ ».

Hadith.3045 - It is narrated that Umm Salama (may Allah {SWT} be pleased with her) came to the Prophet (peace and blessings be upon him and his family) and said:

"O Messenger of Allah {SWT}, the time for sacrifice (Udhiyya) has come, and I do not have the means to afford the sacrificial animal. Should I take a loan and offer the sacrifice?"
Imam {a.s} replied: "Take the loan, for it is a debt that will be repaid."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3046 - وَ ضَحَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِكَبْشَيْنِ ذَبَحَ وَاحِداً بِيَدِهِ فَقَالَ « اَللَّهُمَّ هَذَا عَنِّي وَ عَمَّنْ لَمْ يُضَحِّ مِنْ أَهْلِ بَيْتِي » وَ ذَبَحَ اَلْآخَرَ وَ قَالَ -: « اَللَّهُمَّ هَذَا عَنِّي وَ عَنْ مَنْ لَمْ يُضَحِّ مِنْ أُمَّتِي » وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يُضَحِّي عَنْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كُلَّ سَنَةٍ بِكَبْشٍ فَيَذْبَحُهُ وَ يَقُولُ: « بِسْمِ اَللَّهِ «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ حَنِيفاً» مُسْلِماً «وَ مٰا أَنَا مِنَ اَلْمُشْرِكِينَ » «إِنَّ صَلاٰتِي وَ نُسُكِي وَ مَحْيٰايَ وَ مَمٰاتِي لِلّٰهِ رَبِّ اَلْعٰالَمِينَ» اَللَّهُمَّ مِنْكَ وَ لَكَ » ثُمَّ يَقُولُ « اَللَّهُمَّ هَذَا عَنْ نَبِيِّكَ » ثُمَّ يَذْبَحُهُ وَ يَذْبَحُ كَبْشاً آخَرَ عَنْ نَفْسِهِ.

Hadith.3046 - The Prophet (peace and blessings be upon him and his family) offered a sacrifice of two rams. He slaughtered one with his own hand and said:
"O Allah {SWT}, this is on behalf of me and on behalf of those from my household who could not offer a sacrifice."
Then he slaughtered the other and said:
"O Allah {SWT}, this is on behalf of me and on behalf of those in my nation who could not offer a sacrifice."
Similarly, Amir al-Mu'minin {a.s} would offer a sacrifice on behalf of the Prophet (peace and blessings be upon him and his family) every year. He would slaughter a ram and say:
"In the name of Allah {SWT}, 'I have set my face firmly towards Him who created the heavens and the earth, inclining towards truth, and I am not of those who associate partners with Allah {SWT}. Truly, my prayer, my sacrifice, my life, and my death are all for Allah {SWT}, the Lord {AZJ} of all the worlds. O Allah {SWT}, this is from You and for You.'"
Then he would say:
"O Allah {SWT}, this is on behalf of Your Prophet."
Imam {a.s} would then slaughter the ram and afterward sacrifice another ram for himself.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3047 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «أَمَرَنَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْأَضَاحِيِّ أَنْ نَسْتَشْرِفَ اَلْعَيْنَ وَ اَلْأُذُنَ وَ نَهَانَا عَنِ اَلْخَرْقَاءِ وَ اَلشَّرْقَاءِ وَ اَلْمُقَابَلَةِ وَ اَلْمُدَابَرَةِ ».

Hadith.3047 - Imam Ali ibn Abi Talib {a.s} said:

"The Messenger of Allah {SWT} (peace and blessings be upon him and his family) commanded us regarding sacrifices that we examine the eyes and ears of the animal and avoid one that is defective in the ears, such as being torn, slit, cut from the front, or cut from the back."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Ma'ani al-Akhbar, Part 1, p. 222 • Tahdhib Al-Ahkam, Vol. 5, p. 212 • Al-Wafi, Vol. 13, p. 1123 • Wasa'il Al-Shi'a, Vol. 14, p. 125 • Bihar Al-Anwar, Vol. 96, p. 298

3048 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لاَ يُضَحَّى بِعَرْجَاءَ بَيِّنٍ عَرَجُهَا وَ لاَ بِالْعَوْرَاءِ بَيِّنٍ عَوَرُهَا وَ لاَ بِالْعَجْفَاءِ وَ لاَ بِالْجَرْبَاءِ وَ لاَ بِالْجَدْعَاءِ وَ لاَ بِالْعَضْبَاءِ ».

وهي المكسورة القرن، والجدعاء المقطوعة الأذن.

Hadith.3048 - The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "A lame animal with a clear limp, a one-eyed animal with evident blindness, an extremely thin animal, a mangy animal, a maimed animal, or one with a broken horn should not be offered as a sacrifice."

[AL SADUQ]
It refers to the one with a broken horn and the one with a cut ear.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

3049 - وَ رُوِيَ عَنْ دَاوُدَ اَلرَّقِّيِّ قَالَ : سَأَلَنِي بَعْضُ اَلْخَوَارِجِ عَنْ هَذِهِ اَلْآيَةِ مِنْ كِتَابِ اَللَّهِ تَعَالَى «﴿ ثَمٰانِيَةَ أَزْوٰاجٍ مِنَ اَلضَّأْنِ اِثْنَيْنِ وَ مِنَ اَلْمَعْزِ اِثْنَيْنِ ﴾» إِلَى قَوْلِهِ تَعَالَى: «وَ مِنَ اَلْإِبِلِ اِثْنَيْنِ وَ مِنَ اَلْبَقَرِ اِثْنَيْنِ» مَا اَلَّذِي أَحَلَّ اَللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ وَ مَا اَلَّذِي حَرَّمَ فَلَمْ يَكُنْ عِنْدِي فِيهِ شَيْءٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا حَاجٌّ فَأَخْبَرْتُهُ بِمَا كَانَ فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّ فِي اَلْأُضْحِيَّةِ بِمِنًى اَلضَّأْنَ وَ اَلْمَعْزَ اَلْأَهْلِيَّةَ وَ حَرَّمَ أَنْ يُضَحَّى فِيهِ بِالْجَبَلِيَّةِ وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ «وَ مِنَ اَلْإِبِلِ اِثْنَيْنِ وَ مِنَ اَلْبَقَرِ اِثْنَيْنِ» فَإِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّ فِي اَلْأُضْحِيَّةِ بِمِنًى اَلْإِبِلَ اَلْعِرَابَ وَ حَرَّمَ فِيهَا اَلْبَخَاتِيَّ وَ أَحَلَّ اَلْبَقَرَ اَلْأَهْلِيَّةَ أَنْ يُضَحَّى بِهَا وَ حَرَّمَ اَلْجَبَلِيَّةَ» فَانْصَرَفْتُ إِلَى اَلرَّجُلِ وَ أَخْبَرْتُهُ بِهَذَا اَلْجَوَابِ فَقَالَ هَذَا شَيْءٌ حَمَلَتْهُ اَلْإِبِلُ مِنَ اَلْحِجَازِ.

Hadith.3049 - It is narrated from Dawud Al-Raqqi who said:

One of the Kharijites asked me about the verse from the Book of Allah {SWT}, the Exalted,

"*Eight pairs: of sheep two, and of goats two... and of camels two, and of oxen two*" (Surah Al-An'am: 143–144).

He asked: "What has Allah {SWT} permitted from these, and what has He forbidden?"

I did not have an answer at that time, so I went to Abu Abdullah {a.s} while I was on pilgrimage and informed him of the matter.

Imam {a.s} said: "Indeed, Allah {SWT}, the Blessed and Exalted, has permitted in the sacrifice at Mina the domesticated sheep and goats, and He has forbidden the wild (mountainous) species of

them. As for His saying, 'And of camels two, and of oxen two,' Allah {SWT}, the Blessed and Exalted, has permitted the Arabian camels for sacrifice at Mina, but He has forbidden the imported Bactrian camels. He has permitted domesticated cattle to be sacrificed, but He has forbidden the wild species of them."
So I returned to the man and informed him of this response, to which he replied:
"This is something carried by the camels from the Hijaz."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 492 • Fiqh al-Qur’an, Part 1, p. 327 • Al-Wafi, Vol. 13, p. 1117 • Tafsir al-Safi, Part 2, p. 165 • Wasa’il Al-Shi’a, Vol. 14, p. 96 • Tafsir al-Burhan, Vol. 2, p. 488 • Bihar Al-Anwar, Vol. 47, p. 221 • Tafsir Nur Al-Thaqalayn, Part 1, p. 773 • Tafsir Kanz Al-Daqaiq, Part 4, p. 465

3050 - وَ رَوَى أَبَانٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْكَبْشُ يُجْزِي عَنِ اَلرَّجُلِ وَ عَنْ أَهْلِ بَيْتِهِ يُضَحِّي بِهِ ».

Hadith.3050 - It is narrated by Aban from Zurara from Abu Ja'far {a.s}, who said:
"A ram suffices for a man and his household; he may offer it as a sacrifice on their behalf."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1134 • Wasa’il Al-Shi’a, Vol. 14, p. 121

3051 - وَ سَأَلَ يُونُسُ بْنُ يَعْقُوبَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْبَقَرَةِ يُضَحَّى بِهَا فَقَالَ «تُجْزِي عَنْ سَبْعَةِ نَفَرٍ ».

Hadith.3051 - Yunus ibn Ya’qub asked Abu Abdullah {a.s} about sacrificing a cow.
Imam {a.s} said: "It suffices for seven individuals."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3052 - وَ رَوَى وُهَيْبُ بْنُ حَفْصٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلْبَقَرَةُ وَ اَلْبَدَنَةُ تُجْزِيَانِ عَنْ سَبْعَةِ نَفَرٍ إِذَا كَانُوا مِنْ أَهْلِ بَيْتٍ أَوْ مِنْ غَيْرِهِمْ ».

وروي أن الجزور يجزي عن عشرة نفر متفرقين وإذا عزت الأضاحي أجزأت شاة عن سبعين.

ولا يجوز في الأضاحي من البدن إلا الثني وهو الذي تم له خمس سنين ودخل في السادسة، ويجزي من المعز والبقر الثني وهو الذي تم له سنة ودخل في الثانية، ويجزي من الضأن الجذع لسنة.

Hadith.3052 - Wuhayb ibn Hafs narrated from Abu Abdullah {a.s} who said:

"A cow or a camel suffices for seven individuals, whether they are from one household or from different ones."

[AL SADUQ]

It is also narrated that a camel suffices for ten separate individuals, and if sacrificial animals are scarce, a single sheep suffices for seventy people.
Regarding the eligibility of sacrificial animals:
Only a camel that has completed five years and entered its sixth year is acceptable.
From goats and cows, a two-year-old (having completed one year and entered the second) is acceptable.
From sheep, a one-year-old lamb is acceptable.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 121

3053 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «فَإِذٰا وَجَبَتْ جُنُوبُهٰا فَكُلُوا مِنْهٰا وَ أَطْعِمُوا اَلْقٰانِعَ وَ اَلْمُعْتَرَّ» قَالَ «اَلْقَانِعُ هُوَ اَلَّذِي يَقْنَعُ بِمَا تُعْطِيهِ وَ اَلْمُعْتَرُّ اَلَّذِي يَعْتَرِيكَ ».

Hadith.3053 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the words of Allah {SWT}, the Exalted: "*Then when they are down on their sides (after being sacrificed), eat from them and feed the contented one and the beggar*." (Surah Al-Hajj 22:36)
Imam {a.s} replied: "The 'contented one' is the one who accepts whatever you give him, and the 'beggar' is the one who approaches you asking."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 167

3054 - : وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ وَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَتَصَدَّقَانِ بِثُلُثٍ عَلَى جِيرَانِهِمْ وَ بِثُلُثٍ عَلَى اَلسُّؤَّالِ وَ بِثُلُثٍ يُمْسِكَانِهِ لِأَهْلِ اَلْبَيْتِ.

Hadith.3054 - It is narrated that Imam Ali ibn al-Husayn {a.s} and Imam Abu Ja'far (Al-Baqir) {a.s} used to distribute their sacrificial meat in three parts:
One-third was given to their neighbors.
One-third was given to the needy and beggars.
One-third was kept for the members of their household.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3055 - وَ كَرِهَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنْ يُطْعَمَ اَلْمُشْرِكُ مِنْ لُحُومِ اَلْأَضَاحِيِّ.

Hadith.3055 - It is narrated that Imam Abu Abdullah {a.s} disliked giving the meat of sacrificial animals to polytheists.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 167

3056 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «كُنَّا نَنْهَى اَلنَّاسَ عَنْ إِخْرَاجِ لُحُومِ اَلْأَضَاحِيِّ مِنْ مِنًى بَعْدَ ثَلاَثٍ لِقِلَّةِ اَللَّحْمِ وَ كَثْرَةِ اَلنَّاسِ فَأَمَّا اَلْيَوْمَ فَقَدْ كَثُرَ اَللَّحْمُ وَ قَلَّ اَلنَّاسُ فَلاَ بَأْسَ بِإِخْرَاجِهِ ».

ولا بأس باخراج الجلد والسنام من الحرم، ولا يجوز إخراج اللحم منه.

Hadith.3056 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "We used to forbid people from taking the meat of sacrificial animals out of Mina after three days due to the scarcity of meat and the large number of people. But today, the meat has become abundant, and the people have decreased, so there is no harm in taking it out."

[AL SADUQ]
There is no harm in taking the skin and the hump out of the Haram, but it is not permissible to take the meat out of it.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 170 • Bihar Al-Anwar, Vol. 96, p. 286

3057 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : عَنْ فِدَاءِ اَلصَّيْدِ يَأْكُلُ صَاحِبُهُ مِنْ لَحْمِهِ فَقَالَ «يَأْكُلُ مِنْ أُضْحِيَّتِهِ وَ يَتَصَدَّقُ بِالْفِدَاءِ ».

Hadith.3057 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the atonement for hunting: can the individual eat from its meat?
Imam {a.s} replied: "He eats from his sacrificial offering and gives the atonement in charity."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3058 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «لاَ يُضَحَّى إِلاَّ بِمَا يُشْتَرَى فِي اَلْعَشْرِ ».

والخصي لا يجزي في الأضحية وذبح رسول الله صلى الله عليه وآله عن نسائه البقر.

وإذا اشترى الرجل أضحية فماتت قبل أن يذبحها فقد أجزأت عنه.

وإن اشترى الرجل أضحية فسرقت فإن اشترى مكانها فهو أفضل، فإن لم يشتر فليس عليه شئ.

ويجوز أن ينتفع بجلدها أو يشترى به متاع أو يدبغ فيجعل منه جراب أو مصلى، وأن تصدق به فهو أفضل. وإذا نسي الرجل أن يذبح بمنى حتى زار البيت فاشترى بمكة ثم نحرها فلا بأس قد أجزأ عنه.

Hadith.3058 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "A sacrificial animal should only be purchased during the ten days (of Dhul-Hijjah)."

[AL SADUQ]

A castrated animal is not acceptable for sacrifice. The Messenger of Allah {SWT} (peace and blessings be upon him and his family) sacrificed cattle on behalf of his wives.

If a man purchases a sacrificial animal and it dies before being slaughtered, it suffices for him.

If a man purchases a sacrificial animal and it is stolen, then purchasing another in its place is better. If he does not purchase another, there is nothing upon him.

It is permissible to benefit from its skin, use it to purchase items, tan it to make a bag or prayer mat, or to give it in charity, which is better.

If a man forgets to slaughter at Mina until he visits the House (Kaaba), and then purchases an animal in Mecca and slaughters it, there is no harm, and it suffices for him.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1128 • Wasa'il Al-Shi'a, Vol. 14, p. 208

3059 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَشْتَرِي اَلضَّحِيَّةَ عَوْرَاءَ فَلاَ يَعْلَمُ إِلاَّ بَعْدَ شِرَائِهَا هَلْ تُجْزِي عَنْهُ قَالَ «نَعَمْ إِلاَّ أَنْ يَكُونَ هَدْياً فَإِنَّهُ لاَ يَجُوزُ أَنْ يَكُونَ نَاقِصاً».

Hadith.3059 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who purchases a sacrificial animal that is one-eyed, but he only realizes it after buying it. Does it suffice for him?

Imam {a.s} replied: "Yes, unless it is for a hady (sacrificial offering for Hajj), for it is not permissible for it to be deficient."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Masa'il Ali bin Ja'far, Part 1, p. 162 • Tahdhib Al-Ahkam, Vol. 5, p. 213 • Al-Wafi, Vol. 13, p. 1125 • Wasa'il Al-Shi'a, Vol. 14, p. 130

3060 - وَ سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : عَنْ هَرِمَةٍ قَدْ سَقَطَتْ ثَنَايَاهَا هَلْ تُجْزِي فِي اَلْأُضْحِيَّةِ فَقَالَ «لاَ بَأْسَ أَنْ يُضَحَّى بِهَا ».

Hadith.3060 - Abu Ja'far {a.s} was asked about an old animal whose front teeth have fallen out. Is it permissible for sacrifice?

Imam {a.s} replied: "There is no harm in sacrificing it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

3061 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «لاَ يُضَحَّى عَمَّنْ فِي اَلْبَطْنِ ».

Hadith.3061 – Imam Ali ibn Abi Talib {a.s} said: "A sacrifice is not performed on behalf of one who is in the womb."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1109 • Wasa'il Al-Shi'a, Vol. 14, p. 206

3062 - وَ رَوَى جَمِيلٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْأُضْحِيَّةِ يُكْسَرُ قَرْنُهَا قَالَ «إِذَا كَانَ اَلْقَرْنُ اَلدَّاخِلُ صَحِيحاً فَهِيَ تُجْزِي ».

وسمعت شيخنا محمد بن الحسن - رضي الله عنه - يقول: سمعت محمد بن الحسن الصفار - رضي الله عنه - يقول: إذا ذهب من القرن الداخل ثلثاه وبقي ثلثه فلا بأس بأن يضحى به.

Hadith.3062 - Jameel narrated from Abu Abdullah {a.s} regarding a sacrificial animal whose horn is broken.
Imam {a.s} said: "If the inner horn is intact, it suffices."

[AL SADUQ]
I heard our Sheikh Muhammad ibn al-Hasan (may Allah {SWT} be pleased with him) say: I heard Muhammad ibn al-Hasan al-Saffar (may Allah {SWT} be pleased with him) say: If two-thirds of the inner horn is gone and one-third remains, there is no harm in sacrificing it.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 491 • Al-Wafi, Vol. 13, p. 1123 • Wasa'il Al-Shi'a, Vol. 14, p. 128

3063 - وَ رُوِيَ عَنْ عَبْدِ اَللَّهِ بْنِ عُمَرَ قَالَ : كُنَّا بِمَكَّةَ فَأَصَابَنَا غَلاَءٌ فِي اَلْأَضَاحِيِّ فَاشْتَرَيْنَا بِدِينَارٍ ثُمَّ بِدِينَارَيْنِ ثُمَّ بَلَغَتْ سَبْعَةً ثُمَّ لَمْ نَجِدْ بِقَلِيلٍ وَ لاَ كَثِيرٍ فَوَقَّعَ هِشَامٌ اَلْمُكَارِي إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ بِذَلِكَ فَوَقَّعَ إِلَيْهِ «أُنْظُرُوا اَلثَّمَنَ اَلْأَوَّلَ وَ اَلثَّانِيَ وَ اَلثَّالِثَ فَاجْمَعُوهُ ثُمَّ تَصَدَّقُوا بِمِثْلِ ثُلُثِهِ».

Hadith.3063 - It is narrated from Abdullah ibn Umar: "We were in Mecca, and the prices of sacrificial animals increased. We bought for one dinar, then for two dinars, and then it reached seven dinars, and after that, we could not find any—neither for a little nor a lot. Hisham al-Mukari wrote to Abu al-Hasan {a.s} about this, and Imam {a.s} replied:
'Consider the first price, the second, and the third, add them together, and then give in charity an amount equivalent to one-third of it.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 238 • Al-Wafi, Vol. 14, p. 1176 • Wasa'il Al-Shi'a, Vol. 14, p. 203

3064 - وَ قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : «لاَ يُضَحَّى بِشَيْءٍ مِنَ اَلدَّوَاجِنِ ».

Hadith.3064 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim $^{\{a.s\}}$ said:
"No sacrifice is to be made with any of the domesticated birds."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1127 • Wasa’il Al-Shi’a, Vol. 14, p. 208

3065 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : عَنِ اَلْأُضْحِيَّةِ يُخْطِئُ اَلَّذِي يَذْبَحُهَا فَيُسَمِّي غَيْرَ صَاحِبِهَا أَ تُجْزِي عَنْ صَاحِبِ اَلْأُضْحِيَّةِ قَالَ «نَعَمْ إِنَّمَا لَهُ مَا نَوَى.

وذبح رسول الله صلى الله عليه وآله وسلم كبشا أقرن، ينظر في سواد، ويمشي في سواد.

Hadith.3065 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim $^{\{a.s\}}$ about a sacrificial animal: if the one slaughtering it mistakenly mentions a name other than its owner, does it suffice for the owner of the sacrifice?
Imam $^{\{a.s\}}$ replied: "Yes, it is for the one who intended it."

[AL SADUQ]
The Messenger of Allah $^{\{SWT\}}$ (peace and blessings be upon him and his family) slaughtered a horned ram that had black around its eyes and black on its feet.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Masa’il Ali bin Ja’far, Part 1, p. 162 • Qurb al-Isnad, Part 1, p. 239 • Tahdhib Al-Ahkam, Vol. 5, p. 222 • Al-Wafi, Vol. 14, p. 1158 • Wasa’il Al-Shi’a, Vol. 11, p. 189 • Wasa’il Al-Shi’a, Vol. 14, p. 138 • Bihar Al-Anwar, Vol. 96, p. 115 • Bihar Al-Anwar, Vol. 96, p. 294

3066 - وَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «إِذَا اِشْتَرَى اَلرَّجُلُ اَلْبَدَنَةَ عَجْفَاءَ فَلاَ تُجْزِي عَنْهُ وَ إِنِ اِشْتَرَاهَا سَمِينَةً فَوَجَدَهَا عَجْفَاءَ أَجْزَأَتْ عَنْهُ وَ فِي هَدْيِ اَلْمُتَمَتِّعِ مِثْلُ ذَلِكَ ».

Hadith.3066 - Imam Ali ibn Abi Talib $^{\{a.s\}}$ said:
"If a man purchases a sacrificial camel that is emaciated, it does not suffice for him. But if he purchases it while it is fat and then finds it to be emaciated, it suffices for him. The same applies to the hady of a Mutamatti' (performing Hajj Tamattu')."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 1120 • Wasa’il Al-Shi’a, Vol. 14, p. 115

3067 - وَ سَأَلَ مُحَمَّدٌ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلنَّفَرِ تُجْزِيهِمُ اَلْبَقَرَةُ فَقَالَ «أَمَّا فِي اَلْهَدْيِ فَلاَ وَ أَمَّا فِي اَلْأَضْحَى فَنَعَمْ وَ يُجْزِي اَلْهَدْيُ عَنِ اَلْأُضْحِيَّةِ ».

Hadith.3067 - Muhammad al-Halabi asked Abu Abdullah $^{\{a.s\}}$ about a group of people—does a cow suffice for them?

Imam {a.s} replied: "As for the hady (sacrificial offering for Hajj), no. But as for the sacrifice (Udhiyah), yes. And the hady suffices in place of the sacrifice."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3068 - وَ رَوَى اَلْبَزَنْطِيُّ عَنْ عَبْدِ اَلْكَرِيمِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَمَّنِ اِشْتَرَى شَاةً وَ لَمْ يُعَرِّفْ بِهَا فَقَالَ «لاَ بَأْسَ عَرَّفَ بِهَا، أَوْ لَمْ يُعَرِّفْ بِهَا ».

Hadith.3068 - Al-Bazanti narrated from Abdul Karim ibn Amr from Saeed ibn Yasar, who said: I asked Abu Abdullah {a.s} about someone who buys a sheep but does not announce it (as a sacrifice).
Imam {a.s} replied: "There is no harm whether he announces it or does not announce it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 207 • Al-Istibsar, Part 2, p. 265 • Al-Wafi, Vol. 13, p. 1126 • Wasa’il Al-Shi’a, Vol. 14, p. 116

CHAPTER 200 - CHAPTER ON SACRIFICIAL ANIMALS THAT BECOME INJURED OR PERISH BEFORE REACHING THEIR DESIGNATED PLACE AND WHAT IS PERMITTED TO EAT FROM THEM

بَابُ الْهَدْيِ يَعْطُبُ أَوْ يَهْلِكُ قَبْلَ أَنْ يَبْلُغَ مَحِلَّهُ وَمَا جَاءَ فِي الْأَكْلِ مِنْهُ

HADITH 3069 – 3078

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3069 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ سَاقَ بَدَنَةً فَنُتِجَتْ قَالَ «يَنْحَرُهَا وَ يَنْحَرُ وَلَدَهَا وَ إِنْ كَانَ اَلْهَدْيُ مَضْمُوناً فَهَلَكَ اِشْتَرَى مَكَانَهَا وَ مَكَانَ وَلَدِهَا».

Hadith.3069 - Muawiyah ibn Ammar narrated from Abu Abdullah {a.s} regarding a man who brought a sacrificial camel that gave birth.
Imam {a.s} said: "He should slaughter it and its offspring. If the hady (sacrificial animal) was guaranteed but perished, he should purchase another in its place and another in place of its offspring."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1146 • Wasa’il Al-Shi’a, Vol. 14, p. 146

3070 - وَ رَوَى مَنْصُورُ بْنُ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَضِلُّ هَدْيُهُ فَيَجِدُهُ رَجُلٌ آخَرُ فَيَنْحَرُهُ فَقَالَ «إِنْ كَانَ نَحَرَهُ بِمِنًى فَقَدْ أَجْزَأَ عَنْ صَاحِبِهِ اَلَّذِي ضَلَّ عَنْهُ وَ إِنْ كَانَ نَحَرَهُ فِي غَيْرِ مِنًى لَمْ يُجْزِ عَنْ صَاحِبِهِ.

Hadith.3070 - Mansur ibn Hazim narrated from Abu Abdullah {a.s} regarding a man whose hady (sacrificial animal) goes missing, and another man finds it and slaughters it.
Imam {a.s} said: "If he slaughtered it in Mina, it suffices for its owner who lost it. But if he slaughtered it outside of Mina, it does not suffice for its owner."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 495 • Tahdhib Al-Ahkam, Vol. 5, p. 219 • Al-Istibsar, Part 2, p. 272 • Al-Wafi, Vol. 14, p. 1150 • Wasa’il Al-Shi’a, Vol. 14, p. 137

3071 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا عُرِّفَ بِالْهَدْيِ ثُمَّ ضَلَّ بَعْدَ ذَلِكَ فَقَدْ أَجْزَأَ ».

Hadith.3071 - Abdul Rahman ibn al-Hajjaj narrated from Abu Abdullah $^{\{a.s\}}$, who said: "If the hady (sacrificial animal) was announced and then got lost afterward, it suffices."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1150 • Wasa'il Al-Shi'a, Vol. 14, p. 134

3072 - وَ رُوِيَ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ سَاقَ اَلْهَدْيَ فَعَطِبَ فِي مَوْضِعٍ لاَ يَقْدِرُ عَلَى مَنْ يَتَصَدَّقُ بِهِ عَلَيْهِ وَ لاَ يَعْلَمُ أَنَّهُ هَدْيٌ فَقَالَ «يَنْحَرُهُ وَ يَكْتُبُ كِتَاباً يَضَعُهُ عَلَيْهِ لِيَعْلَمَ مَنْ مَرَّ بِهِ أَنَّهُ صَدَقَةٌ».

Hadith.3072 - It is narrated from Hafs ibn al-Bakhtari, who said: I said to Abu Abdullah $^{\{a.s\}}$, "A man brought a hady (sacrificial animal), and it perished in a place where he could not find anyone to give it in charity, nor would anyone know that it is a hady."
Imam $^{\{a.s\}}$ replied: "He should slaughter it and place a written note on it so that whoever passes by it knows that it is charity."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 218 • Al-Wafi, Vol. 14, p. 1149 • Wasa'il Al-Shi'a, Vol. 14, p. 141 • Wasa'il Al-Shi'a, Vol. 14, p. 143

3073 - وَ رَوَى اَلْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ سَاقَ بَدَنَةً فَانْكَسَرَتْ قَبْلَ أَنْ تَبْلُغَ مَحِلَّهَا أَوْ عَرَضَ لَهَا مَوْتٌ أَوْ هَلاَكٌ قَالَ «يُذَكِّيهَا إِنْ قَدَرَ عَلَى ذَلِكَ وَ يَلْطَخُ نَعْلَهَا اَلَّتِي قُلِّدَتْ بِهَا حَتَّى يَعْلَمَ مَنْ مَرَّ بِهَا أَنَّهَا قَدْ ذُكِّيَتْ فَيَأْكُلَ مِنْ لَحْمِهَا إِنْ أَرَادَ فَإِنْ كَانَ اَلْهَدْيُ مَضْمُوناً فَإِنَّ عَلَيْهِ أَنْ يُعِيدَهُ يَبْتَاعُ مَكَانَ اَلْهَدْيِ إِذَا اِنْكَسَرَ أَوْ هَلَكَ وَ اَلْمَضْمُونُ اَلْوَاجِبُ عَلَيْهِ فِي نَذْرٍ أَوْ غَيْرِهِ فَإِنْ لَمْ يَكُنْ مَضْمُوناً وَ إِنَّمَا هُوَ شَيْءٌ تَطَوَّعَ بِهِ فَلَيْسَ عَلَيْهِ أَنْ يَبْتَاعَ مَكَانَهُ إِلاَّ أَنْ يَشَاءَ أَنْ يَتَطَوَّعَ.

Hadith.3073 - Al-Qasim ibn Muhammad narrated from Ali ibn Abi Hamzah, who said: I asked Abu Abdullah $^{\{a.s\}}$ about a man who brought a sacrificial camel, and it broke down before reaching its designated place or was overtaken by death or destruction.
Imam $^{\{a.s\}}$ said: "He should slaughter it if he is able and smear its shoe, which was used to mark it, with its blood so that whoever passes by it knows it has been slaughtered. They may eat from its meat if they wish. If the hady (sacrificial offering) is guaranteed, then he must replace it by purchasing another in its place if it breaks down or perishes. A guaranteed offering is one that is obligatory upon him due to a vow or other obligations. But if it is not guaranteed, and it is merely something he undertook voluntarily, then he is not obligated to replace it unless he wishes to do so voluntarily."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1145

3074 - وَ رُوِيَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ اِشْتَرَى هَدْياً لِمُتْعَتِهِ فَأَتَى بِهِ مَنْزِلَهُ فَرَبَطَهُ ثُمَّ اِنْحَلَّ فَهَلَكَ هَلْ يُجْزِيهِ أَوْ يُعِيدُ قَالَ «لاَ يُجْزِيهِ إِلاَّ أَنْ يَكُونَ لاَ قُوَّةَ بِهِ عَلَيْهِ

Hadith.3074 - It is narrated from Abdul Rahman ibn al-Hajjaj, who said: I asked Abu Ibrahim $^{\{a.s\}}$ about a man who purchased a hady (sacrificial offering) for his Tamattu' Hajj, brought it to his home, tied it up, and then it got loose and perished. Does it suffice for him, or must he replace it? Imam $^{\{a.s\}}$ replied: "It does not suffice for him unless he is unable to replace it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 494 • Tahdhib Al-Ahkam, Vol. 5, p. 216 • Al-Istibsar, Part 2, p. 271 • Al-Wafi, Vol. 14, p. 1143 • Wasa’il Al-Shi’a, Vol. 14, p. 132

3075 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ اِشْتَرَى كَبْشاً فَهَلَكَ مِنْهُ قَالَ «يَشْتَرِي مَكَانَهُ آخَرَ» قُلْتُ فَإِنِ اِشْتَرَى مَكَانَهُ ثُمَّ وَجَدَ اَلْأَوَّلَ قَالَ «إِنْ كَانَا جَمِيعاً قَائِمَيْنِ فَلْيَذْبَحِ اَلْأَوَّلَ وَ لْيَبِعِ اَلْآخَرَ وَ إِنْ شَاءَ ذَبَحَهُ وَ إِنْ كَانَ قَدْ ذَبَحَ اَلْآخَرَ فَلْيَذْبَحِ اَلْأَوَّلَ مَعَهُ.

Hadith.3075 - Ibn Muskan narrated from Abu Basir, who said: I asked Abu Abdullah $^{\{a.s\}}$ about a man who purchased a ram, and it perished.
Imam $^{\{a.s\}}$ said: "He should purchase another in its place."
I said: "What if he purchases another in its place and then finds the first one?"
Imam $^{\{a.s\}}$ replied: "If both are alive, he should slaughter the first one and sell the other, or if he wishes, he may slaughter it as well. If he has already slaughtered the second one, then he should slaughter the first one along with it."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 494 • Al-Wafi, Vol. 14, p. 1147

3076 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَصَابَ اَلرَّجُلُ بَدَنَةً ضَالَّةً فَلْيَنْحَرْهَا وَ يُعْلِمُ أَنَّهَا بَدَنَةٌ».

Hadith.3076 - Muawiyah ibn Ammar narrated from Abu Abdullah $^{\{a.s\}}$, who said: "If a man comes across a lost sacrificial camel, he should slaughter it and announce that it is a sacrificial animal."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1147 • Wasa’il Al-Shi’a, Vol. 14, p. 142

3077 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلْهَدْيِ اَلْوَاجِبِ إِنْ أَصَابَهُ كَسْرٌ أَوْ عَطَبٌ أَ يَبِيعُهُ وَ إِنْ بَاعَهُ مَا يَصْنَعُ بِثَمَنِهِ قَالَ «إِنْ بَاعَهُ فَلْيَتَصَدَّقْ بِثَمَنِهِ وَ يُهْدِي هَدْياً آخَرَ».

Hadith.3077 - Al-Ala narrated from Muhammad ibn Muslim, from one of the Imams {a.s}, who said: I asked him about a hady (obligatory sacrificial animal) that suffers a fracture or injury—can it be sold, and if sold, what should be done with its price?
Imam {a.s} replied: "If he sells it, he should give its price in charity and offer another sacrificial animal."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1148

3078 - وَ فِي رِوَايَةِ حَمَّادٍ عَنْ حَرِيزٍ فِي حَدِيثٍ يَقُولُ فِي آخِرِهِ : «إِنَّ اَلْهَدْيَ اَلْمَضْمُونَ لاَ يَأْكُلُ مِنْهُ إِذَا عَطِبَ فَإِنْ أَكَلَ مِنْهُ غَرِمَ ».

Hadith.3078 - In a narration from Hammad, from Hariz, in a Hadith that states at its conclusion: "The guaranteed hady (sacrificial animal) must not be eaten from if it perishes. If one eats from it, they must compensate for it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 201 - CHAPTER ON SLAUGHTERING AND SACRIFICING AND WHAT IS TO BE SAID DURING SLAUGHTER

بَابُ الذِّبْحِ وَالنِّحْرِ وَمَا يُقَالُ عِنْدَ الذِّبِيحَةِ

HADITH 3079 – 3084

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3079 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلنَّحْرُ فِي اَللَّبَّةِ وَ اَلذَّبْحُ فِي اَلْحَلْقِ».

Hadith.3079 - Muawiyah ibn Ammar narrated from Abu Abdullah {a.s}, who said: "Nahr (slaughtering a camel) is at the throat hollow, and Dhabh (slaughtering other animals) is at the hollow of the neck."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 497 • Al-Kafi, Vol. 6, p. 228 • Al-Wafi, Vol. 14, p. 1157 • Wasa'il Al-Shi'a, Vol. 14, p. 149 • Wasa'il Al-Shi'a, Vol. 14, p. 154 • Wasa'il Al-Shi'a, Vol. 24, p. 10 • Wasa'il Al-Shi'a, Vol. 24, p. 12 • Mustadrak Al-Wasail, Vol. 10, p. 109

3080 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «كُلُّ مَنْحُورٍ مَذْبُوحٍ حَرَامٌ وَ كُلُّ مَذْبُوحٍ مَنْحُورٍ حَرَامٌ ».

Hadith.3080 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Every camel slaughtered in the manner of Dhabh (slaughtering at the neck) is unlawful, and every other animal slaughtered in the manner of Nahr (piercing at the throat hollow) is unlawful."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1157 • Al-Wafi, Vol. 19, p. 216 • Wasa'il Al-Shi'a, Vol. 14, p. 154 • Wasa'il Al-Shi'a, Vol. 24, p. 14 • Al-Fusul al-Muhimmah, Part 2, p. 422

3081 - وَ رَوَى اَلْحَلَبِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «لاَ يَذْبَحْ لَكَ اَلْيَهُودِيُّ وَ لاَ اَلنَّصْرَانِيُّ أُضْحِيَّتَكَ وَ إِنْ كَانَتِ اِمْرَأَةٌ فَلْتَذْبَحْ لِنَفْسِهَا وَ تَسْتَقْبِلُ اَلْقِبْلَةَ وَ تَقُولُ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ حَنِيفاً» مُسْلِماً اَللَّهُمَّ مِنْكَ وَ لَكَ ».

Hadith.3081 - Al-Halabi narrated from Imam {a.s} that he said: "A Jew or a Christian should not slaughter your sacrificial animal for you. If it is a woman, she should slaughter for herself, face the Qiblah, and say:
'I have turned my face towards the One who created the heavens and the earth, inclining to the truth, as a submitter [to Allah {SWT}]. O Allah {SWT}, this is from You and for You.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 497 • Al-Wafi, Vol. 14, p. 1157 • Wasa’il Al-Shi’a, Vol. 14, p. 150

3082 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «۝ فَاذْكُرُوا اِسْمَ اَللّٰهِ عَلَيْهٰا صَوٰافَّ ۝» قَالَ «ذَلِكَ حِينَ تَصُفُّ لِلنَّحْرِ وَ تَرْبِطُ يَدَيْهَا مَا بَيْنَ اَلْخُفِّ إِلَى اَلرُّكْبَةِ وَ وُجُوبُ جُنُوبِهَا إِذَا وَقَعَتْ إِلَى اَلْأَرْضِ ».

Hadith.3082 - Abdullah ibn Sinan narrated from Imam Abu Abdullah {a.s} regarding the words of Allah {SWT}, the Exalted: "*So mention the name of Allah {SWT} upon them while they are lined up [for sacrifice]*" (Surah Al-Hajj 22:36).
Imam {a.s} said: "This refers to when they are positioned for sacrifice, and their forelegs are tied from the hooves to the knees, and their sides fall to the ground after they are slaughtered."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 497 • Tahdhib Al-Ahkam, Vol. 5, p. 220 • Al-Wafi, Vol. 14, p. 1155 • Wasa’il Al-Shi’a, Vol. 14, p. 148 • Tafsir al-Burhan, vol. 3, p. 884 • Bihar Al-Anwar, Vol. 62, p. 301 • Tafsir Nur Al-Thaqalayn, Part 3, p. 497

3083 - وَ سَأَلَهُ أَبُو اَلصَّبَّاحِ اَلْكِنَانِيُّ : كَيْفَ تُنْحَرُ اَلْبَدَنَةُ قَالَ «تُنْحَرُ وَ هِيَ قَائِمَةٌ مِنْ قِبَلِ اَلْيَمِينِ.

Hadith.3083 - Abu al-Sabbah al-Kinani asked Imam {a.s}: "How is the camel (badanah) to be slaughtered?"
Imam {a.s} replied: "It is slaughtered while standing, from its right side."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3084 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «إِذَا اِشْتَرَيْتَ هَدْيَكَ فَاسْتَقْبِلْ بِهِ اَلْقِبْلَةَ وَ اِنْحَرْهُ أَوِ اِذْبَحْهُ وَ قُلْ «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ حَنِيفاً» مُسْلِماً «وَ مٰا أَنَا مِنَ اَلْمُشْرِكِينَ » «إِنَّ صَلاٰتِي وَ نُسُكِي وَ مَحْيٰايَ وَ مَمٰاتِي لِلّٰهِ رَبِّ اَلْعٰالَمِينَ `لاٰ شَرِيكَ لَهُ وَ بِذٰلِكَ أُمِرْتُ» وَ أَنَا مِنَ اَلْمُسْلِمِينَ اَللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اَللَّهِ وَ اَللَّهُ أَكْبَرُ اَللَّهُمَّ تَقَبَّلْ مِنِّي ثُمَّ أَمِرَّ اَلسِّكِّينَ وَ لاَ تَنْخَعْهَا حَتَّى تَمُوتَ ».

Hadith.3084 - Muawiyah ibn Ammar narrated from Imam {a.s} that he said: "When you purchase your hady (sacrificial animal), face it towards the Qiblah and slaughter or sacrifice it, and say:
'I have turned my face towards the One who created the heavens and the earth, inclining to the truth, as a submitter [to Allah {SWT}], and I am not among the polytheists. Indeed, my prayer, my sacrifice, my life, and my death are for Allah {SWT}, the Lord {AZJ} of the worlds. He has no partner, and with this, I have been commanded, and I am among the submitters. O Allah {SWT}, this is from You and for You. In name of Allah {SWT}, Allah {SWT} is the Greatest. O Allah {SWT}, accept it from me.'

Then pass the knife over it, but do not sever its spinal cord until it dies."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 498 • Tahdhib Al-Ahkam, Vol. 5, p. 221 • Iqbal Al-A’mal, Part 1, p. 450 • Al-Wafi, Vol. 14, p. 1156 • Wasa’il Al-Shi’a, Vol. 14, p. 152

CHAPTER 202 - CHAPTER ON OFFSPRING, MILKING, AND RIDING OF SACRIFICIAL ANIMALS

بَابُ نَتَائِجِ الْبَدْنَةِ وَحِلَابِهَا وَرُكُوبِهَا

HADITH 3085 – 3088

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3085 - رَوَى حَمَّادٌ عَنْ حَرِيزٍ أَنَّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ إِذَا سَاقَ اَلْبَدَنَةَ وَ مَرَّ عَلَى اَلْمُشَاةِ حَمَلَهُمْ عَلَى بَدَنَةٍ وَ إِنْ ضَلَّتْ رَاحِلَةُ رَجُلٍ وَ مَعَهُ بَدَنَةٌ رَكِبَهَا غَيْرَ مُضِرٍّ وَ لاَ مُثْقِلٍ».

Hadith.3085 - Hammad narrated from Hariz that Abu Abdullah {a.s} said:
"When Imam Ali {a.s} brought the sacrificial camels, he would let the pedestrians ride on a camel. If a man's riding animal was lost and he had a sacrificial camel, he could ride it, provided he did not harm it or overburden it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1152 • Wasa'il Al-Shi'a, Vol. 14, p. 146

3086 - وَ سَأَلَ يَعْقُوبُ بْنُ شُعَيْبٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ أَ يَرْكَبُ هَدْيَهُ إِنِ اِحْتَاجَ إِلَيْهِ فَقَالَ «قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «يَرْكَبُهَا غَيْرَ مُجْهِدٍ وَ لاَ مُتْعِبٍ ».

Hadith.3086 - Ya'qub ibn Shu'ayb asked Abu Abdullah {a.s} about a man—can he ride his hady (sacrificial animal) if he needs to?
Imam {a.s} replied: "The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: 'He may ride it as long as he does not overburden or exhaust it.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3087 - وَ رَوَى مَنْصُورُ بْنُ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَحْلُبُ اَلْبَدَنَةَ وَ يَحْمِلُ عَلَيْهَا غَيْرَ مُضِرٍّ ».

Hadith.3087 - Mansur ibn Hazim narrated from Abu Abdullah {a.s}, who said:
"Imam Ali {a.s} used to milk the sacrificial camel and allow others to ride it, provided it was not harmed."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1152 • Wasa'il Al-Shi'a, Vol. 14, p. 146

3088 - وَ رَوَى أَبُو بَصِيرٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «لَكُمْ فِيهٰا مَنٰافِعُ إِلىٰ أَجَلٍ مُسَمًّى » قَالَ «إِنِ اِحْتَاجَ إِلَى ظَهْرِهَا رَكِبَهَا مِنْ غَيْرِ أَنْ يَعْنُفَ عَلَيْهَا وَ إِنْ كَانَ لَهَا لَبَنٌ حَلَبَهَا حِلاَباً لاَ يَنْهَكُهَا ».

Hadith.3088 - Abu Basir narrated from Imam {a.s} regarding the words of Allah {SWT}, the Exalted: "*For you, there are benefits in them until a specified term*" (Surah Al-Hajj 22:33).
Imam {a.s} said: "If one needs to use its back, he may ride it without being harsh on it. And if it has milk, he may milk it in a way that does not exhaust it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 492 • Tahdhib Al-Ahkam, Vol. 5, p. 220 • Al-Wafi, Vol. 14, p. 1151 • Wasa'il Al-Shi'a, Vol. 14, p. 147 • Tafsir al-Burhan, vol. 3, p. 883 • Tafsir al-Burhan, vol. 3, p. 883 • Tafsir Nur Al-Thaqalayn, Part 3, p. 497 • Tafsir Nur Al-Thaqalayn, Part 3, p. 497 • Interpretation of the Treasure of Minutes, Part 9, p. 93

CHAPTER 203 - CHAPTER ON THE SACRIFICIAL ANIMAL REACHING ITS DESIGNATED PLACE

بَابُ بُلُوغِ اَلْهَدْيِ مَحِلَّهُ

HADITH 3089
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3089 - روى رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا اِشْتَرَى اَلرَّجُلُ هَدْيَهُ وَ قَمَطَهُ فِي بَيْتِهِ فَقَدْ بَلَغَ مَحِلَّهُ فَإِنْ شَاءَ فَلْيَحْلِقْ ».

Hadith.3089 - Ali ibn Abi Hamzah narrated from Abu Abdullah {a.s}, who said:
"If a man purchases his hady (sacrificial animal) and confines it in his house, it has reached its designated place. If he wishes, he may shave his head."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1201

CHAPTER 204 - CHAPTER ON A PERSON WHO ASSIGNS ANOTHER TO SLAUGHTER ON THEIR BEHALF AND THROWS THEIR HAIR IN MECCA

بَابُ الرِّجُلِ يُوصِي مَنْ يَذْبَحُ عَنْهُ وَيُلْقِي هُوَ شَعْرَهُ بِمَكَّةَ

HADITH 3090
بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3090 - رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يُوصِي مَنْ يَذْبَحُ عَنْهُ وَ يُلْقِي هُوَ شَعْرَهُ بِمَكَّةَ فَقَالَ «لَيْسَ لَهُ أَنْ يُلْقِيَ شَعْرَهُ إِلاَّ بِمِنًى ».

Hadith.3090 - Ibn Muskan narrated from Abu Basir, who said: I said to Abu Abdullah {a.s}: "A man instructs someone to slaughter on his behalf while he discards his hair in Mecca."
Imam {a.s} replied: "He is not permitted to discard his hair except in Mina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1208 • Wasa'il Al-Shi'a, Vol. 14, p. 220

CHAPTER 205 - CHAPTER ON ADVANCING OR DELAYING THE RITUALS

بَابُ تَقْدِيمِ الْمَنَاسِكِ وَتَأْخِيرِهَا

HADITH 3091 – 3092

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

3091 - رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنِ اَلرَّجُلِ يَزُورُ اَلْبَيْتَ قَبْلَ أَنْ يَحْلِقَ قَالَ «لاَ يَنْبَغِي إِلاَّ أَنْ يَكُونَ نَاسِياً » ثُمَّ قَالَ «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَتَاهُ أُنَاسٌ، يَوْمَ اَلنَّحْرِ فَقَالَ بَعْضُهُمْ يَا رَسُولَ اَللَّهِ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ وَ قَالَ بَعْضُهُمْ حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ فَلَمْ يَتْرُكُوا شَيْئاً كَانَ يَنْبَغِي لَهُمْ أَنْ يُقَدِّمُوهُ إِلاَّ أَخَّرُوهُ وَ لاَ شَيْئاً كَانَ يَنْبَغِي لَهُمْ أَنْ يُؤَخِّرُوهُ إِلاَّ قَدَّمُوهُ فَقَالَ «لاَ حَرَجَ ».

Hadith.3091 - Ibn Abi Umair narrated from Jamil ibn Darraj, from Abu Abdullah {a.s}, who said:
I asked him about a man who visits the Kaaba before shaving his head.
Imam {a.s} said: "It is not appropriate unless he has forgotten."
Then Imam {a.s} said: "On the Day of Sacrifice, some people came to the Messenger of Allah {SWT} (peace and blessings be upon him and his family) and said, 'O Messenger of Allah {SWT}, I shaved my head before slaughtering,' and some said, 'I shaved my head before throwing the pebbles.' They did not leave anything they were supposed to do earlier except that they delayed it, and nothing they were supposed to delay except that they did it earlier. The Prophet said, 'There is no harm.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 504 • Tahdhib Al-Ahkam, Vol. 5, p. 222 • Tahdhib Al-Ahkam, Vol. 5, p. 236 • Al-Istibsar, Part 2, p. 285 • Al-Wafi, Vol. 14, p. 1237 • Wasa’il Al-Shi’a, Vol. 14, p. 155

3092 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَسِيَ أَنْ يَذْبَحَ بِمِنًى حَتَّى زَارَ اَلْبَيْتَ فَاشْتَرَى بِمَكَّةَ ثُمَّ نَحَرَهَا قَالَ «لاَ بَأْسَ قَدْ أَجْزَأَ عَنْهُ.

Hadith.3092 - Muawiyah ibn Ammar narrated from Abu Abdullah {a.s} regarding a man who forgot to slaughter in Mina until he visited the Kaaba, then purchased an animal in Mecca and slaughtered it.
Imam {a.s} said: "There is no harm; it suffices for him."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 158

CHAPTER 206 - CHAPTER ON ONE WHO FORGETS OR IS UNAWARE OF SHORTENING OR SHAVING UNTIL DEPARTING MINA

بَابُ فِيمَنْ نَسِيَ أَوْ جَهِلَ أَنْ يُقَصِّرَ أَوْ يَحْلِقَ حَتَّى ارْتَحَلَ مِنْ مِنًى

HADITH 3093 – 3094

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3093 - روى رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ جَهِلَ أَنْ يُقَصِّرَ مِنْ شَعْرِهِ أَوْ يَحْلِقَهُ حَتَّى اِرْتَحَلَ مِنْ مِنًى قَالَ «فَلْيَرْجِعْ إِلَى مِنًى حَتَّى يُلْقِيَ شَعْرَهُ بِهَا حَلْقاً كَانَ أَوْ تَقْصِيراً وَ عَلَى اَلصَّرُورَةِ اَلْحَلْقُ ».

وَ رُوِيَ «أَنَّهُ يَحْلِقُ بِمَكَّةَ وَ يَحْمِلُ شَعْرَهُ إِلَى مِنًى »

Hadith.3093 - Ali ibn Abi Hamzah narrated from Abu Basir, who said: I asked Abu Abdullah {a.s} about a man who, out of ignorance, failed to shorten or shave his hair before leaving Mina.
Imam {a.s} said: "He should return to Mina and discard his hair there, whether by shaving or shortening. For someone performing Hajj for the first time, shaving is obligatory."
It is also narrated: "He may shave in Mecca and carry his hair to Mina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1201 • Wasa’il Al-Shi’a, Vol. 14, p. 219

3094 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : يَوْمَ اَلنَّحْرِ يَحْلِقُ رَأْسَهُ وَ يُقَلِّمُ أَظْفَارَهُ وَ يَأْخُذُ مِنْ شَارِبِهِ وَ مِنْ أَطْرَافِ لِحْيَتِهِ.

Hadith.3094 - On the Day of Sacrifice, the Messenger of Allah {SWT} (peace and blessings be upon him and his family) would shave his head, trim his nails, shorten his mustache, and take from the edges of his beard.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 502 • Al-Wafi, Vol. 14, p. 1199 • Wasa’il Al-Shi’a, Vol. 14, p. 214 • Wasa’il Al-Shi’a, Vol. 14, p. 246

CHAPTER 207 - CHAPTER ON WHAT BECOMES PERMISSIBLE FOR THE MUTAMATTI' AND THE MUFRID AFTER SLAUGHTERING AND SHAVING BEFORE VISITING THE SACRED HOUSE

بَابُ مَا يَحِلُّ لِلْمُتَمَتِّعِ وَالْمُفْرِدِ إِذَا ذَبَحَ وَحَلَقَ قَبْلَ أَنْ يَزُورَ الْبَيْتَ

HADITH 3095 – 3096

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3095 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا ذَبَحَ اَلرَّجُلُ وَ حَلَقَ فَقَدْ أَحَلَّ مِنْ كُلِّ شَيْءٍ أَحْرَمَ مِنْهُ إِلاَّ اَلنِّسَاءَ وَ اَلطِّيبَ فَإِذَا زَارَ اَلْبَيْتَ وَ طَافَ وَ سَعَى بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ فَقَدْ أَحَلَّ مِنْ كُلِّ شَيْءٍ أَحْرَمَ مِنْهُ إِلاَّ اَلنِّسَاءَ فَإِذَا طَافَ طَوَافَ اَلنِّسَاءِ فَقَدْ أَحَلَّ مِنْ كُلِّ شَيْءٍ أَحْرَمَ مِنْهُ إِلاَّ اَلصَّيْدَ ».

Hadith.3095 - Muawiyah ibn Ammar narrated from Abu Abdullah $^{\{a.s\}}$, who said: "When a man slaughters (his sacrifice) and shaves his head, he is permitted everything he was prohibited from due to Ihram except women and perfume. When he visits the House, performs Tawaf, and walks between Safa and Marwah, he is permitted everything he was prohibited from due to Ihram except women. When he performs the Tawaf of Women, he is permitted everything he was prohibited from due to Ihram except hunting."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1219 • Wasa'il Al-Shi'a, Vol. 14, p. 232 • Al-Fusul al-Muhimmah, Part 2, p. 202 • Mustadrak Al-Wasail, Vol. 9, p. 373 • Mustadrak Al-Wasail, Vol. 10, p. 138

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3096 - وَ رَوَى عَلِيُّ بْنُ اَلنُّعْمَانِ عَنْ سَعِيدٍ اَلْأَعْرَجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ رَمَى اَلْجِمَارَ وَ ذَبَحَ وَ حَلَقَ رَأْسَهُ أَ يَلْبَسُ قَمِيصاً وَ قَلَنْسُوَةً قَبْلَ أَنْ يَزُورَ اَلْبَيْتَ فَقَالَ «إِنْ كَانَ مُتَمَتِّعاً فَلاَ وَ إِنْ كَانَ مُفْرِداً لِلْحَجِّ فَنَعَمْ».

Hadith.3096 - Ali ibn al-Nu'man narrated from Sa'id al-A'raj, from Abu Abdullah $^{\{a.s\}}$, who said:
I asked him about a man who has stoned the pillars, slaughtered his sacrifice, and shaved his head—can he wear a shirt and a cap before visiting the House?
Imam $^{\{a.s\}}$ replied: "If he is performing Tamattu' (Hajj combined with Umrah), then no. But if he is performing Ifrad (Hajj alone), then yes."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1220 • Wasa'il Al-Shi'a, Vol. 14, p. 241

CHAPTER 208 - CHAPTER ON THE FASTING OBLIGATIONS FOR THE MUTAMATTI' WHO CANNOT AFFORD A SACRIFICIAL ANIMAL

بَابُ مَا يَجِبُ مِنَ الصِّيَامِ عَلَى الْمُتَمَتِّعِ إِذَا لَمْ يَجِدْ ثَمَنَ الْهَدْيِ

HADITH 3097 – 3103

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

رُوِيَ عَنِ اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ : «أَنَّ اَلْمُتَمَتِّعَ إِذَا وَجَدَ اَلْهَدْيَ وَ لَمْ يَجِدِ اَلثَّمَنَ صَامَ ثَلاَثَةَ أَيَّامٍ فِي اَلْحَجِّ يَوْماً قَبْلَ اَلتَّرْوِيَةِ وَ يَوْمَ اَلتَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ وَ سَبْعَةَ أَيَّامٍ إِذَا رَجَعَ إِلَى أَهْلِهِ «تِلْكَ عَشَرَةٌ كٰامِلَةٌ» لِجَزَاءِ اَلْهَدْيِ فَإِنْ فَاتَهُ صَوْمُ هَذِهِ اَلثَّلاَثَةِ اَلْأَيَّامِ تَسَحَّرَ لَيْلَةَ اَلْحَصْبَةِ وَ هِيَ لَيْلَةُ اَلنَّفْرِ وَ أَصْبَحَ صَائِماً وَ صَامَ يَوْمَيْنِ مِنْ بَعْدُ فَإِنْ فَاتَهُ صَوْمُ هَذِهِ اَلثَّلاَثَةِ اَلْأَيَّامِ حَتَّى يَخْرُجَ وَ لَيْسَ لَهُ مُقَامٌ صَامَ هَذِهِ اَلثَّلاَثَةَ فِي اَلطَّرِيقِ إِنْ شَاءَ وَ إِنْ شَاءَ صَامَ اَلْعَشَرَةَ فِي أَهْلِهِ وَ يَفْصِلُ بَيْنَ اَلثَّلاَثَةِ وَ اَلسَّبْعَةِ بِيَوْمٍ وَ إِنْ شَاءَ صَامَهَا مُتَتَابِعَةً وَ لاَ يَجُوزُ لَهُ أَنْ يَصُومَ أَيَّامَ اَلتَّشْرِيقِ فَإِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بَعَثَ بُدَيْلَ بْنَ وَرْقَاءَ اَلْخُزَاعِيَّ عَلَى جَمَلٍ أَوْرَقَ فَأَمَرَهُ أَنْ يَتَخَلَّلَ اَلْفَسَاطِيطَ وَ يُنَادِيَ فِي اَلنَّاسِ أَيَّامَ مِنًى «أَلاَ لاَ تَصُومُوا فَإِنَّهَا أَيَّامُ أَكْلٍ وَ شُرْبٍ وَ بِعَالٍ » وَ مَنْ جَهِلَ صِيَامَ ثَلاَثَةِ أَيَّامٍ فِي اَلْحَجِّ صَامَهَا بِمَكَّةَ إِنْ أَقَامَ جَمَّالُهُ وَ إِنْ لَمْ يُقِمْ صَامَهَا فِي اَلطَّرِيقِ أَوْ بِالْمَدِينَةِ إِنْ شَاءَ فَإِذَا رَجَعَ إِلَى أَهْلِهِ صَامَ اَلسَّبْعَةَ اَلْأَيَّامِ فَإِذَا مَاتَ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَ يَصُومَ اَلسَّبْعَةَ فَلَيْسَ عَلَى وَلِيِّهِ اَلْقَضَاءُ ».

It is narrated from the Imams $^{\{a.s\}}$: "If the Mutamatti' (pilgrim performing Hajj Tamattu') finds the sacrificial animal but cannot afford its price, he must fast for three days during Hajj—one day before the Day of Tarwiyah, the Day of Tarwiyah itself, and the Day of Arafah—and seven days when he returns to his family, as stated in the Quran: *'That is ten complete days'* (Surah Al-Baqarah 2:196), as a compensation for the hady (sacrificial animal).

If he misses fasting these three days, he should partake in the pre-dawn meal on the night of al-Hasbah (the night of departure) and begin fasting in the morning, then complete the fast for two additional days afterward.

If he misses fasting these three days until he departs and cannot stay, he may fast the three days while on the journey if he wishes, or he may fast all ten days when he reaches his family. He should separate the three days from the seven by one day, although fasting them consecutively is also permissible. However, he is not allowed to fast during the Days of Tashriq, for the Prophet (peace and blessings be upon him and his family) sent Budayl ibn Warqa' al-Khuza'i on a gray camel to go through the tents and announce to the people in Mina: 'Beware, do not fast during these days, for they are days of eating, drinking, and marital relations.'

If someone is unaware of the obligation to fast the three days during Hajj, he may fast them in Mecca if his camel driver stays, and if not, he may fast them on the way or in Medina if he wishes. When he returns to his family, he must fast the seven days. If he dies before returning to his family and fasting the seven days, there is no obligation upon his guardian to make them up."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1189

3097 - وَ رَوَى صَفْوَانُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ مَاتَ وَ لَمْ يَكُنْ لَهُ هَدْيٌ لِمُتْعَتِهِ فَلْيَصُمْ عَنْهُ وَلِيُّهُ.

قال مصنف هذا الكتاب - رضي الله عنه -: هذا على الاستحباب لا على الوجوب وهو إذا لم يصم الثلاثة في الحج أيضا.

Hadith.3097 - Safwan narrated from Muawiyah ibn Ammar, from Abu Abdullah {a.s}, who said: "If a person dies and does not have a hady (sacrificial animal) for his Tamattu', his guardian should fast on his behalf."

[AL SADUQ]
The author of this book (may Allah {SWT} be pleased with him) commented: "This is based on recommendation, not obligation, and applies if the deceased did not fast the three days during Hajj as well."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 509 • Tahdhib Al-Ahkam, Vol. 5, p. 40 • Al-Istibsar, Part 2, p. 261 • Al-Wafi, Vol. 14, p. 1179 • Wasa'il Al-Shi'a, Vol. 14, p. 187 • Wasa'il Al-Shi'a, Vol. 14, p. 188 • Tafsir Nur Al-Thaqalayn, Part 1, p. 191 • Mustadrak Al-Wasail, Vol. 10, p. 120

3098 - وَ رُوِيَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ تَمَتَّعَ فَلَمْ يَجِدْ مَا يُهْدِي فَصَامَ ثَلاَثَةَ أَيَّامٍ فَلَمَّا قَضَى نُسُكَهُ بَدَا لَهُ أَنْ يُقِيمَ سَنَةً قَالَ «فَلْيَنْظُرْ مَنْهَلَ أَهْلِ بَلَدِهِ فَإِذَا ظَنَّ أَنَّهُمْ قَدْ دَخَلُوا بَلَدَهُمْ فَلْيَصُمِ اَلسَّبْعَةَ اَلْأَيَّامِ ».

Hadith.3098 - It is narrated from Ibn Muskan, from Abu Basir, who said: I asked him about a man who performed Tamattu' but could not afford a sacrificial animal, so he fasted three days. After completing his rites, he decided to stay for a year.
Imam {a.s} said: "Let him estimate when the people of his hometown are likely to have returned to their homes, and when he assumes they have arrived, he should fast the seven days."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 314 • Wasa'il Al-Shi'a, Vol. 14, p. 190

3099 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّهُ إِنْ كَانَ لَهُ مُقَامٌ بِمَكَّةَ فَأَرَادَ أَنْ يَصُومَ اَلسَّبْعَةَ تَرَكَ اَلصِّيَامَ بِقَدْرِ سَيْرِهِ إِلَى أَهْلِهِ أَوْ شَهْراً ثُمَّ صَامَ ».

وإن لم يصم الثلاثة الأيام فوجد بعد النفر ثمن هدي فإنه يصوم الثلاثة لان أيام الذبح قد مضت.

Hadith.3099 - In a narration from Muawiyah ibn Ammar, from Abu Abdullah {a.s}: "If a person resides in Mecca and wishes to fast the seven days, he should delay the fast for a period equivalent to the time it would take to travel to his family or for a month, and then begin fasting."

[AL SADUQ]

And if he did not fast the three days and later, after departing from Mina, finds the means to purchase a sacrificial animal, he must fast the three days because the days of slaughter have passed.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 4, p. 315 • Al-Wafi, Vol. 14, p. 1196 • Wasa’il Al-Shi’a, Vol. 14, p. 190 • Mustadrak Al-Wasail, Vol. 10, p. 121

3100 - وَ قَدْ رَوَى زُرَارَةُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ لَمْ يَجِدْ ثَمَنَ اَلْهَدْيِ فَأَحَبَّ أَنْ يَصُومَ اَلثَّلاَثَةَ اَلْأَيَّامِ فِي اَلْعَشْرِ اَلْأَوَاخِرِ فَلاَ بَأْسَ بِذَلِكَ ».

Hadith.3100 - Zurara narrated from Abu Abdullah {a.s} that he said: "If someone cannot afford the price of a sacrificial animal and wishes to fast the three days during the last ten days (of Dhul-Hijjah), there is no harm in that."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1186 • Wasa’il Al-Shi’a, Vol. 14, p. 182

3101 - وَ سَأَلَ يَحْيَى اَلْأَزْرَقُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ دَخَلَ يَوْمَ اَلتَّرْوِيَةِ مُتَمَتِّعاً وَ لَيْسَ لَهُ هَدْيٌ فَصَامَ يَوْمَ اَلتَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ فَقَالَ «يَصُومُ يَوْماً آخَرَ بَعْدَ أَيَّامِ اَلتَّشْرِيقِ بِيَوْمٍ » قَالَ وَ سَأَلْتُهُ عَنْ مُتَمَتِّعٍ كَانَ مَعَهُ ثَمَنُ هَدْيٍ وَ هُوَ يَجِدُ بِمِثْلِ اَلَّذِي مَعَهُ هَدْياً فَلَمْ يَزَلْ يَتَوَانَى وَ يُؤَخِّرُ ذَلِكَ حَتَّى كَانَ آخِرُ أَيَّامِ اَلتَّشْرِيقِ وَ غَلَتِ اَلْغَنَمُ فَلَمْ يَقْدِرْ أَنْ يَشْتَرِيَ بِالَّذِي مَعَهُ هَدْياً قَالَ «يَصُومُ ثَلاَثَةَ أَيَّامٍ بَعْدَ أَيَّامِ اَلتَّشْرِيقِ ».

Hadith.3101 - Yahya al-Azraq asked Abu Ibrahim {a.s} about a man who entered into Ihram for Tamattu' on the Day of Tarwiyah and did not have a sacrificial animal, so he fasted on the Day of Tarwiyah and the Day of Arafah.

Imam {a.s} said: "He should fast one more day after the Days of Tashriq."

He also asked him about a Mutamatti' who had the means to buy a sacrificial animal and found one available at the price he could afford but kept delaying until the last day of Tashriq, at which point the price of sheep increased, and he could no longer buy one with what he had.

Imam {a.s} said: "He should fast three days after the Days of Tashriq."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

3102 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «اَلصَّبِيُّ يَصُومُ عَنْهُ وَلِيُّهُ إِذَا لَمْ يَجِدْ هَدْياً ».

Hadith.3102 - Abdul Rahman ibn Ayan narrated from Abu Ja'far {a.s}, who said: "A guardian should fast on behalf of a child if the child does not have a sacrificial animal."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 14, p. 87 • Wasa'il Al-Shi'a, Vol. 14, p. 188

3103 - وَ رُوِيَ عَنْ عِمْرَانَ اَلْحَلَبِيِّ أَنَّهُ قَالَ : سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ نَسِيَ أَنْ يَصُومَ اَلثَّلاَثَةَ اَلْأَيَّامِ اَلَّتِي عَلَى اَلْمُتَمَتِّعِ إِذَا لَمْ يَجِدِ اَلْهَدْيَ حَتَّى يَقْدَمَ إِلَى أَهْلِهِ قَالَ «يَبْعَثُ بِدَمٍ ».

Hadith.3103 - It is narrated from Imran al-Halabi that Abu Abdullah {a.s} was asked about a man who forgot to fast the three days required of the Mutamatti' if he could not find a sacrificial animal, until he returned to his family.
Imam {a.s} said: "He should send a sacrificial animal (as compensation)."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 235 • Al-Istibsar, Part 2, p. 279 • Al-Istibsar, Part 2, p. 283 • Al-Wafi, Vol. 14, p. 1197 • Wasa'il Al-Shi'a, Vol. 14, p. 186

CHAPTER 209 - CHAPTER ON THE OBLIGATIONS OF THE MUTAMATTI' WHO FINDS THE PRICE OF A SACRIFICIAL ANIMAL BUT CANNOT OBTAIN ONE

بَابُ مَا يَجِبُ عَلَى الْمُتَمَتِّعِ إِذَا وَجَدَ ثَمَنَ الْهَدْيِ وَلَمْ يَجِدِ الْهَدْيَ

HADITH -

بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ

قال أبي - رضي الله عنه - في رسالته إلي: إن وجدت ثمن الهدي ولم تجد الهدي فخلف الثمن عند رجل من أهل مكة ليشتري لك في ذي الحجة ويذبحه عنك، فإن مضت ذو الحجة ولم يشتر أخره إلى قابل ذي الحجة لان أيام الذبح قد مضت.

[AL SADUQ]
My father (may Allah {SWT} be pleased with him) mentioned in his letter to me:
"If you have the means to pay for a sacrificial animal but cannot find the animal itself, leave the price with a trustworthy person from the people of Mecca so that they may purchase and slaughter it on your behalf in Dhul-Hijjah. If Dhul-Hijjah passes without it being purchased, postpone it until the next Dhul-Hijjah because the days of slaughter will have ended."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 210 - CHAPTER ON THE RULES FOR THOSE PREVENTED (MAHSUR) OR OBSTRUCTED (MASDOOD)

بَابُ الْمَحْصُورِ وَالْمَصْدُودِ

HADITH 3104 – 3108

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3104 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْمَحْصُورُ غَيْرُ اَلْمَصْدُودِ» وَ قَالَ «اَلْمَحْصُورُ هُوَ اَلْمَرِيضُ وَ اَلْمَصْدُودُ هُوَ اَلَّذِي يَرُدُّهُ اَلْمُشْرِكُونَ كَمَا رَدُّوا رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَصْحَابَهُ لَيْسَ مِنْ مَرَضٍ وَ اَلْمَصْدُودُ تَحِلُّ لَهُ اَلنِّسَاءُ وَ اَلْمَحْصُورُ لاَ تَحِلُّ لَهُ اَلنِّسَاءُ ».

وإذا قرن الرجل الحج والعمرة فاحصر بعث هديا مع هديه ولا يحل حتى يبلغ الهدي محله، فإذا بلغ محله أحل وانصرف إلى منزله وعليه الحج من قابل ولا يقرب النساء، وإذا بعث بهديه مع أصحابه فعليه أن يعدهم لذلك يوما فإذا كان ذلك اليوم فقد وفى فإن اختلفوا في الميعاد لم يضره إن شاء الله تعالى.

Hadith.3104 - Muawiyah ibn Ammar narrated from Abu Abdullah {a.s} that he said:
"The Mahsur (prevented) is not the same as the Masdood (barred)."
Imam {a.s} further said: "Mahsur refers to the sick person, while Masdood refers to one who is prevented by the polytheists, as they prevented the Messenger of Allah {SWT} (peace and blessings be upon him and his family) and his companions, not due to illness. The Masdood is permitted to engage with women, but the Mahsur is not permitted to engage with women."

[AL SADUQ]
When a man combines Hajj and Umrah and is prevented (Ihsar), he should send a sacrificial animal along with his companions' animals, and he is not permitted to exit the state of Ihram until the sacrificial animal reaches its destination. Once the sacrificial animal reaches its place, he exits Ihram and returns to his home, but Hajj remains obligatory for him in the following year, and he must avoid engaging with women.
If he sends his sacrificial animal with his companions, he must agree with them on a specific day for its slaughter. On that day, his obligation will be fulfilled. If there is a disagreement regarding the appointed time, it does not harm him, God willing.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ma'ani al-Akhbar, Part 1, p. 222 • Tahdhib Al-Ahkam, Vol. 5, p. 423 • Tahdhib Al-Ahkam, Vol. 5, p. 464 • Wasa'il Al-Shi'a, Vol. 13, p. 177 • Tafsir al-Burhan, Vol. 1, p. 414 • Bihar Al-Anwar, Vol. 96, p. 327

3105 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلْمَحْصُورُ وَ اَلْمُضْطَرُّ يَنْحَرَانِ بَدَنَتَيْهِمَا فِي اَلْمَكَانِ اَلَّذِي يُضْطَرَّانِ فِيهِ ».

Hadith.3105 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The Mahsur (prevented) and the Mudtarr (compelled) should slaughter their sacrificial camels in the place where they are compelled to stop."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 782 • Wasa'il Al-Shi'a, Vol. 13, p. 187

3106 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمَحْصُورِ وَ لَمْ يَسُقِ اَلْهَدْيَ قَالَ «يَنْسُكُ وَ يَرْجِعُ» قِيلَ فَإِنْ لَمْ يَجِدْ هَدْياً قَالَ «يَصُومُ ».

وإذا تمتع رجل بالعمرة إلى الحج فحبسه سلطان جائر بمكة فلم يطلق عنه إلى يوم النحر فإن عليه أن يلحق الناس بجمع، ثم ينصرف إلى منى فيرمي ويذبح ويحلق ولا شئ عليه، فإن خلي عنه يوم النحر فهو مصدود عن الحج إن كان دخل مكة متمتعا بالعمرة إلى الحج فليطف بالبيت أسبوعا ويسعى أسبوعا ويحلق رأسه ويذبح شاة، وإن كان دخل مكة مفردا للحج فليس عليه ذبح ولا شئ عليه.

Hadith.3106 - Muawiyah ibn Ammar narrated from Abu Abdullah {a.s} regarding the Mahsur (prevented) who did not bring a sacrificial animal.
Imam {a.s} said: "He performs his rites and returns."
It was asked: "What if he cannot find a sacrificial animal?"
Imam {a.s} said: "He should fast."

[AL SADUQ]
If a man performs Tamattu' (Umrah followed by Hajj) and is detained by an unjust ruler in Mecca until the Day of Sacrifice, he must join the people at Muzdalifah, then proceed to Mina to throw the stones, slaughter, and shave his head, and there is nothing else upon him.
If he is released on the Day of Sacrifice, he is considered Masdood (barred) from Hajj. If he entered Mecca for Tamattu', he should perform seven circumambulations of the Kaaba, seven rounds of Sa'i, shave his head, and slaughter a sheep. If he entered Mecca intending Ifrad (Hajj alone), no slaughter is required, and there is no other obligation upon him.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 13, p. 187

3107 - وَ رَوَى رِفَاعَةُ بْنُ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «خَرَجَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ مُعْتَمِراً وَ قَدْ سَاقَ بَدَنَةً حَتَّى اِنْتَهَى إِلَى اَلسُّقْيَا فَبُرْسِمَ فَحَلَقَ رَأْسَهُ وَ نَحَرَهَا مَكَانَهُ ثُمَّ أَقْبَلَ حَتَّى جَاءَ فَضَرَبَ اَلْبَابَ فَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ « اِبْنِي وَ رَبِّ اَلْكَعْبَةِ اِفْتَحُوا لَهُ» وَ كَانُوا قَدْ حَمُّوا لَهُ اَلْمَاءَ فَأَكَبَّ عَلَيْهِ فَشَرِبَ ثُمَّ اِعْتَمَرَ بَعْدُ ».

والمحصور لا تحل له النساء حتى يطوف بالبيت ويسعى بن الصفا والمروة. والقارن إذا احصر وقد اشترط وقال: فحلني حيث حبستني فلا يبعث بهديه ولا يتمتع من قابل ولكن يدخل في مثل ما خرج منه.

Hadith.3107 - Rifa'ah ibn Musa narrated from Abu Abdullah {a.s}:
"Imam Hussain {a.s} set out for Umrah and had brought along a sacrificial camel. When he reached Al-Suqya, he became ill and shaved his head and slaughtered the camel at that place. Then he proceeded until he arrived at home, knocked on the door, and Imam Ali {a.s} said, 'By the Lord {AZJ} of the Kaaba, it is my son. Open the door for him.'
They had heated water for him, and he leaned over, drank from it, and later performed Umrah."

[AL SADUQ]
The Mahsur (prevented) is not permitted to engage with women until he has performed Tawaf of the Kaaba and Sa'i between Safa and Marwah.
As for the Qarin (one performing both Hajj and Umrah together) who is prevented and has made a condition in his Ihram, saying, "Release me where I am prevented," he does not need to send his sacrificial animal nor perform Tamattu' in the following year. Instead, he must enter into the same state of Ihram from which he was released.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La'aali, Part 3, p. 170 • Al-Wafi, Vol. 13, p. 779 • Wasa'il Al-Shi'a, Vol. 13, p. 186

3108 - وَ سَأَلَ حَمْزَةُ بْنُ حُمْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلَّذِي يَقُولُ حُلَّنِي حَيْثُ حَبَسْتَنِي فَقَالَ «هُوَ حِلٌّ حَيْثُ حَبَسَهُ اَللَّهُ عَزَّ وَ جَلَّ قَالَ أَ وَ لَمْ يَقُلْ وَ لاَ يُسْقِطُ اَلاِشْتِرَاطُ عَنْهُ اَلْحَجَّ مِنْ قَابِلٍ ».

Hadith.3108 - Hamzah ibn Humran asked Abu Abdullah {a.s} about the one who says, "Release me where You have prevented me."
Imam {a.s} replied: "He is released where Allah {SWT}, the Mighty and Majestic, has prevented him."
Then Imam {a.s} added: "Doesn't he say that? However, making this condition does not exempt him from performing Hajj the following year."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 211 - CHAPTER ON A PERSON WHO SENDS A SACRIFICIAL ANIMAL BUT REMAINS WITH THEIR FAMILY

بَابُ الرِّجُلِ يُبْعَثُ بِالْهَدْيِ وَيُقِيمُ فِي أَهْلِهِ

HADITH 3109 – 3110

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3109 - رُوِيَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَبْعَثُ بِالْهَدْيِ تَطَوُّعاً وَ لَيْسَ بِوَاجِبٍ فَقَالَ «يُوَاعِدُ أَصْحَابَهُ يَوْماً فَيُقَلِّدُونَهُ فَإِذَا كَانَ تِلْكَ اَلسَّاعَةُ اِجْتَنَبَ مَا يَجْتَنِبُهُ اَلْمُحْرِمُ إِلَى يَوْمِ اَلنَّحْرِ فَإِذَا كَانَ يَوْمُ اَلنَّحْرِ أَجْزَأَ عَنْهُ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حِينَ صَدَّهُ اَلْمُشْرِكُونَ يَوْمَ اَلْحُدَيْبِيَةِ نَحَرَ وَ أَحَلَّ وَ رَجَعَ إِلَى اَلْمَدِينَةِ ».

Hadith.3109 - It is narrated from Muawiyah ibn Ammar, who said: I asked Abu Abdullah {a.s} about a man who sends a sacrificial animal voluntarily, not as an obligation.
Imam {a.s} said: "He should agree with his companions on a specific day, and they should mark it (as a sacrificial animal). From that moment, he must avoid what a person in Ihram avoids until the Day of Sacrifice. When the Day of Sacrifice arrives, it will suffice for him. Indeed, when the Messenger of Allah {SWT} (peace and blessings be upon him and his family) was barred by the polytheists at Hudaybiyyah, he slaughtered (his sacrificial animal), exited Ihram, and returned to Medina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3110 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَا يَمْنَعُ أَحَدَكُمْ مِنْ أَنْ يَحُجَّ كُلَّ سَنَةٍ» فَقِيلَ لَهُ لاَ يَبْلُغُ ذَلِكَ أَمْوَالُنَا فَقَالَ «أَ مَا يَقْدِرُ أَحَدُكُمْ إِذَا خَرَجَ أَخُوهُ أَنْ يَبْعَثَ مَعَهُ بِثَمَنِ أُضْحِيَّةٍ وَ يَأْمُرَهُ أَنْ يَطُوفَ عَنْهُ أُسْبُوعاً بِالْبَيْتِ وَ يَذْبَحَ عَنْهُ فَإِذَا كَانَ يَوْمُ عَرَفَةَ لَبِسَ ثِيَابَهُ وَ تَهَيَّأَ وَ أَتَى اَلْمَسْجِدَ فَلاَ يَزَالُ فِي اَلدُّعَاءِ حَتَّى تَغْرُبَ اَلشَّمْسُ».

Hadith.3110 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "What prevents any of you from performing Hajj every year?"
It was said to him: "Our wealth does not allow for that."
Imam {a.s} replied: "Can any of you not, when his brother sets out for Hajj, send with him the price of a sacrificial animal and instruct him to perform a circumambulation of the House on his behalf and to slaughter on his behalf? Then, on the Day of Arafah, he should dress in his own clothes, prepare himself, and go to the mosque, remaining in supplication until the sun sets."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Awaali al-La’aali, Part 3, p. 171 • Al-Wafi, Vol. 14, p. 1305 • Wasa’il Al-Shi’a, Vol. 13, p. 192

CHAPTER 212 - CHAPTER ON MISCELLANEOUS MATTERS RELATED TO HAJJ

بَابُ نَوَادِرِ الْحَجِّ

HADITH 3111 – 3133

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3111 - رُوِيَ عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ أَخِيهِ زُرَارَةَ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جَعَلَنِيَ اَللَّهُ فِدَاكَ أَسْأَلُكَ فِي اَلْحَجِّ مُنْذُ أَرْبَعِينَ عَاماً فَتُفْتِينِي فَقَالَ «يَا زُرَارَةُ بَيْتٌ يُحَجُّ قَبْلَ آدَمَ عَلَيْهِ اَلسَّلاَمُ بِأَلْفَيْ عَامٍ تُرِيدُ أَنْ تَفْنَى مَسَائِلُهُ فِي أَرْبَعِينَ عَاماً ».

Hadith.3111 - It is narrated from Bukayr ibn A'yan, from his brother Zurara, who said:
I said to Abu Abdullah {a.s}: "May Allah {SWT} make me your ransom! I have been asking you about Hajj for forty years, and you continue to provide me with answers."
Imam {a.s} replied: "O Zurara, a House that has been the site of pilgrimage two thousand years before Adam {a.s} — do you expect its matters to be exhausted in forty years?"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 34 • Wasa’il Al-Shi’a, Vol. 11, p. 12

3112 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «أَوْدِيَةُ اَلْحَرَمِ تَسِيلُ فِي اَلْحِلِّ وَ أَوْدِيَةُ اَلْحِلِّ لاَ تَسِيلُ فِي اَلْحَرَمِ ».
وَ رُوِيَ عَنْ أَبِي حَنِيفَةَ اَلنُّعْمَانِ بْنِ ثَابِتٍ أَنَّهُ قَالَ: لَوْ لاَ جَعْفَرُ بْنُ مُحَمَّدٍ مَا عَلِمَ اَلنَّاسُ مَنَاسِكَ حَجِّهِمْ.

Hadith.3112 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The valleys of the Haram (sanctuary) flow into the Hil (non-sanctuary area), but the valleys of the Hil do not flow into the Haram."
It is also narrated from Abu Hanifah al-Nu'man ibn Thabit that he said: "If it were not for Ja'far ibn Muhammad {a.s}, the people would not have known the rituals of their Hajj."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 540 • Tahdhib Al-Ahkam, Vol. 5, p. 443 • Tahdhib Al-Ahkam, Vol. 5, p. 454 • Al-Wafi, Vol. 12, p. 90 • Wasa’il Al-Shi’a, Vol. 13, p. 223 • Al-Wafi, Vol. 14, p. 1313

3113 - وَ ذُكِرَ اَلْمَاءُ عِنْدَ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ فِي طَرِيقِ مَكَّةَ وَ ثِقْلُهُ قَالَ «اَلْمَاءُ لاَ يَثْقُلُ إِلاَّ أَنْ يَنْفَرِدَ بِهِ اَلْجَمَلُ فَلاَ يَكُونَ عَلَيْهِ غَيْرُ اَلْمَاءِ.

Hadith.3113 - It was mentioned to Imam Jafar ibn Muhammad Al-Sadiq {a.s} about water on the road to Mecca and its weight.

Imam {a.s} said: "Water is not heavy unless the camel is carrying only water and nothing else."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3114 - : وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَكْرَهُ اَلْحَجَّ وَ اَلْعُمْرَةَ عَلَى اَلْإِبِلِ اَلْجَلاَّلاَتِ.

Hadith.3114 - It is narrated that Imam Ali ibn Abi Talib {a.s} disliked performing Hajj and Umrah on camels that feed on impurities (jallalat).

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 543 • Tahdhib Al-Ahkam, Vol. 5, p. 439 • Al-Wafi, Vol. 14, p. 1309 • Wasa'il Al-Shi'a, Vol. 11, p. 449 • Bihar Al-Anwar, Vol. 61, p. 147

3115 - وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا كَانَ أَيَّامُ اَلْمَوْسِمِ بَعَثَ اَللَّهُ تَبَارَكَ اَللَّهُ تَعَالَى مَلاَئِكَةً فِي صُوَرِ اَلْآدَمِيِّينَ يَشْتَرُونَ مَتَاعَ اَلْحَاجِّ وَ اَلتُّجَّارِ» قِيلَ مَا يَصْنَعُونَ بِهِ قَالَ «يُلْقُونَهُ فِي اَلْبَحْرِ».
وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ اَلْعَمْرِيِّ رَضِيَ اَللَّهُ عَنْهُ أَنَّهُ قَالَ: وَ اَللَّهِ إِنَّ صَاحِبَ هَذَا اَلْأَمْرِ لَيَحْضُرُ اَلْمَوْسِمَ كُلَّ سَنَةٍ يَرَى اَلنَّاسَ وَ يَعْرِفُهُمْ وَ يَرَوْنَهُ وَ لاَ يَعْرِفُونَهُ.
رُوِيَ عَنْ عَبْدِ اَللَّهِ بْنِ جَعْفَرٍ اَلْحِمْيَرِيِّ أَنَّهُ قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عُثْمَانَ اَلْعَمْرِيَّ رَضِيَ اَللَّهُ عَنْهُ فَقُلْتُ لَهُ رَأَيْتَ صَاحِبَ هَذَا اَلْأَمْرِ فَقَالَ نَعَمْ وَ آخِرُ عَهْدِي بِهِ عِنْدَ بَيْتِ اَللَّهِ اَلْحَرَامِ وَ هُوَ يَقُولُ « اَللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي».
قَالَ مُحَمَّدُ بْنُ عُثْمَانَ رَضِيَ اَللَّهُ عَنْهُ وَ أَرْضَاهُ: وَ رَأَيْتُهُ صَلَوَاتُ اَللَّهِ عَلَيْهِ مُتَعَلِّقاً بِأَسْتَارِ اَلْكَعْبَةِ فِي اَلْمُسْتَجَارِ وَ هُوَ يَقُولُ: « اَللَّهُمَّ اِنْتَقِمْ لِي مِنْ أَعْدَائِكَ ».

Hadith.3115 - Ja'far ibn Muhammad Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"During the days of the Hajj season, Allah {SWT}, Blessed and Exalted, sends angels in the form of humans to purchase the goods of the pilgrims and merchants."
It was asked: "What do they do with these goods?"
Imam {a.s} replied: "They cast them into the sea."
It is narrated from Muhammad ibn Uthman al-Umari (may Allah {SWT} be pleased with him) that he said:
"By Allah {SWT}, the Master of this Affair (Imam Al-Mahdi {ajf}, peace be upon him) attends the Hajj season every year. He sees the people, knows them, and they see him but do not recognize him."
It is also narrated from Abdullah ibn Ja'far al-Himyari, who said: "I asked Muhammad ibn Uthman al-Umari (may Allah {SWT} be pleased with him), 'Have you seen the Master of this Affair?'
He replied: 'Yes, and my last encounter with him was at the Sacred House of Allah {SWT}, as he was saying: O Allah {SWT}, fulfill for me what You have promised me.'"
Muhammad ibn Uthman (may Allah {SWT} be pleased with him and may Allah {SWT} bless him) further said: "I saw Him {ajf} clinging to the curtains of the Kaaba at Al-Multazam, saying: O Allah {SWT}, take vengeance for me against Your enemies."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 547 • Awaali al-La’aali, Part 4, p. 28 • Al-Wafi, Vol. 12, p. 345 • Wasa’il Al-Shi’a, Vol. 11, p. 59 • Bihar Al-Anwar, Vol. 56, p. 190 • Kamal Al-Din, Part 2, p. 440 • Al-Ghaybah (by Al-Tusi) Vol. 1, p. 363 • Al-Wafi, Part 2, p. 413 • Wasa’il Al-Shi’a, Vol. 11, p. 135 • Ithbat al-Hudat, Part 5, p. 66 • Bihar Al-Anwar, Vol. 51, p. 350 • Bihar Al-Anwar, Vol. 52, p. 152 • Al-Wafi, Part 2, p. 402 • Wasa’il Al-Shi’a, Vol. 13, p. 259 • Bihar Al-Anwar, Vol. 52, p. 30

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3116 - وَ رُوِيَ عَنْ دَاوُدَ اَلرَّقِّيِّ قَالَ : دَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ لِي عَلَى رَجُلٍ مَالٌ قَدْ خِفْتُ تَوَاهُ فَشَكَوْتُ ذَلِكَ إِلَيْهِ فَقَالَ لِي «إِذَا صِرْتَ بِمَكَّةَ فَطُفْ عَنْ عَبْدِ اَلْمُطَّلِبِ طَوَافاً وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ أَبِي طَالِبٍ طَوَافاً وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ عَبْدِ اَللَّهِ طَوَافاً وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ آمِنَةَ أُمِّ مُحَمَّدٍ طَوَافاً وَ صَلِّ عَنْهَا رَكْعَتَيْنِ وَ طُفْ عَنْ فَاطِمَةَ بِنْتِ أَسَدٍ طَوَافاً وَ صَلِّ عَنْهَا رَكْعَتَيْنِ ثُمَّ اُدْعُ اَللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ عَلَيْكَ مَالَكَ» قَالَ فَفَعَلْتُ ذَلِكَ ثُمَّ خَرَجْتُ مِنْ بَابِ اَلصَّفَا فَإِذَا غَرِيمِي وَاقِفٌ يَقُولُ يَا دَاوُدُ حَبَسْتَنِي تَعَالَ فَاقْبِضْ مَالَكَ.

Hadith.3116 - It is narrated from Dawood al-Raqqi, who said: I went to Abu Abdullah {a.s} while I was owed money by a man, and I feared it would be lost. I complained about this to him, and he said to me:
"When you are in Mecca, perform a Tawaf (circumambulation) on behalf of Abdul Muttalib and pray two Rak'ahs for him. Perform a Tawaf on behalf of Abu Talib and pray two Rak'ahs for him. Perform a Tawaf on behalf of Abdullah and pray two Rak'ahs for him. Perform a Tawaf on behalf of Amina, the mother of Muhammad, and pray two Rak'ahs for her. Perform a Tawaf on behalf of Fatimah bint Asad and pray two Rak'ahs for her. Then, supplicate to Allah {SWT}, the Mighty and Exalted, to return your money to you."
He continued: "I did as he instructed and then left through the gate of Safa. There, I found my debtor standing and saying: 'O Dawood, you detained me. Come and take your money.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 544 • Al-Wafi, Vol. 12, p. 334 • Wasa’il Al-Shi’a, Vol. 13, p. 397

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3117 - وَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : «مَنْ سَهَا عَنِ اَلسَّعْيِ حَتَّى يَصِيرَ مِنَ اَلسَّعْيِ عَلَى بَعْضِهِ أَوْ كُلِّهِ ثُمَّ ذَكَرَ فَلاَ يَصْرِفْ وَجْهَهُ مُنْصَرِفاً وَ لَكِنْ يَرْجِعُ اَلْقَهْقَرَى إِلَى اَلْمَكَانِ اَلَّذِي يَجِبُ مِنْهُ اَلسَّعْيُ ».

Hadith.3117 - Abu Abdullah {a.s} and Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said: "Whoever forgets a part or all of the Sa’i (ritual walking) and remembers it, should not turn around and walk away from the direction of Sa’i. Instead, he should go back in reverse to the place where the Sa’i is required to be resumed."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 453 • Al-Wafi, Vol. 13, p. 933 • Wasa'il Al-Shi'a, Vol. 13, p. 487

3118 - وَ رَوَى سَعْدُ بْنُ سَعْدٍ اَلْأَشْعَرِيُّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ اَلْمُحْرِمُ يَشْتَرِي اَلْجَوَارِيَ أَوْ يَبِيعُ فَقَالَ «نَعَمْ».

Hadith.3118 - Sa'd ibn Sa'd al-Ash'ari narrated from Imam Ali ibn Musa Ar-Ridha {a.s}.
He said: I asked, "Can a person in the state of Ihram buy or sell slave girls?"
Imam {a.s} replied: "Yes."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 373 • Tahdhib Al-Ahkam, Vol. 5, p. 331 • Al-Wafi, Vol. 13, p. 677 • Wasa'il Al-Shi'a, Vol. 12, p. 441

3119 - وَ فِي رِوَايَةِ حَرِيزٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ قَدِمَ مَكَّةَ فِي وَقْتِ اَلْعَصْرِ فَقَالَ «يَبْدَأُ بِالْعَصْرِ ثُمَّ يَطُوفُ».

Hadith.3119 - In a narration from Hariz, from Abu Abdullah {a.s}, regarding a man who arrives in Mecca at the time of Asr prayer,
Imam {a.s} said: "He should begin with the Asr prayer and then perform Tawaf."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 843 • Wasa'il Al-Shi'a, Vol. 13, p. 385

3120 - وَ رَوَى اَلسَّكُونِيُّ بِإِسْنَادِهِ قَالَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : فِي اِمْرَأَةٍ نَذَرَتْ أَنْ تَطُوفَ عَلَى أَرْبَعٍ فَقَالَ «تَطُوفُ أُسْبُوعاً لِيَدَيْهَا وَ أُسْبُوعاً لِرِجْلَيْهَا».

Hadith.3120 - Al-Sakuni narrated with his chain of transmission that Imam Ali ibn Abi Talib {a.s} was asked about a woman who vowed to perform Tawaf on all fours.
Imam {a.s} said: "She should perform one circuit (seven rounds) for her hands and one circuit for her feet."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 429 • Al-Kafi, Vol. 4, p. 430 • Tahdhib Al-Ahkam, Vol. 5, p. 135 • Tahdhib Al-Ahkam, Vol. 5, p. 135 • Al-Wafi, Vol. 11, p. 537 • Wasa'il Al-Shi'a, Vol. 13, p. 421 • Wasa'il Al-Shi'a, Vol. 13, p. 422

3121 - وَ قِيلَ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ : رَجُلٌ فِي ثَوْبِهِ دَمٌ مِمَّا لاَ يَجُوزُ اَلصَّلاَةُ فِي مِثْلِهِ فَطَافَ فِي ثَوْبِهِ فَقَالَ «أَجْزَأَهُ اَلطَّوَافُ فِيهِ ثُمَّ يَنْزِعُهُ وَ يُصَلِّي فِي ثَوْبٍ طَاهِرٍ».

Hadith.3121 - It was said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "A man had blood on his garment, of a type that invalidates prayer, and he performed Tawaf in that garment."
Imam {a.s} said: "His Tawaf is valid, but he should then remove the garment and pray in a pure garment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 126 • Al-Wafi, Vol. 13, p. 885 • Wasa’il Al-Shi’a, Vol. 13, p. 399

3122 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «دَعِ اَلطَّوَافَ وَ أَنْتَ تَشْتَهِيهِ».

Hadith.3122 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Leave the Tawaf while you still desire it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 429 • Al-Wafi, Vol. 13, p. 850 • Wasa’il Al-Shi’a, Vol. 13, p. 388

3123 - وَ قَالَ اَلْهَيْثَمُ بْنُ عُرْوَةَ اَلتَّمِيمِيُّ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : إِنِّي حَمَلْتُ اِمْرَأَتِي ثُمَّ طُفْتُ بِهَا وَ كَانَتْ مَرِيضَةً وَ إِنِّي طُفْتُ بِهَا بِالْبَيْتِ فِي طَوَافِ اَلْفَرِيضَةِ وَ بِالصَّفَا وَ اَلْمَرْوَةِ وَ اِحْتَسَبْتُ بِذَلِكَ لِنَفْسِي فَهَلْ يُجْزِينِي فَقَالَ «نَعَمْ».

Hadith.3123 - Al-Haytham ibn Urwah al-Tamimi said to Abu Abdullah {a.s}:
"I carried my wife, who was ill, and performed Tawaf with her around the Kaaba for the obligatory Tawaf, as well as between Safa and Marwah, and I counted it as fulfilling the obligation for myself. Does it suffice for me?"
Imam {a.s} replied: "Yes."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 125 • Al-Wafi, Vol. 13, p. 898 • Wasa’il Al-Shi’a, Vol. 13, p. 395

3124 - وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ اَلْبَزَنْطِيُّ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ إِنَّ أَصْحَابَنَا يَرْوُونَ أَنَّ حَلْقَ اَلرَّأْسِ فِي غَيْرِ حَجٍّ وَ لاَ عُمْرَةٍ مُثْلَةٌ فَقَالَ «كَانَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ إِذَا قَضَى نُسُكَهُ عَدَلَ إِلَى قَرْيَةٍ يُقَالُ لَهَا سَايَةُ فَحَلَقَ».

Hadith.3124 - Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti narrated from Abu Al-Hasan {a.s}:
I said to him, "Our companions narrate that shaving the head outside of Hajj or Umrah is considered mutilation."
Imam {a.s} replied: "Abu Al-Hasan {a.s}, after completing his rituals, would go to a village called Sāyah and shave his head there."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 6, p. 484 • Al-Wafi, Vol. 6, p. 650 • Wasa’il Al-Shi’a, Part 2, p. 105 • Wasa’il Al-Shi’a, Vol. 14, p. 231

3125 - وروي عن الصادق عليه السلام أنه قال: " حلق الرأس في غير حج ولا عمرة مثلة لأعدائكم وجمال لكم.

Hadith.3125 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he said:
"Shaving the head outside of Hajj or Umrah is disfigurement (mithlah) for your enemies and beauty for you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 6, p. 649 • Wasa’il Al-Shi’a, Part 2, p. 106 • Wasa’il Al-Shi’a, Vol. 14, p. 232

3126 - وَ رَوَى مُحَمَّدُ بْنُ سِنَانٍ عَنِ اَلْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَنْ رَكِبَ زَامِلَةً ثُمَّ وَقَعَ مِنْهَا فَمَاتَ دَخَلَ اَلنَّارَ ».

قال مصنف هذا الكتاب - رضي الله عنه - كان الناس يركبون الزوامل فإذا أراد أحدهم النزول وقع عن راحلته من غير أن يتعلق بشئ من الرحل فنهوا عن ذلك لئلا يسقط أحدهم متعمدا فيموت فيكون قاتل نفسه ويستوجب بذلك دخول النار، فهذا معنى الحديث، وذلك أن الناس في أيام النبي صلى الله عليه وآله والأئمة صلوات الله عليهم كانوا يركبون الزوامل فلا يمنعون ولا ينكر عليهم ذلك.

Hadith.3126 - Muhammad ibn Sinan narrated from Al-Mufaddal ibn Umar, from Abu Abdullah {a.s}, who said: "Whoever rides a camel (zamilah) and then falls from it and dies will enter the Fire."

[AL SADUQ]
The author of this book (may Allah {SWT} be pleased with him) commented: People used to ride zamilahs, and if one of them wanted to dismount, they would do so by simply letting themselves fall from their mount without holding onto anything. They were forbidden from doing this to avoid anyone deliberately falling, dying as a result, and being considered as having taken their own life, thereby deserving punishment in the Fire.
This is the meaning of the narration. In the time of the Prophet (peace and blessings be upon him and his family) and the Imams {a.s}, people commonly rode zamilahs, and it was neither prohibited nor criticized in general.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Ma’ani al-Akhbar, Part 1, p. 223 • Tahdhib Al-Ahkam, Vol. 5, p. 440 • Al-Wafi, Vol. 12, p. 393 • Wasa’il Al-Shi’a, Vol. 11, p. 368 • Bihar Al-Anwar, Vol. 61, p. 147 • Bihar Al-Anwar, Vol. 96, p. 121

3127 - وَ أَمَّا اَلْحَدِيثُ اَلَّذِي رُوِيَ، عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ رَكِبَ زَامِلَةً فَلْيُوصِ.

فليس بنهي عن ركوب الزاملة، وإنما هو أمر بالاحتراز من السقوط وهذا مثل قول القائل: من خرج إلى الحج أو إلى الجهاد في سبيل الله فليوص، ولم يكن فيما مضى إلا الزوامل وإنما المحامل محدثة، ولم تعرف فيما مضى.

Hadith.3127 - As for the narration reported from Abu Abdullah {a.s} where he said: "Whoever rides a zamilah (simple mount) should make a will,"

[AL SADUQ]
It is not a prohibition against riding a zamilah. Rather, it is an instruction to take precaution against falling.
This is similar to the saying: "Whoever goes out for Hajj or jihad in the way of Allah {SWT} should make a will."
In earlier times, only zamilahs (simple mounts) were used, as litters and palanquins (mahamil) were a later innovation and were not known in earlier periods.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Ma’ani al-Akhbar, Part 1, p. 223 • Tahdhib Al-Ahkam, Vol. 5, p. 441 • Al-Wafi, Vol. 12, p. 392

3128 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ رَجُلٍ أَفْرَدَ اَلْحَجَّ فَلَمَّا دَخَلَ مَكَّةَ طَافَ بِالْبَيْتِ ثُمَّ أَتَى أَصْحَابَهُ وَ هُمْ يُقَصِّرُونَ فَقَصَّرَ مَعَهُمْ ثُمَّ ذَكَرَ بَعْدَ مَا قَصَّرَ أَنَّهُ مُفْرِدٌ لِلْحَجِّ فَقَالَ «لَيْسَ عَلَيْهِ شَيْءٌ إِذَا صَلَّى فَلْيُجَدِّدِ اَلتَّلْبِيَةَ ».

Hadith.3128 - Muawiyah ibn Ammar narrated from Abu Abdullah {a.s}: I asked him about a man who entered into Ihram for Hajj Ifrad (Hajj alone). When he entered Mecca, he performed Tawaf around the Kaaba, then joined his companions who were shortening their hair, and he also shortened his hair with them. Later, he remembered that he was in Ihram for Hajj Ifrad.
Imam {a.s} said: "There is no penalty upon him. After offering his prayer, he should renew the Talbiyah (declaration of intention)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 465 • Wasa’il Al-Shi’a, Vol. 13, p. 517

3129 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ : سَأَلْتُ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يُعْطِي خَمْسَةَ نَفَرٍ حَجَّةً وَاحِدَةً يَخْرُجُ فِيهَا وَاحِدٌ مِنْهُمْ أَ لَهُمْ أَجْرٌ قَالَ «نَعَمْ لِكُلِّ وَاحِدٍ مِنْهُمْ أَجْرُ حَاجٍّ » قَالَ فَقُلْتُ فَأَيُّهُمْ أَعْظَمُ أَجْراً فَقَالَ «اَلَّذِي نَابَهُ اَلْحَرُّ وَ اَلْبَرْدُ وَ إِنْ كَانَ صَرُورَةً لَمْ يُجْزِ ذَلِكَ عَنْهُمْ وَ اَلْحَجُّ لِمَنْ حَجَّ ».

Hadith.3129 - It is narrated from Ali ibn Yaqtin, who said: I asked Abu Al-Hasan Al-Awwal {a.s} about a man who finances the Hajj for five people, but only one of them actually performs it. Does everyone receive a reward?
Imam {a.s} said: "Yes, each one of them receives the reward of a pilgrim."
I then asked: "Which of them has the greatest reward?"
Imam {a.s} replied: "The one who endures the heat and the cold. If the person is performing Hajj for the first time (ṣarūr), this does not suffice on behalf of the others, and the Hajj belongs to the one who performs it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa'il Al-Shi'a, Vol. 11, p. 174

3130 - وَ رُوِيَ عَنْ ، مَنْصُورِ بْنِ حَازِمٍ قَالَ : سَأَلَ سَلَمَةُ بْنُ مُحْرِزٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا حَاضِرٌ فَقَالَ إِنِّي طُفْتُ بِالْبَيْتِ وَ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ ثُمَّ أَتَيْتُ مِنًى فَوَقَعْتُ عَلَى أَهْلِي وَ لَمْ أَطُفْ طَوَافَ اَلنِّسَاءِ فَقَالَ «بِئْسَ مَا صَنَعْتَ» فَجَهَّلَنِي فَقُلْتُ أُبْتُلِيتُ فَقَالَ «لاَ شَيْءَ عَلَيْكَ».

Hadith.3130 - It is narrated from Mansur ibn Hazim, who said: Salamah ibn Muhraz asked Abu Abdullah {a.s} while I was present.
He said: "I performed Tawaf around the Kaaba and between Safa and Marwah, then went to Mina and had relations with my wife without performing the Tawaf al-Nisa."
Abu Abdullah {a.s} said: "What a bad thing you have done," reproaching me.
I said: "I was put to trial."
Imam {a.s} replied: "There is no penalty upon you."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 13, p. 688 • Wasa'il Al-Shi'a, Vol. 13, p. 109

3131 - وَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «أُمِرْتُمْ بِالْحَجِّ وَ اَلْعُمْرَةِ فَلاَ تُبَالُوا بِأَيِّهِمَا بَدَأْتُمْ».

قال مصنف هذا الكتاب - رحمه الله -: يعني العمرة المفردة فأما العمرة التي يتمتع بها إلى الحج فلا يجوز إلا أن يبدأ بها قبل الحج، ولا يجوز أن يبدأ بالحج قبلها إلا أن لا يدرك المتمتع ليلة عرفة فيبدأ بالحج ثم يعتمر من بعده.

Hadith.3131 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"You have been commanded to perform Hajj and Umrah, so do not worry about which one you begin with."

[AL SADUQ]
The author of this book (may Allah {SWT} have mercy on him) commented: This refers to the Umrah Mufradah (independent Umrah). However, as for the Umrah that is part of Tamattu' (Hajj combined with Umrah), it must precede the Hajj; it is not permissible to begin with Hajj before it. The only exception is if the Mutamatti' (one performing Tamattu') does not arrive in time for the night of Arafah. In that case, he begins with Hajj and performs the Umrah afterward.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 12, p. 465 • Wasa'il Al-Shi'a, Vol. 14, p. 296

3132 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «أَوَّلُ مَا يُظْهِرُ اَلْقَائِمُ عَلَيْهِ اَلسَّلاَمُ مِنَ اَلْعَدْلِ أَنْ يُنَادِيَ مُنَادِيهِ أَنْ يُسَلِّمَ أَصْحَابُ اَلنَّافِلَةِ لِأَصْحَابِ اَلْفَرِيضَةِ اَلْحَجَرَ اَلْأَسْوَدَ وَ اَلطَّوَافَ بِالْبَيْتِ ».

Hadith.3132 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The first act of justice that the Qa'im {a.s} will manifest is that his caller will announce: 'Those performing supererogatory acts (nafilah) must yield the Black Stone and the Tawaf around the Kaaba to those performing obligatory acts (faridah).'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

3133 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مُقَامُ يَوْمٍ قَبْلَ اَلْحَجِّ أَفْضَلُ مِنْ مُقَامِ يَوْمَيْنِ بَعْدَ اَلْحَجِّ ».

وقد أخرجت هذه النوادر مسندة مع غيرها من النوادر في كتاب جامع نوادر الحج.

Hadith.3133 - It is narrated from Abu Basir, from Abu Abdullah {a.s}, who said: "Staying one day before Hajj is better than staying two days after Hajj."

[AL SADUQ]

These rare narrations, along with others, have been compiled with their chains of transmission in the book Jami' Nawadir al-Hajj.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1312 • Wasa'il Al-Shi'a, Vol. 13, p. 309

CHAPTER 213 - CHAPTER ON THE SEQUENCE OF THE RITUALS OF HAJJ

بَابُ سِيَاقِ مَنَاسِكِ الْحَجِّ

HADITH 3134 – 3137

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

إذا أردت الخروج إلى الحج فاجمع أهلك وصل ركعتين ومجد الله كثيرا وصل على محمد وآله، وقل:

"اللهم إني أستودعك اليوم ديني ونفسي ومالي وأهلي وولدي وجيراني، وأهل حزانتي الشاهد منا والغائب وجميع ما أنعمت به علي، اللهم اجعلنا في كنفك ومنعك وعياذك وعزك، عز جارك وجل ثناؤك، وامتنع عائذك، ولا إله غيرك، توكلت على الحي الذي لا يموت. الحمد لله الذي لم يتخذ صاحبة ولا ولدا، ولم يكن له شريك في الملك، ولم يكن له ولي من الذل وكبره تكبيرا، الله أكبر كبيرا، والحمد لله كثيرا، وسبحان الله بكرة وأصيلا".

فإذا خرجت من منزلك فقل:

"بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم، اللهم إني أعوذ بك من وعثاء السفر وكآبة المنقلب وسوء المنظر في الأهل والمال والولد، اللهم إني أسألك في سفري هذا السرور والعمل بما يرضيك عني، اللهم اقطع عني بعده ومشقته وأصحبني فيه واخلفني في أهلي بخير".

فإذا استويت على راحلتك واستوى بك محملك فقل:

"الحمد لله الذي هدانا للإسلام، وعلمنا القرآن، ومنّ علينا بمحمد صلى الله عليه وآله، سبحان الذي سخر لنا هذا وما كنا له مقرنين وإنا إلى ربنا لمنقلبون. والحمد لله رب العالمين، اللهم أنت الحامل على الظهر، والمستعان على الأمر، وأنت الصاحب في السفر، والخليفة في الأهل والمال والولد، اللهم أنت عضدي وناصري".

فإذا مضت بك راحلتك فقل في طريقك:

"خرجت بحول الله وقوته بغير حول مني وقوة ولكن بحول الله وقوته، برئت إليك يا رب من الحول والقوة. اللهم إني أسألك بركة سفري هذا وبركة أهله، اللهم إني أسألك من فضلك الواسع رزقا حلالا طيبا تسوقه إلي وأنا خائض في عافية بقوتك وقدرتك، اللهم إني سرت في سفري بلا ثقة مني بغيرك ولا رجاء لسواك، فارزقني في ذلك شكرك وعافيتك ووفقني لطاعتك وعبادتك حتى ترضى وبعد الرضا".

وعليك في طريقك بتقوى الله تعالى وإيثار طاعته واجتناب معصيته واستعمال مكارم الأخلاق والأفعال، وحسن الخلق، وحسن الصاحبة لمن صحبك، وكظم الغيظ وأكثر من تلاوة القرآن وذكر الله عز وجل والدعاء.

فإذا بلغت أحد المواقيت التي وقتها رسول الله صلى الله عليه وآله فإنه عليه السلام وقت لأهل العراق العقيق، وأوله المسلخ، ووسطه غمرة، وآخره ذات عرق وأوله أفضل، ووقت لأهل الطائف قرن المنازل، ووقت لأهل اليمن يلملم، ولأهل الشام المهيعة وهي الجحفة، ولأهل المدينة ذا الحليفة وهي مسجد الشجرة. فاغتسل بعد أن تقلم أظافيرك وتأخذ من شاربك وتنتف إبطيك وتتنور.

وقل إذا اغتسلت:

"بسم الله وبالله، اللهم اجعله لي نورا وطهورا وحرزا وأمنا من كل خوف، وشفاء من كل داء وسقم. اللهم طهرني وطهر لي قلبي واشرح لي صدري، وأجر على لساني محبتك ومدحتك والثناء عليك، فإنه لا قوة لي إلا بك، وقد علمت أن قوام ديني التسليم لأمرك والاتباع لسنة نبيك صلواتك عليه وآله".

ثم البس ثوبي إحرامك وقل:

"الحمد لله الذي رزقني ما أواري به عورتي وأؤدي به فرضي وأعبد فيه ربي، وأنتهي فيه إلى ما أمرني. الحمد لله الذي قصدته فبلغني، وأردته فأعانني، وقبلني ولم يقطع بي، ووجه أردت فسلمني، فهو حصني وكهفي وحرزي وظهري وملاذي وملجأي ومنجاي وذخري وعدتي في شدتي ورخائي".

وصل للإحرام ست ركعات، وتوجه في الأولى منها، واقرأ في كل ركعتين في الأولى الحمد وقل هو الله أحد، وفي الثانية الحمد وقل يا أيها الكافرون، وتقنت في الثانية من كل ركعتين قبل الركوع وبعد القراءة، وتسلم في كل ركعتين. وإن شئت صليت ركعتين للإحرام على ما وصفت.

وأفضل الساعات للإحرام عند زوال الشمس، فلا يضرك في أي الساعات أحرمت عند طلوع الشمس وعند غروبها. وإن كان وقت صلاة فريضة فصل هذه الركعات قبل الفريضة ثم صل الفريضة وأحرم في دبرها ليكون أفضل.

فإذا فرغت من صلاتك فاحمد الله عز وجل واثن عليه بما هو أهله، وصل على نبيه محمد وآله وسلم، ثم قل:

"اللهم إني أسألك أن تجعلني ممن استجاب لك وآمن بوعدك واتبع أمرك، فإني عبدك وفي قبضتك، لا أوقي إلا ما وقيت ولا آخذ إلا ما أعطيت. اللهم إني أريد ما أمرت به من التمتع بالعمرة إلى الحج على كتابك وسنة نبيك صلواتك عليه وآله، فإن عرض لي عارض يحبسني فحلني حيث حبستني لقدرك الذي

قدرت علي. اللهم وإن لم يكن حجة فعمرة، أحرم لك شعري وبشري ولحمي ودمي وعظامي ومخي وعصبي من النساء والطيب، أبتغي بذلك وجهك الكريم والدار الآخرة".

ويجزيك أن تقول هذا مرة واحدة حين تحرم.

If you intend to embark on Hajj, gather your family, perform two units of prayer, glorify Allah {SWT} abundantly, send blessings upon Muhammad and his family, and say:
"O Allah {SWT}, I entrust to You today my religion, myself, my wealth, my family, my children, my neighbors, those who are present among us, those who are absent, and all the blessings You have bestowed upon me. O Allah {SWT}, place us under Your protection, safeguarding, refuge, and might. Mighty is Your protection, exalted is Your praise, and inviolable is Your refuge. There is no deity other than You. I rely on the Living, who does not die. All praise is due to Allah {SWT}, who has not taken a consort or a child, who has no partner in His dominion, and who has no helper out of weakness. And magnify Him with due magnification. Allah {SWT} is the Greatest, abundantly great. All praise is due to Allah {SWT} in abundance. Glory be to Allah {SWT} in the morning and evening."

When you leave your home, say:
"In the name of Allah {SWT}, the Most Merciful, the Most Compassionate. There is no power or strength except with Allah {SWT}, the Most High, the Most Great. O Allah {SWT}, I seek refuge in You from the hardships of travel, the sorrow of return, and unpleasant sights concerning my family, wealth, and children. O Allah {SWT}, I ask You in this journey for joy and deeds that earn Your pleasure. O Allah {SWT}, spare me its distance and its difficulties. Be my companion in it and leave goodness in my family in my absence."

When you mount your ride and it settles under you, say:
"All praise is due to Allah {SWT}, who guided us to Islam, taught us the Quran, and favored us with Muhammad (peace and blessings be upon him and his family). Glory be to the One who subjected this to us, for we could not have controlled it ourselves, and indeed, to our Lord {AZJ}, we shall return. All praise is due to Allah {SWT}, the Lord {AZJ} of all the worlds. O Allah {SWT}, You are the one who carries us on this mount, the One from whom we seek help in our affairs. You are the companion in travel and the guardian of family, wealth, and children. O Allah {SWT}, You are my support and my helper."

When your mount moves you along your journey, say on your way:
"I have set out by the will and power of Allah {SWT}, not by any will or power of my own, but through the will and power of Allah {SWT}. I renounce my own will and power before You, O Lord {AZJ}. O Allah {SWT}, I ask You for blessings in this journey and blessings for its people. O Allah {SWT}, I ask You, by Your expansive bounty, for lawful, wholesome, and pure provision, which You will send to me while I proceed in ease and well-being, by Your power and ability. O Allah {SWT}, I have undertaken this journey not relying on myself but entirely trusting in You, and not placing hope in anyone other than You. So, grant me in this journey gratitude towards You, Your protection, and success in Your obedience and worship until You are pleased with me and after Your pleasure is achieved."
On your journey, observe piety towards Allah {SWT}, prefer His obedience, avoid disobedience, and practice noble character and actions. Be kind and companionable to those who travel with you, control your anger, recite the Quran frequently, remember Allah {SWT}, and make supplications.

When you reach one of the Miqats (stations for assuming Ihram) designated by the Messenger of Allah {SWT} (peace and blessings be upon him and his family)—he designated:

- For the people of Iraq, Al-‘Aqiq, with its beginning at Al-Maslakh, its middle at Ghamrah, and its end at Dhat ‘Irq (the beginning is the best).
- For the people of Ta’if, Qarn al-Manazil.
- For the people of Yemen, Yalamlam.
- For the people of Syria, Al-Juhfah, also known as Al-Mihyah.
- For the people of Medina, Dhu al-Hulayfah, which is the Mosque of the Tree.

Perform ghusl (ritual bath) after trimming your nails, shortening your mustache, plucking your armpits, and cleansing yourself.

When performing ghusl, say:
"In the name of Allah {SWT}, and by Allah {SWT}. O Allah {SWT}, make this (ghusl) a light for me, a purification, a protection, and a security from every fear, and a cure from every illness and sickness. O Allah {SWT}, purify me, purify my heart for me, expand my chest, and make my tongue flow with Your love, praise, and glorification. For I have no power except through You, and I know that the foundation of my religion lies in submission to Your command and following the Sunnah of Your Prophet, peace be upon him and his family."

Then wear the two garments of Ihram and say:
"All praise is due to Allah {SWT}, who provided me with what covers my private parts, enables me to fulfill my obligations, worship my Lord {AZJ}, and comply with His commands. All praise is due to Allah {SWT}, whom I sought, and He allowed me to reach Him; whom I desired, and He aided me; who accepted me and did not abandon me; and whose direction I sought, and He granted me safety. He is my fortress, my refuge, my protection, my support, my shelter, my sanctuary, my provision, my reserve in hardship and ease."
Perform six units of prayer (rak’ahs) for Ihram, directing yourself to Allah {SWT} in the first of them. In each pair of units, recite in the first unit Surah Al-Hamd (Al-Fatihah) and Surah Al-Ikhlas (Say: He is Allah {SWT}, the One), and in the second unit Surah Al-Hamd and Surah Al-Kafirun (Say: O disbelievers). Perform the qunut in the second unit of each pair before bowing (ruku’) and after reciting the Surahs. Conclude with salutations (taslim) after every two units. If you wish, you may perform just two units of prayer for Ihram as described.
The best time for entering Ihram is when the sun declines from its zenith, but it does not matter at what hour you assume Ihram, whether at sunrise or sunset. If it coincides with the time for an obligatory prayer, perform the six units before the obligatory prayer, then perform the obligatory prayer, and assume Ihram immediately after it for added merit.

When you have completed your prayer, praise Allah {SWT}, glorify Him as He deserves, and send blessings upon His Prophet Muhammad and his family. Then say:
"O Allah {SWT}, I ask You to make me among those who respond to You, believe in Your promise, and follow Your command. I am Your servant, in Your grasp. I can only be protected by what You protect me from, and I can only receive what You grant me. O Allah {SWT}, I intend to fulfill what You have commanded, by performing Tamattu’ with Umrah leading to Hajj, according to Your Book and the Sunnah of Your Prophet, peace and blessings be upon him and his family. If an obstacle arises that prevents me, then release me where You prevent me, according to what You have

decreed for me. O Allah {SWT}, if this is not a Hajj, then let it be an Umrah. I dedicate my hair, my skin, my flesh, my blood, my bones, my marrow, and my nerves to You, away from women and perfume, seeking thereby Your noble countenance and the Hereafter."
It suffices to say this once when assuming Ihram.

[التلبية]

ثم لب بالتلبيات الأربع سرا وهي المفروضات تقول:

"لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك، والملك لا شريك لك".

هذه الأربع مفروضات، ثم قم فامض هنيئة، فإذا استوت بك الأرض راكبا كنت أو ماشيا فأعلن التلبية وارفع صوتك بها. وإن كنت أخذت على طريق المدينة وأحرمت من مسجد الشجرة فلب سرا بهذه التلبيات الأربع المفروضات حتى تأتي البيداء وتبلغ الميل الذي على يسار الطريق. فإذا بلغته فارفع صوتك بالتلبية ولا تجز الميل إلا ملبيا، وتقول:

"لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك.

لبيك ذا المعارج، لبيك لبيك تبدئ والمعاد إليك، لبيك لبيك داعيا إلى دار السلام، لبيك لبيك غفار الذنوب، لبيك لبيك مرهوبا ومرغوبا إليك، لبيك لبيك أنت الغنى ونحن الفقراء إليك.

لبيك لبيك ذا الجلال والإكرام، لبيك لبيك إله الحق، لبيك لبيك ذا النعماء والفضل الحسن الجميل، لبيك لبيك كشاف الكرب العظام، لبيك لبيك عبدك وابن عبديك، لبيك لبيك يا كريم.

لبيك لبيك أتقرب إليك بمحمد وآل محمد، لبيك لبيك بحجة وعمرة معا، لبيك لبيك هذه عمرة متعة إلى الحج، لبيك لبيك أهل التلبية، لبيك لبيك تلبية تمامها وبلاغها عليك، لبيك".

تقول هذا في دبر كل صلاة مكتوبة أو نافلة وحين ينهض بك بعيرك، أو علوت شرفا، أو هبطت واديا، أو لقيت راكبا، أو استيقظت من منامك، أو ركبت أو نزلت وبالأسحار. وإن تركت بعض التلبية فلا يضرك غير أنها أفضل إلا المفروضات فلا تترك منها شيئا، وأكثر من "ذي المعارج".

فإذا بلغت الحرم فاغتسل من بئر ميمون أو من فخ، وإن اغتسلت في منزلك بمكة فلا بأس. وقل عند دخول الحرم:

"اللهم إنك قلت في كتابك المنزل وقولك الحق: وأذن في الناس بالحج يأتوك رجالا وعلى كل ضامر يأتين من كل فج عميق.

اللهم وإني أرجو أن أكون ممن أجاب دعوتك، وقد جئت من شقة بعيدة ومن فج عميق سامعا لندائك ومستجيبا لك، مطيعا لأمرك، وكل ذلك بفضلك علي وإحسانك إلي، فلك الحمد على ما وفقتني له. أبتغي بذلك الزلفة عندك، والقربة إليك، والمنزلة لديك، والمغفرة لذنوبي، والتوبة علي منها بمنك.

اللهم صل على محمد وآل محمد، وحرم بدني على النار، وآمني من عذابك وعقابك برحمتك [يا أرحم الراحمين]".

فإذا نظرت إلى بيوت مكة فاقطع التلبية، وحدها عقبة المدنيين أو بحذائها.

ومن أخذ على طريق المدينة قطع التلبية إذا نظر إلى عريش مكة وهي عقبة ذي طوى. وعليك بالتكبير والتهليل والتحميد والتسبيح والصلاة على النبي [محمد] وآله.

THE TALBIYAH

Then recite the four mandatory phrases of the Talbiyah silently:
"Here I am, O Allah {SWT}, here I am. Here I am, You have no partner, here I am. Indeed, all praise, blessings, and sovereignty are Yours. You have no partner."

These four are obligatory. Then proceed for a short while. When you reach level ground, whether riding or walking, proclaim the Talbiyah and raise your voice.

If you are traveling the route of Medina and have assumed Ihram from the Mosque of the Tree (Masjid Al-Shajarah), recite the four obligatory Talbiyah phrases silently until you reach Al-Bayda' and the milestone to the left of the road. When you reach it, raise your voice with the Talbiyah and do not pass the milestone without proclaiming it. Say:

"Here I am, O Allah {SWT}, here I am. Here I am, You have no partner, here I am. Indeed, all praise, blessings, and sovereignty are Yours. You have no partner.

Here I am, the Possessor of the Highest Ascents. Here I am, the One who initiates creation, and to whom all return. Here I am, the Caller to the Abode of Peace. Here I am, the Forgiver of sins. Here I am, the One to whom we turn in hope and awe. Here I am, You are the Self-Sufficient, and we are the needy before You.

Here I am, O Possessor of Majesty and Honor. Here I am, the True God. Here I am, the One with bounties, excellence, and beauty. Here I am, the Reliever of great calamities. Here I am, Your servant, the son of Your servant. Here I am, O Generous One.

Here I am, seeking closeness to You through Muhammad and the family of Muhammad. Here I am, performing Hajj and Umrah together. Here I am, this is an Umrah of Tamattu' leading to Hajj. Here I am, O People of the Talbiyah. Here I am, a Talbiyah that is perfected and accepted by You. Here I am."

You should recite this (the Talbiyah) after every obligatory or recommended prayer, when your mount rises, when you ascend a height, descend into a valley, meet a rider, awaken from sleep, mount or dismount, and during the pre-dawn hours. If you omit some parts of the Talbiyah, it will not harm you, though it is better to recite more of it, except for the obligatory phrases, which must not be omitted. Increase your recitation of "Dhul-Ma'arij" (the Possessor of Ascensions).

When you reach the sacred precincts (Haram), perform ghusl (ritual bathing) at the well of Maymun or at Fakh. If you perform ghusl in your residence in Mecca, there is no harm in that. Upon entering the Haram, say:

"O Allah {SWT}, You said in Your revealed Book, and Your word is truth: ‘And proclaim the pilgrimage to mankind; they will come to you on foot and on every lean camel, coming from every distant

path.'
O Allah {SWT}, I hope to be among those who responded to Your call. I have come from a distant place and a deep valley, hearing Your call, answering You, and obeying Your command. All this is by Your grace upon me and Your kindness to me. All praise is due to You for enabling me to accomplish this. I seek through it nearness to You, closeness to You, Your pleasure, forgiveness of my sins, and repentance for them by Your grace.
O Allah {SWT}, bless Muhammad and the family of Muhammad. Forbid my body from the Fire, and grant me safety from Your punishment and wrath by Your mercy, O Most Merciful of the merciful."
When you see the houses of Mecca, cease the Talbiyah. Its boundary is at the hill of the Madinites or in its vicinity. If you approach Mecca via the route of Medina, cease the Talbiyah upon seeing the outskirts of Mecca at the hill of Dhu Tuwa.
Engage in takbir (saying "Allahu Akbar"), tahlil (saying "La ilaha illa Allah"), tahmid (saying "Alhamdulillah"), tasbih (saying "SubhanAllah"), and sending blessings upon the Prophet Muhammad and his family.

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[دخول مكة]

فإذا أردت دخول مكة فاجهد أن تدخلها على غسل بسكينة ووقار.

ENTERING MAKKAH

When you intend to enter Mecca, make an effort to enter in a state of ghusl (ritual purification), with tranquility and dignity.

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[دخول المسجد الحرام]

فإذا أردت أن تدخل المسجد الحرام فادخل من باب بني شيبة حافيا، وأدخل رجلك اليمنى قبل اليسرى، وعليك السكينة والوقار فإنه من دخله بخشوع غفر له، وقل وأنت على باب المسجد: " السلام عليك أيها النبي ورحمة الله وبركاته بسم الله وبالله ومن الله وما شاء الله، والسلام على رسول الله وآله، والسلام على إبراهيم وآله، والسلام على أنبياء الله ورسله، والحمد لله رب العالمين.

ENTERING AL-MASJID AL-HARAM

When you intend to enter the Sacred Mosque (Masjid al-Haram), enter through the Gate of Banu Shaybah barefoot. Step in with your right foot before your left, and maintain tranquility and dignity, for whoever enters it with humility will be forgiven.
While at the entrance, say:
"Peace be upon you, O Prophet, and the mercy and blessings of Allah {SWT}. In the name of Allah {SWT}, by Allah {SWT}, from Allah {SWT}, and according to the will of Allah {SWT}. Peace be upon the Messenger of Allah {SWT} and his family. Peace be upon Ibrahim and his family. Peace be upon the

Prophets of Allah {SWT} and His messengers. All praise is due to Allah {SWT}, the Lord {AZJ} of all the worlds."

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[النظر إلى الكعبة]

فإذا دخلت المسجد فانظر إلى الكعبة وقل: " الحمد لله الذي عظمك وشرفك وكرمك وجعلك مثابة للناس وأمنا مباركا وهدى للعالمين ".

GAZING AT THE KAABA

When you enter the mosque and set your gaze upon the Kaaba, say:
"All praise is due to Allah {SWT}, who has exalted you, honored you, ennobled you, and made you a place of return for the people, a sanctuary, a blessing, and a guidance for the worlds."

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[النظر إلى الحجر الأسود]

ثم انظر إلى الحجر الأسود واستقبله بوجهك وقل " الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله، سبحان الله والحمد لله ولا إله إلا الله والله أكبر لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيى ويميت، ويميت ويحيي وهو حي لا يموت، بيده الخير، وهو على كل شئ قدير، اللهم صل على محمد وآل محمد ، وبارك على محمد وآل محمد كأفضل ما صليت وباركت وترحمت على إبراهيم و آل إبراهيم إنك حميد مجيد، وسلام على جميع النبيين والمرسلين والحمد الله رب العالمين، اللهم إني أومن بوعدك، وأصدق رسلك، وأتبع كتابك ".

GAZING AT THE BLACK STONE

Then, look at the Black Stone and face it directly, and say:
"All praise is due to Allah {SWT}, who guided us to this, and we would not have been guided had Allah {SWT} not guided us. Glory be to Allah {SWT}, and all praise is due to Allah {SWT}. There is no deity except Allah {SWT}, and Allah {SWT} is the Greatest. There is no deity except Allah {SWT} alone, without partner. To Him belongs the dominion and to Him belongs all praise. He gives life and causes death, and He causes death and gives life, and He is the Ever-Living who does not die. In His hand is all goodness, and He is capable of all things.
O Allah {SWT}, send blessings upon Muhammad and the family of Muhammad, and bless Muhammad and the family of Muhammad as You have sent blessings and blessings and mercy upon Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. Peace be upon all the Prophets and Messengers, and all praise is due to Allah {SWT}, the Lord {AZJ} of all the worlds.
O Allah {SWT}, I believe in Your promise, I affirm Your messengers, and I follow Your Book."

[استلام الحجر الأسود]

ثم استلم الحجر الأسود وقبله في كل شوط، فإن لم تقدر عليه فافتح به واختم به، فإن لم تقدر عليه فامسحه بيدك اليمنى وقبلها، فإن لم تقدر عليه عليه فأشر إليه بيدك وقبلها وقل: " أمانتي أديتها وميثاقي تعاهدته لتشهد لي بالموافاة، آمنت بالله وكفرت بالجبت والطاغوت واللات والعزى وعبادة الشيطان وعبادة الأوثان وعبادة كل ند يدعى من دون الله عز وجل ".

TOUCHING THE BLACK STONE

Then, touch the Black Stone and kiss it during each circuit (shawt). If you are unable to do so, begin and end your Tawaf near it. If you cannot do that, touch it with your right hand and kiss your hand. If even that is not possible, gesture towards it with your hand and kiss your hand, saying: "I have fulfilled my trust and upheld my covenant so that you may testify for me in fulfilling it. I believe in Allah {SWT} and disbelieve in al-jibt and al-taghut, and in Al-Lat, Al-Uzza, the worship of Satan, the worship of idols, and the worship of every rival claimed as a deity besides Allah {SWT}, the Mighty and Majestic."

[الطواف]

ثم طف بالبيت سبعة أشواط وقبل الحجر في كل شوط وقارب بين خطاك، فإذا بلغت باب البيت فقل: " سائلك مسكينك ببابك فتصدق عليه بالجنة اللهم البيت بيتك، والحرم حرمك، والعبد عبدك، وهذا مقام العائذ المستجير بك من النار، فأعتقني ووالدي وأهلي وولدي وإخواني المؤمنين من النار، يا جواد يا كريم ".

فإذا بلغت مقابل الميزاب فقل: " اللهم أعتق رقبتي من النار، ووسع علي من الرزق الحلال، وادرأ عني شر فسقه العرب والعجم وشر فسقه الجن والإنس " وتقول وأنت تجوز: " اللهم إني إليك فقير، وإني منك خائف ومستجير فلا تبدل اسمي، ولا تغير جسمي.

TAWAF (CIRCUMAMBULATION)

Then perform Tawaf around the Kaaba seven circuits (ashwat), kissing the Black Stone at the start of each circuit. Take small steps during your Tawaf. When you reach the door of the Kaaba, say: "Your beggar, Your needy servant, is at Your door. Grant him charity with Paradise. O Allah {SWT}, this House is Your House, this sanctuary is Your sanctuary, and this servant is Your servant. This is the station of the one seeking refuge, imploring Your protection from the Fire. So, free me, my

parents, my family, my children, and my believing brothers from the Fire, O Generous and Noble One."
When you reach the area opposite the Mizab al-Rahmah (the water spout), say:
"O Allah {SWT}, free my neck from the Fire, expand my provision with what is lawful, and protect me from the evil of the corrupt among the Arabs and non-Arabs, and the corrupt among the jinn and humans."
As you proceed, say:
"O Allah {SWT}, I am impoverished before You. I am fearful of You and seek Your refuge. Do not change my name or alter my body."

[القول في الطواف]

وتقول في طوافك: " اللهم إني أسألك باسمك الذي يمشي به على طلل الماء كما يمشي به على جدد الأرض ، وأسألك باسمك المخزون المكنون عندك، وأسألك باسمك الأعظم الأعظم الأعظم الذي إذا دعيت به أجبت، وإذا سئلت به أعطيت أن تصلي على محمد وآل محمد وأن تفعل بي - كذا وكذا - ".

فإذا بلغت الركن اليماني فالتزمه وقبله وصل على النبي محمد وآله في كل شوط.

SUPPLICATIONS DURING TAWAF

While performing Tawaf, say:
"O Allah {SWT}, I ask You by Your Name through which one walks on the surface of water as they walk on firm ground. I ask You by Your hidden and treasured Name that is with You. I ask You by Your Greatest, Greatest, Greatest Name, which, when called upon, You answer, and when asked through, You give. Bless Muhammad and the family of Muhammad and grant me [state your request here]."
When you reach the Yemeni Corner (Rukn al-Yamani), touch it, kiss it, and send blessings upon Prophet Muhammad and his family in every circuit.

[القول بين الركن اليماني والركن الذي فيه الحجر الأسود]

وقل بين هذين الركنين: " ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة و قنا برحمتك عذاب النار.

SUPPLICATIONS BETWEEN THE YEMENI CORNER AND THE CORNER OF THE BLACK STONE

Between these two corners, say:
"Our Lord {AZJ}, grant us good in this world and good in the Hereafter, and protect us by Your mercy from the punishment of the Fire."

[الوقوف بالمستجار]

فإذا كنت في الشوط السابع فقف بالمستجار - وهو مؤخر الكعبة مما يلي الركن اليماني بحذاء باب الكعبة - فابسط يديك على البيت وألزق خدك وبطنك بالبيت وقل: " اللهم البيت بيتك، والعبد عبدك، وهذا مقام العائذ بك من النار، اللهم إني حللت بفنائك فاجعل قراي مغفرتك، وهب لي ما بيني وبينك، واستوهبني من خلقك " وادع بما شئت ثم أقر لربك بذنوبك وقل " اللهم من قبلك الروح والراحة والفرح والعافية، اللهم إن عملي ضعيف فضاعفه لي واغفر لي ما اطلعت عليه مني وخفي على خلقك، أستجير بالله من النار " وتكثر لنفسك من الدعاء ثم استلم الركن اليماني ثم استلم الركن الذي فيه الحجر الأسود وقبله واختم به وإن لم تستطع ذلك فلا يضرك غير أنه لا بد من أن تفتح بالحجر الأسود وتختم به وتقول، " اللهم قنعني بما رزقتني، وبارك لي فيما آتيتني ".

STANDING AT THE AL-MUSTAJAR

When you reach the seventh circuit, stand at Al-Mustajar—the area at the back of the Kaaba near the Yemeni Corner, opposite the door of the Kaaba. Spread your hands on the House, press your cheek and chest against it, and say:
"O Allah {SWT}, this House is Your House, this servant is Your servant, and this is the station of one seeking refuge with You from the Fire. O Allah {SWT}, I have entered Your courtyard, so make my provision Your forgiveness. Grant me pardon for what is between me and You, and grant me pardon for what I owe to others among Your creation."
Then supplicate with whatever you wish and confess your sins to your Lord {AZJ}, saying:
"O Allah {SWT}, from You comes the spirit, comfort, joy, and well-being. O Allah {SWT}, my deeds are weak, so multiply them for me. Forgive me for what You know of me that is hidden from Your creation. I seek refuge with Allah {SWT} from the Fire."
Make abundant supplication for yourself, then touch the Yemeni Corner and the corner with the Black Stone. Kiss the Black Stone to conclude your Tawaf. If you are unable to do so, it will not harm you, but it is essential to begin and end your Tawaf with the Black Stone.
Finally, say:
"O Allah {SWT}, satisfy me with what You have provided me, and bless me in what You have given me."

[مقام إبراهيم عليه السلام]

ثم ائت مقام إبراهيم عليه السلام فصل فيه ركعتين واجعله أمامك وأقرأ في الأولى منهما الحمد وقل هو الله أحد، وفي الثانية الحمد وقل يا أيها الكافرون، ثم تشهد وسلم واحمد الله واثن عليه وصل على النبي صلى الله عليه وآله، واسأل الله تعالى أن يتقبله منك وأن لا يجعله آخر العهد منك، فهاتان الركعتان

هما الفريضة وليس يكره لك أن تصليهما في أي الساعات شئت عند طلوع الشمس وعند غروبها، فإنما وقتهما عند فراغك من الطواف ما لم يكن وقت صلاة مكتوبة، فإن كان وقت صلاة مكتوبة فابدأ بها ثم صل ركعتي الطواف، فإذا فرغت من الركعتين فقل:

" الحمد لله بمحامده كلها على نعمائه كلها حتى ينتهي الحمد إلى ما يحب ربي ويرضى، اللهم صل على محمد وآل محمد، وتقبل منى، وطهر قلبي وزك عملي " واجتهد في الدعاء واسأل الله عز وجل أن يتقبل منك، ثم ائت الحجر الأسود واستلمه وقبله أو امسحه بيدك، أو أشر إليه وقل ما قلته أو لا فإنه لابد من ذلك.

MAQAM IBRAHIM {a.s}

Then go to the Station of Ibrahim (Maqam Ibrahim), and perform two units of prayer (rak'ahs) there, positioning it in front of you. Recite in the first unit Surah Al-Hamd (Al-Fatihah) and Surah Al-Ikhlas (Say: He is Allah {SWT}, the One), and in the second unit Surah Al-Hamd and Surah Al-Kafirun (Say: O disbelievers). After completing the prayers, recite the testimony (tashahhud), offer salutations (taslim), praise Allah {SWT}, glorify Him, and send blessings upon the Prophet Muhammad and his family.

Supplicate to Allah {SWT}, asking Him to accept your prayer and not to make this your last visit to His House. These two units of prayer are obligatory (fard), and it is not disliked to perform them at any hour, whether at sunrise or sunset. Their time is immediately after completing Tawaf, unless it coincides with the time of an obligatory prayer. In that case, perform the obligatory prayer first and then offer the two units of Tawaf.

When you finish the two units, say:

"All praise is due to Allah {SWT}, with all His praises, for all His blessings, until praise reaches what my Lord {AZJ} loves and is pleased with. O Allah {SWT}, send blessings upon Muhammad and the family of Muhammad. Accept this from me, purify my heart, and purify my deeds."

Strive in supplication and ask Allah {SWT}, the Mighty and Majestic, to accept your efforts. Then go to the Black Stone, touch it, and kiss it if possible, or wipe it with your hand, or gesture towards it. Repeat what you previously said or not; however, it is essential to conclude with it.

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[الشرب من ماء زمزم]

فان قدرت أن تشرب من ماء زمزم قبل أن تخرج إلى الصفا فافعل وتقول حين تشرب: " اللهم اجعله علما نافعا، ورزقا واسعا، وشفاء من كل داء وسقم إنك قادر يا رب العالمين ".

DRINKING FROM ZAMZAM WATER

If you are able to drink from the water of Zamzam before proceeding to Safa, do so, and when you drink, say:

"O Allah {SWT}, make it for me beneficial knowledge, expansive provision, and a cure from every illness and sickness. Indeed, You are capable, O Lord {AZJ} of the worlds."

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[الخروج إلى الصفا]

ثم اخرج إلى الصفا وقم عليه حتى تنظر إلى البيت وتستقبل الركن الذي فيه الحج واحمد الله عز وجل واثن عليه واذكر من آلائه وحسن ما صنع إليك ما قدرت عليه، ثم قل:

"لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت وهو على كل شيء قدير" ثلاث مرات.

وتقول: "اللهم إني أسألك العفو والعافية واليقين في الدنيا والآخرة" ثلاث مرات.

وتقول: "اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار" ثلاث مرات.

وتقول:

الحمد لله - مائة مرة.

والله أكبر - مائة مرة.

وسبحان الله - مائة مرة.

ولا إله إلا الله - مائة مرة.

وأستغفر الله وأتوب إليه - مائة مرة.

وصل على محمد وآل محمد - مائة مرة.

وتقول:

"يا من لا يخيب سائله ولا ينفد نائله، صل على محمد وآل محمد، وأعذني من النار برحمتك."

وادع لنفسك ما أحببت، وليكن وقوفك على الصفا أول مرة أطول من غيرها.

ثم انحدر وقف على المرقاة الرابعة حيال الكعبة وقل:

"اللهم إني أعوذ بك من عذاب القبر وفتنته وغربته ووحشته وظلمته وضيقه وضنكه.

اللهم أظلني في ظل عرشك يوم لا ظل إلا ظلك."

ثم انحدر عن المرقاة وأنت كاشف عن ظهرك وقل:

"يا رب العفو، يا من أمر بالعفو، يا من هو أولى بالعفو، يا من يثيب على العفو، العفو العفو العفو، يا جواد يا كريم يا قريب يا بعيد، أردد علي نعمتك، واستعملني بطاعتك ومرضاتك."

ثم امش وعليك السكينة والوقار حتى تصير إلى المنارة وهي طرف المسعى فاسع ملء فروجك، وقل:

"بسم الله والله أكبر، اللهم صل على محمد وآل محمد، اللهم اغفر وارحم وتجاوز عما تعلم، إنك أنت الأعز الأكرم واهدني للتي هي أقوم.

اللهم إن عملي ضعيف فضاعفه لي، وتقبل مني، اللهم لك سعيي وبك حولي وقوتي، فتقبل عملي يا من يقبل عمل المتقين."

فإذا جزت زقاق العطارين فاقطع الهرولة وامش على سكون ووقار، وقل:

"يا ذا المن والطول والكرم والنعماء والجود، صل على محمد وآل محمد واغفر لي ذنوبي، إنه لا يغفر الذنوب إلا أنت يا كريم."

فإذا أتيت المروة فاصعد عليها وقم حتى يبدو لك البيت وادع كما دعوت على الصفا، واسأل الله عز وجل حوائجك، وقل في دعائك:

"يا من أمر بالعفو، يا من يجزي على العفو، يا من دل على العفو، يا من زين العفو، يا من يثيب على العفو، يا من يحب العفو، يا من يعطي على العفو، يا من يعفو على العفو، يا رب العفو العفو العفو العفو."

وتضرع إلى الله عز وجل وابك، فإن لم تقدر على البكاء فتباك، واجهد أن تخرج من عينيك الدموع ولو مثل رأس الذباب، واجتهد في الدعاء.

ثم انحدر عن المروة إلى الصفا وأنت تمشي، فإذا بلغت زقاق العطارين فاسع ملء فروجك إلى المنارة الأولى التي تلي الصفا.

فإذا بلغتها فاقطع الهرولة وامش حتى تأتي الصفا، وقم عليه واستقبل البيت بوجهك وقل مثل ما قلته في الدفعة الأولى.

ثم انحدر إلى المروة فافعل ما كنت فعلته، وقل مثل ما كنت قلته في الدفعة الأولى حتى تأتي المروة.

فطف بين الصفا والمروة سبعة أشواط، يكون وقوفك على الصفا أربعا وعلى المروة أربعا، والسعي بينهما سبعا، تبدأ بالصفا وتختم بالمروة.

ومن ترك الهرولة في السعي حتى صار في بعض المكان لم يحول وجهه ورجع القهقرى حتى يبلغ الموضع الذي ترك معه الهرولة، ثم يهرول منه إلى الموضع الذي ينبغي له أن يقطعها فيه إن شاء الله تعالى.

PROCEEDING TO AL-SAFA

Then proceed to Safa and stand upon it until you can see the Kaaba. Face the corner containing the Black Stone, praise Allah {SWT}, glorify Him, and remember His blessings and the good He has bestowed upon you as much as you can. Then say:

"There is no deity except Allah {SWT}, alone without partner. To Him belongs the dominion, and to Him belongs all praise. He gives life and causes death, and He is capable of all things." Repeat this three times.

Say:

"O Allah {SWT}, I ask You for pardon, well-being, and certainty in this world and the Hereafter." Repeat this three times.

Say:

"Our Lord {AZJ}, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire." Repeat this three times.

Then say:

- Alhamdulillah (All praise is due to Allah {SWT}) – 100 times.
- Allahu Akbar (Allah {SWT} is the Greatest) – 100 times.
- SubhanAllah {SWT} (Glory be to Allah {SWT}) – 100 times.
- La ilaha illa Allah {SWT} (There is no deity but Allah {SWT}) – 100 times.
- Astaghfirullah wa atubu ilayh (I seek forgiveness from Allah {SWT} and turn to Him in repentance) – 100 times.
- Send blessings upon Muhammad and the family of Muhammad 100 times.

Then say:

"O One who does not disappoint those who ask Him, and whose generosity does not diminish, bless Muhammad and the family of Muhammad and protect me from the Fire through Your mercy."

Supplicate for yourself with whatever you desire, and let your first standing at Safa be longer than the subsequent ones.

Then descend and stop at the fourth step while facing the Kaaba, and say:

"O Allah {SWT}, I seek refuge in You from the torment of the grave, its trials, its isolation, its desolation, its darkness, its narrowness, and its distress. O Allah {SWT}, shade me under the shadow of Your Throne on the Day when there is no shade except Your shade."

Then descend from the step while uncovering your back, and say:

"O Lord {AZJ}, pardon me. O You who commands forgiveness, O You who is most deserving of forgiveness, O You who rewards for forgiveness, forgive me, forgive me, forgive me. O Generous One, O Noble One, O Near One, O Distant One, restore Your blessings upon me, and employ me in Your obedience and for what pleases You."

[Walking and Sa'i Between Safa and Marwah]

Walk with tranquility and dignity until you reach the minaret at the beginning of the Sa'i path. At that point, begin running (Sa’i) with a steady pace, and say:

"In the name of Allah {SWT}, Allah {SWT} is the Greatest. O Allah {SWT}, bless Muhammad and the family of Muhammad. O Allah {SWT}, forgive, have mercy, and overlook what You know, for You are the Most Mighty, the Most Generous. Guide me to that which is most upright. O Allah {SWT}, my deeds are weak, so multiply them for me and accept them from me. O Allah {SWT}, my Sa’i is for You, and my reliance and strength are by You, so accept my deeds, O One who accepts the deeds of the righteous."

When you pass the Zuqaq al-Attarin (the Perfumer’s Alley), stop running, walk with tranquility and dignity, and say:

"O Possessor of favor, grace, generosity, and bounty, O Giver and Benefactor, bless Muhammad and the family of Muhammad and forgive my sins. Indeed, none forgives sins except You, O Generous One."

When you reach Marwah, ascend it and stand until the Kaaba becomes visible to you. Supplicate as you did on Safa and ask Allah {SWT}, the Mighty and Majestic, for your needs. Say in your supplication:

"O One who commands forgiveness, O One who rewards for forgiveness, O One who guides to forgiveness, O One who adorns forgiveness, O One who rewards for forgiveness, O One who loves forgiveness, O One who grants forgiveness, O One who forgives through forgiveness, O Lord {AZJ}, forgive, forgive, forgive."

Humble yourself before Allah {SWT}, the Mighty and Majestic. Cry if you can; if not, try to mimic crying, and strive to let tears flow from your eyes, even as small as the size of a fly's head. Intensify your supplications.

Then descend from Marwah toward Safa while walking. When you reach the Zuqaq al-Attarin, begin running steadily to the first minaret near Safa. Upon reaching it, stop running and walk with tranquility until you arrive at Safa. Stand on it, face the Kaaba, and repeat what you said during the first round.

Then descend toward Marwah and repeat what you did and said during your previous rounds. Continue to do so, going between Safa and Marwah for seven circuits, standing on Safa four times and on Marwah four times. The Sa'i between them will be seven circuits, starting at Safa and ending at Marwah.

If you omit running during a part of the Sa'i, do not turn your face away; instead, return backward (al-qahqara) to the point where you left off, and begin running again from there to the designated place where you should stop. May Allah {SWT}, the Most High, facilitate it for you.

[التقصير]

فإذا فرغت من سعيك فأنزل من المروة وقصر من شعر رأسك من جوانبه ومن حاجبيك ومن لحيتك، وخذ من شاربك وقلم أظفارك، وابق منها لحجك. فإذا فعلت ذلك فقد أحللت من كل شيء أحرمت منه، ويجوز لك أن تطوف بالبيت تطوعا ما شئت، ولا بأس أن تصلي ركعتي طواف التطوع حيث شئت من المسجد، وإنما لا يجوز أن تصلي ركعتي طواف الفريضة إلا عند المقام.

فإذا كان يوم التروية فاغتسل والبس ثوبيك، وادخل المسجد الحرام حافيا، وعليك السكينة والوقار. فطف بالبيت أسبوعا تطوعا، وإن شئت فصل ركعتين لطوافك عند مقام إبراهيم عليه السلام أو في الحجر، واقعد تزول الشمس. فإذا زالت الشمس فصل ست ركعات قبل الفريضة، ثم صل الفريضة واعقد الإحرام في دبر الظهر وإن شئت في دبر العصر بالحج مفردا، تقول:

"لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السماوات السبع ورب الأرضين السبع وما فيهن وما بينهن وما تحتهن ورب العرش العظيم، والحمد لله رب العالمين.

اللهم إني أسألك أن تجعلني ممن استجاب لك وآمن بوعدك واتبع كتابك وأمرك، فإني عبدك وفي قبضتك لا أوقي إلا ما وقيت، ولا آخذ إلا ما أعطيت.

اللهم إني أريد ما أمرت به من الحج على كتابك وسنة نبيك صلواتك عليه وآله، فقوني على ما ضعفت عنه ويسره لي وتقبله مني وتسلم مني مناسكي في يسر منك وعافية، واجعلني من وفدك وحجاج بيتك الذين رضيت عنهم وارتضيت وسميت وكتبت.

اللهم ارزقني قضاء مناسكي في يسر منك وعافية وأعني عليه وتقبله مني.

اللهم وإن عرض لي عارض يحبسني فحلني حيث حبستني لقدرك الذي قدرت علي، واصرف عني سوء القضاء وسوء القدر.

أحرم لك وجهي وشعري وبشري ولحمي ودمي ومخي وعظامي وعصبي من النساء والطيب والثياب أريد بذلك وجهك الكريم، والدار الآخرة."

ثم لب سرا بالتلبيات الأربع المفروضات إن شئت قائما، وإن شئت قاعدا، وإن شئت على باب المسجد وأنت خارج عنه مستقبل الحجر الأسود، تقول:

"لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك."

ثم توجه وعليك السكينة والوقار بالتسبيح والتهليل وذكر الله عز وجل. فإذا بلغت الرقطاء دون الردم وهو ملتقى الطريقين حتى تشرف على الأبطح، فارفع صوتك بالتلبية حتى تأتي منى. ولب مثل ما لبيت في العمرة وأكثر من "ذي المعارج"، فإن رسول الله صلى الله عليه وآله كان يكثر منها.

وتقول وأنت متوجه إلى منى:

"اللهم إياك أرجو، وإياك أدعو فبلغني أملي، وأصلح لي عملي."

فإذا أتيت منى فقل:

"الحمد لله الذي أقدمنيها صالحا في عافية وبلغني هذا المكان.

اللهم وهذه منى وهي مما مننت به على أوليائك من المناسك، فأسألك أن تصلي على محمد وآل محمد وأن تمن علي فيها بما مننت على أوليائك وأهل طاعتك، فإنما أنا عبدك وفي قبضتك."

ثم صل بها المغرب والعشاء الآخرة والفجر في مسجد الخيف. ولتكن صلاتك فيه عند المنارة التي في وسط المسجد وعلى ثلاثين ذراعا من جميع جوانبها. فذاك مسجد النبي صلى الله عليه وآله وسلم ومصلى الأنبياء الذين صلوا فيه قبله عليهم السلام. وما كان خارجا من ثلاثين ذراعا حولها من كل جانب فليس من المسجد.

CUTTING HAIR (TAQSIR)

When you complete your Sa'i, descend from Marwah and trim some hair from all sides of your head, as well as from your eyebrows and beard. Shorten your mustache and clip your nails, leaving some for your Hajj. Once you do this, you are released from everything you had been prohibited from during Ihram. You may now perform Tawaf of the Kaaba as much as you wish voluntarily (Tawaf al-Tatawwu'). You may also pray the two units of Tawaf prayer anywhere in the mosque, but the two units of the obligatory Tawaf prayer must be performed specifically near Maqam Ibrahim.

[On the Day of Tarwiyah]
On the Day of Tarwiyah, perform ghusl (ritual bath), wear the two garments of Ihram, and enter the Sacred Mosque barefoot, maintaining tranquility and dignity. Perform a voluntary Tawaf (seven circuits). Afterward, if you wish, pray two units of Tawaf prayer either at Maqam Ibrahim or inside the Hijr Ismail. Then wait until the sun begins to decline.
When the sun has declined, pray six units of recommended prayer before the obligatory prayer, then perform the obligatory prayer. Afterward, enter into Ihram for Hajj, either after the Dhuhr or Asr prayer, and say:
"There is no deity except Allah {SWT}, the Forbearing, the Generous. There is no deity except Allah {SWT}, the Most High, the Most Great. Glory be to Allah {SWT}, the Lord {AZJ} of the seven heavens, the Lord {AZJ} of the seven earths, and everything within and between them, and beneath them, and the Lord {AZJ} of the Great Throne. All praise is due to Allah {SWT}, the Lord {AZJ} of the worlds.
O Allah {SWT}, I ask You to make me among those who respond to You, believe in Your promise, and follow Your Book and Your command. I am Your servant, in Your grasp. I cannot be protected except by what You protect me from, and I cannot take except what You give me.
O Allah {SWT}, I intend what You have commanded for Hajj, according to Your Book and the Sunnah of Your Prophet, peace and blessings be upon him and his family. Strengthen me in what I am weak and make it easy for me. Accept it from me, and allow me to perform my rites with ease and well-being. Make me among Your delegates and the pilgrims of Your House, whom You have been pleased with and accepted, and whom You have named and written among those You are satisfied with.
O Allah {SWT}, grant me the ability to fulfill my rites with ease and well-being. Help me to complete them, accept them from me, and make them pleasing to You.
O Allah {SWT}, if any obstacle arises that prevents me, then release me where You stop me, according to what You have decreed for me. Turn away from me all evil destiny and decree."

[Entering Ihram and Proceeding to Mina]
Recite the intention for Ihram, saying:
"I dedicate my face, my hair, my skin, my flesh, my blood, my marrow, my bones, and my nerves to You, O Allah {SWT}, forsaking women, fragrance, and garments, seeking thereby Your noble countenance and the Hereafter."
Then recite the four mandatory phrases of Talbiyah silently, either standing, sitting, or at the door of the mosque as you face the Black Stone. Say:
"Here I am, O Allah {SWT}, here I am. Here I am, You have no partner, here I am. Indeed, all praise, blessings, and sovereignty are Yours. You have no partner."

Begin your journey with tranquility and dignity, engaging in glorification (tasbih), declarations of Allah’s {SWT} greatness (takbir), and the remembrance of Allah {SWT}. When you reach the Raqta’ before Raddam (the meeting of the two paths, overlooking Al-Abtah), raise your voice with the Talbiyah until you reach Mina. Continue the Talbiyah as you did for Umrah and increase your recitation of "Dhul-Ma’arij", as the Prophet, peace and blessings be upon him and his family, frequently recited it.
As you proceed to Mina, say:
"O Allah {SWT}, You alone do I hope in, and You alone do I call upon. Fulfill my aspirations and rectify my deeds for me."

[At Mina]
When you arrive in Mina, say:
"All praise is due to Allah {SWT}, who brought me here safely and in well-being, and allowed me to reach this place. O Allah {SWT}, this is Mina, one of the places You have blessed Your friends with among the rites. I ask You to bless Muhammad and the family of Muhammad and to grant me here what You have granted Your friends and the obedient among Your servants. For indeed, I am Your servant, in Your grasp."
Perform the Maghrib, Isha, and Fajr prayers in Mina at Masjid Al-Khayf. Offer your prayers near the minaret in the middle of the mosque, within a thirty-cubit radius from all sides. This was the mosque of the Prophet, peace and blessings be upon him and his family, and the place of prayer for the Prophets who prayed there before him. Any area beyond thirty cubits from the minaret is not part of the mosque.

[الغدو إلى عرفات]

ثم امض إلى عرفات وقل أنت متوجه إليها: " اللهم إليك صمدت، وإياك اعتمدت، ووجهك أردت، وقولك صدقت، وأمرك اتبعت، أسألك أن تبارك لي في أجلي ، وأن تقضي لي حاجتي وأن تجعلني ممن تباهي به اليوم من هو أفضل مني " ثم تلب وأنت مار إلى عرفات، ولا تخرج من منى قبل طلوع الفجر بوجه.
فإذا اتيت إلى عرفات فاضرب خباءك بنمرة قريبا من المسجد فإن ثم ضرب النبي صلى الله عليه وآله خبأه وقبته، فإذا زالت الشمس يوم عرفة فاقطع التلبية واغتسل وصل به الظهر والعصر بأذان واحد وإقامتين، وإنما تتعجل في الصلاة وتجمع بينهما لتفرغ للدعاء فإنه يوم دعاء ومسألة.
ثم ائت الموقف وعليك السكينة والوقار، فقف بسفح الجبل في ميسرته وادع بدعاء الموقف وادع لأبويك كثيرا واستوهبهما من ربك عز وجل، ولا تقف إلا وأنت على طهر وقد اغتسلت ولا تفض منها حتى تغيب الشمس، فإنك إن أفضت قبل غروبها لزمك دم شاة.

DEPARTURE TO ARAFAT

Proceed to Arafat, and as you make your way, say:

"O Allah {SWT}, to You I turn, upon You I rely, and toward Your countenance I direct my intentions. I affirm the truth of Your word and follow Your command. I ask You to bless my lifespan, fulfill my needs, and make me among those You take pride in today before those who are better than me." Continue reciting the Talbiyah on your way to Arafat. Do not leave Mina before the dawn has risen under any circumstance.

[At Arafat]
When you reach Arafat, pitch your tent at Namirah, close to the mosque, as this was where the Prophet, peace and blessings be upon him and his family, set up his tent and dome.
When the sun begins to decline on the Day of Arafah, cease the Talbiyah, perform ghusl (ritual purification), and pray the Dhuhr and Asr prayers with one adhan (call to prayer) and two iqamas (calls to commence prayer). You should hasten these prayers and combine them so that you can dedicate the rest of the time to supplication, as this is a day for prayer and asking Allah {SWT} for your needs.

[Standing at Arafat]
Then proceed to the standing place (al-mawqif) with tranquility and dignity. Stand at the foot of the mountain on its left side and recite the supplications of the standing. Pray abundantly for your parents, asking Allah {SWT} to pardon them and grant them His mercy. Remain in a state of purification and ensure you have performed ghusl.
Do not leave Arafat until after sunset, as departing before sunset will require you to sacrifice a sheep (dam).

[دعاء الموقف]

3134 - رَوَى زُرْعَةُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَتَيْتَ اَلْمَوْقِفَ فَاسْتَقْبِلِ اَلْبَيْتَ وَ سَبِّحِ اَللَّهَ تَعَالَى مِائَةَ مَرَّةٍ وَ كَبِّرِ اَللَّهَ تَعَالَى مِائَةَ مَرَّةٍ وَ تَقُولُ

«مٰا شٰاءَ اَللّٰهُ لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ» مِائَةَ مَرَّةٍ وَ تَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ «لاٰ شَرِيكَ لَهُ» «لَهُ اَلْمُلْكُ وَ لَهُ اَلْحَمْدُ» «يُحْيِي وَ يُمِيتُ» وَ يُمِيتُ وَ يُحْيِي بِيَدِهِ اَلْخَيْرُ «وَ هُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» مِائَةَ مَرَّةٍ

ثُمَّ تَقْرَأُ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ اَلْبَقَرَةِ ثُمَّ تَقْرَأُ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» ثَلاَثَ مَرَّاتٍ وَ تَقْرَأُ آيَةَ اَلْكُرْسِيِّ حَتَّى تَفْرُغَ مِنْهَا ثُمَّ تَقْرَأُ آيَةَ اَلسُّخْرَةِ

«إِنَّ رَبَّكُمُ اَللّٰهُ اَلَّذِي خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ فِي سِتَّةِ أَيّٰامٍ ثُمَّ اِسْتَوىٰ عَلَى اَلْعَرْشِ يُغْشِي اَللَّيْلَ اَلنَّهٰارَ يَطْلُبُهُ حَثِيثاً» إِلَى آخِرِهَا

ثُمَّ تَقْرَأُ «قُلْ أَعُوذُ بِرَبِّ اَلْفَلَقِ» وَ «قُلْ أَعُوذُ بِرَبِّ اَلنّٰاسِ» حَتَّى تَفْرُغَ مِنْهُمَا

ثُمَّ تَحْمَدُ اَللَّهَ عَزَّ وَ جَلَّ عَلَى كُلِّ نِعْمَةٍ أَنْعَمَ عَلَيْكَ وَ تَذْكُرُ أَنْعُمَهُ وَاحِدَةً وَاحِدَةً مَا أَحْصَيْتَ مِنْهَا وَ تَحْمَدُهُ عَلَى مَا أَنْعَمَ عَلَيْكَ مِنْ أَهْلٍ أَوْ مَالٍ وَ تَحْمَدُ اَللَّهَ عَزَّ وَ جَلَّ عَلَى مَا أَبْلاَكَ وَ تَقُولُ

اَللَّهُمَّ لَكَ اَلْحَمْدُ عَلَى نَعْمَائِكَ اَلَّتِي لاَ تُحْصَى بِعَدَدٍ وَ لاَ تُكَافَى بِعَمَلٍ

وَ تَحْمَدُهُ بِكُلِّ آيَةٍ ذَكَرَ فِيهَا اَلْحَمْدَ لِنَفْسِهِ فِي اَلْقُرْآنِ وَ تُسَبِّحُهُ بِكُلِّ تَسْبِيحٍ ذَكَرَ بِهِ نَفْسَهُ فِي اَلْقُرْآنِ وَ تُكَبِّرُهُ بِكُلِّ تَكْبِيرٍ كَبَّرَ بِهِ نَفْسَهُ فِي اَلْقُرْآنِ وَ تُهَلِّلُهُ بِكُلِّ تَهْلِيلٍ هَلَّلَ بِهِ نَفْسَهُ فِي اَلْقُرْآنِ

وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُكْثِرُ مِنْهُ وَ تَجْتَهِدُ فِيهِ وَ تَدْعُو اَللَّهَ عَزَّ وَ جَلَّ بِكُلِّ اِسْمٍ سَمَّى بِهِ نَفْسَهُ فِي اَلْقُرْآنِ وَ بِكُلِّ اِسْمٍ تُحْسِنُهُ وَ تَدْعُوهُ بِأَسْمَائِهِ اَلَّتِي فِي آخِرِ اَلْحَشْرِ وَ تَقُولُ

أَسْأَلُكَ يَا اَللَّهُ يَا رَحْمَانُ بِكُلِّ اِسْمٍ هُوَ لَكَ وَ أَسْأَلُكَ بِقُوَّتِكَ وَ قُدْرَتِكَ وَ عِزَّتِكَ وَ بِجَمِيعِ مَا أَحَاطَ بِهِ عِلْمُكَ وَ بِجَمْعِكَ وَ بِأَرْكَانِكَ كُلِّهَا وَ بِحَقِّ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ وَ بِاسْمِكَ اَلْأَكْبَرِ اَلْأَكْبَرِ وَ بِاسْمِكَ اَلْعَظِيمِ اَلَّذِي مَنْ دَعَاكَ بِهِ كَانَ حَقّاً عَلَيْكَ أَنْ تُجِيبَهُ وَ بِاسْمِكَ اَلْأَعْظَمِ اَلْأَعْظَمِ اَلْأَعْظَمِ اَلَّذِي مَنْ دَعَاكَ بِهِ كَانَ حَقّاً عَلَيْكَ أَنْ لاَ تَرُدَّهُ وَ أَنْ تُعْطِيَهُ مَا سَأَلَ أَنْ تَغْفِرَ لِي جَمِيعَ ذُنُوبِي فِي جَمِيعِ عِلْمِكَ فِيَّ

وَ تَسْأَلُ اَللَّهَ تَعَالَى حَاجَتَكَ كُلَّهَا مِنْ أَمْرِ اَلْآخِرَةِ وَ اَلدُّنْيَا وَ تَرْغَبُ إِلَيْهِ فِي اَلْوِفَادَةِ فِي اَلْمُسْتَقْبَلِ وَ فِي كُلِّ عَامٍ وَ تَسْأَلُ اَللَّهَ اَلْجَنَّةَ سَبْعِينَ مَرَّةً وَ تَتُوبُ إِلَيْهِ سَبْعِينَ مَرَّةً

وَ لْيَكُنْ مِنْ دُعَائِكَ:

اَللَّهُمَّ فُكَّنِي مِنَ اَلنَّارِ وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ اَلْحَلاَلِ اَلطَّيِّبِ وَ اِدْرَأْ عَنِّي شَرَّ فَسَقَةِ اَلْجِنِّ وَ اَلْإِنْسِ وَ شَرَّ فَسَقَةِ اَلْعَرَبِ وَ اَلْعَجَمِ

فَإِنْ نَفِدَ هَذَا اَلدُّعَاءُ وَ لَمْ تَغْرُبِ اَلشَّمْسُ فَأَعِدْهُ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ لاَ تَمَلَّ مِنَ اَلدُّعَاءِ وَ اَلتَّضَرُّعِ وَ اَلْمَسْأَلَةِ».

SUPPLICATION AT ARAFAT

Hadith.3134 - When you reach the standing place (al-Mawqif), face the Kaaba and recite the following:

- Glorify Allah {SWT} (Tasbih) 100 times.
- Exalt Allah {SWT} (Takbir) 100 times.
- Say: "Ma sha Allah {SWT}, la quwwata illa billah" (Whatever Allah {SWT} wills happens; there is no power except by Allah {SWT}) 100 times.
- Say:
  "Ashhadu an la ilaha illa Allah {SWT} wahdahu la sharika lah, lahul mulku wa lahul hamd, yuhyi wa yumit, wa yumit wa yuhyi, biyadihi al-khayr, wa huwa 'ala kulli shay'in qadir" (I bear witness that there is no deity except Allah {SWT}, alone, without partner. To Him belongs the dominion and the praise. He gives life and causes death, and He causes death and gives life. In His hand is all goodness, and He is capable of all things) 100 times.

Then recite:

1. The first ten verses of Surah Al-Baqarah.
2. Surah Al-Ikhlas (Qul Huwa Allahu Ahad) three times.
3. Ayat Al-Kursi (Allah {SWT}! There is no deity except Him...) until its completion.
4. The verse of subjugation (Ayat Al-Sukhra): "Indeed, your Lord {AZJ} is Allah {SWT}, who created the heavens and the earth in six days, then established Himself above the Throne..." until the end of the verse.

5. Surah Al-Falaq (Qul A’udhu Bi-Rabbi Al-Falaq).
6. Surah An-Nas (Qul A’udhu Bi-Rabbi An-Nas).

[Praising Allah {SWT} and Acknowledging His Blessings]
Praise Allah {SWT} for every blessing He has bestowed upon you. Mention His favors one by one, as much as you can recall, and thank Him for all that He has granted you of family and wealth. Praise Him for all the trials and afflictions He has allowed you to endure, saying:
"O Allah {SWT}, to You belongs all praise for Your innumerable blessings that cannot be counted and cannot be repaid by any deed. O Allah {SWT}, all praise is Yours for every verse in which You praised Yourself in the Quran. Glory be to You for every glorification by which You glorified Yourself in the Quran. Allah {SWT} is the Greatest for every declaration of greatness You attributed to Yourself in the Quran. And there is no deity except You for every declaration of Your oneness You made in the Quran."

[Supplication at Arafat - Continued]
Invoke blessings upon Muhammad and the family of Muhammad abundantly, striving in this supplication. Call upon Allah {SWT}, the Mighty and Majestic, with every name He has called Himself in the Quran, with every name you know of Him, and with His names mentioned at the end of Surah Al-Hashr. Say:
"I ask You, O Allah {SWT}, O Merciful, by every name that is Yours. I ask You by Your power, might, and majesty, and by all that Your knowledge encompasses. I ask You by Your assembly and by all of Your supports. I ask You by the right of Your Messenger, peace and blessings be upon him and his family, and by Your Greatest Name—Your greatest, greatest Name, which, when invoked, it is Your duty to respond, and by which You do not reject those who call upon You and grant them their requests—to forgive all my sins known to You about me."
Ask Allah {SWT} for all your needs in matters of the Hereafter and this world. Long for His reception in the future and in every year. Ask Him for Paradise seventy times and repent to Him seventy times.

[Additional Supplication]
Include in your supplications:
"O Allah {SWT}, free me from the Fire. Grant me expansive, lawful, and pure sustenance, and protect me from the harm of the wicked among jinn and humankind, and the harm of the corrupt among Arabs and non-Arabs."
If you finish this supplication before the sun sets, repeat it from the beginning to the end. Do not tire of supplication, humility, and asking Allah {SWT}.

3135 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ «أَ لاَ أُعَلِّمُكَ دُعَاءَ يَوْمِ عَرَفَةَ وَ هُوَ دُعَاءُ مَنْ كَانَ قَبْلِي مِنَ اَلْأَنْبِيَاءِ» فَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «بَلَى يَا رَسُولَ اَللَّهِ » قَالَ «فَتَقُولُ «لاٰ إِلَهَ إِلاَّ اَللّٰهُ» وَحْدَهُ «لاٰ شَرِيكَ لَهُ» «لَهُ اَلْمُلْكُ وَ لَهُ اَلْحَمْدُ» «يُحْيِي وَ يُمِيتُ» وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ اَلْخَيْرُ «وَ هُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» اَللَّهُمَّ لَكَ اَلْحَمْدُ أَنْتَ كَمَا تَقُولُ وَ خَيْرُ مَا يَقُولُ اَلْقَائِلُونَ اَللَّهُمَّ لَكَ صَلاَتِي وَ دِينِي وَ مَحْيَايَ وَ مَمَاتِي وَ لَكَ تُرَاثِي وَ بِكَ حَوْلِي وَ

مِنْكَ قُوَّتِي اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ اَلْفَقْرِ وَ مِنْ وَسْوَاسِ اَلصَّدْرِ وَ مِنْ شَتَاتِ اَلْأَمْرِ وَ مِنْ عَذَابِ اَلنَّارِ وَ مِنْ عَذَابِ اَلْقَبْرِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا تَأْتِي بِهِ اَلرِّيَاحُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا تَأْتِي بِهِ اَلرِّيَاحُ وَ أَسْأَلُكَ خَيْرَ اَللَّيْلِ وَ خَيْرَ اَلنَّهَارِ ».

Hadith.3135 - Mu'awiyah ibn Ammar narrated from Abu Abdullah {a.s} that he said:
The Messenger of Allah {SWT} (peace be upon him and his family) said to Imam Ali {a.s}:
"Shall I teach you the supplication of the Day of Arafah, which is the supplication of the Prophets who came before me?"
Imam Ali {a.s} replied: "Yes, O Messenger of Allah {SWT}."
The Prophet (peace and blessings be upon him and his family) said: "Say:
'There is no god but Allah {SWT}, alone, without partner. To Him belongs the dominion, and to Him belongs all praise. He gives life and causes death, and He causes death and gives life. He is the Ever-Living who does not die. In His hand is all goodness, and He is capable of all things.
O Allah {SWT}, to You belongs all praise; You are as You say, and better than what anyone can say.
O Allah {SWT}, to You belongs my prayer, my religion, my life, my death, and to You belongs my inheritance. By You is my strength, and from You is my power.
O Allah {SWT}, I seek refuge in You from poverty, from the whispers of the heart, from disorder in affairs, from the punishment of the Fire, and from the torment of the grave.
O Allah {SWT}, I ask You for the good that the winds bring, and I seek refuge in You from the evil that the winds bring.
O Allah {SWT}, I ask You for the goodness of the night and the goodness of the day.'"

3136 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ : « اَللَّهُمَّ اِجْعَلْ فِي قَلْبِي نُوراً وَ فِي سَمْعِي نُوراً وَ فِي بَصَرِي نُوراً وَ فِي لَحْمِي وَ دَمِي وَ عِظَامِي وَ عُرُوقِي وَ مَفَاصِلِي وَ مَقْعَدِي وَ مَقَامِي وَ مَدْخَلِي وَ مَخْرَجِي نُوراً وَ أَعْظِمْ لِي نُوراً يَا رَبِّ يَوْمَ أَلْقَاكَ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» ».

قال مصنف هذا الكتاب - رحمه الله -: هذا الدعاء تام كاف لموقف عرفة وقد أخرجت دعاء جامعا لموقف عرفة في كتاب دعاء الموقف فمن أحب أن يدعو به دعا به إن شاء الله تعالى.

Hadith.3136 - In the narration of Abdullah ibn Sinan:
"O Allah {SWT}, place light in my heart, light in my hearing, light in my sight, light in my flesh, light in my blood, light in my bones, light in my veins, light in my joints, light in my sitting place, light in my standing place, light in my entrance, and light in my exit. O Lord {AZJ}, magnify light for me on the day I meet You. Indeed, You are capable of all things."

[AL SADUQ]
The author of this book, may Allah {SWT} have mercy on him, said:
This supplication is complete and sufficient for the standing at Arafah. I have compiled a comprehensive supplication for the standing at Arafah in the book Supplications for the Standing.
Whoever wishes to use it for supplication may do so, Allah {SWT} willing.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 13, p. 540

[الإفاضة من عرفات]

فإذا غربت الشمس يوم عرفة فامش وعليك السكينة والوقار، وأفض بالاستغفار فإن الله عز وجل يقول:
"﴿ ثم أفيضوا من حيث أفاض الناس واستغفروا الله إن الله غفور رحيم ﴾.

3137 - وَ رَوَى زُرْعَةُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا غَرَبَتِ اَلشَّمْسُ يَوْمَ عَرَفَةَ فَقُلِ اَللَّهُمَّ لاَ تَجْعَلْهُ آخِرَ اَلْعَهْدِ مِنْ هَذَا اَلْمَوْقِفِ وَ اُرْزُقْنِيهِ أَبَداً مَا أَبْقَيْتَنِي وَ اِقْلِبْنِي اَلْيَوْمَ مُفْلِحاً مُنْجِحاً مُسْتَجَاباً لِي مَرْحُوماً مَغْفُوراً لِي بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ اَلْيَوْمَ أَحَدٌ مِنْ وَفْدِكَ وَ حُجَّاجِ بَيْتِكَ اَلْحَرَامِ وَ اِجْعَلْنِي اَلْيَوْمَ مِنْ أَكْرَمِ وَفْدِكَ عَلَيْكَ وَ أَعْطِنِي أَفْضَلَ مَا أَعْطَيْتَ أَحَداً مِنْهُمْ مِنَ اَلْخَيْرِ وَ اَلْبَرَكَةِ وَ اَلْعَافِيَةِ وَ اَلرَّحْمَةِ وَ اَلرِّضْوَانِ وَ اَلْمَغْفِرَةِ وَ بَارِكْ لِي فِيمَا أَرْجِعُ إِلَيْهِ مِنْ أَهْلٍ أَوْ مَالٍ أَوْ قَلِيلٍ أَوْ كَثِيرٍ وَ بَارِكْ لَهُمْ فِيَّ » فَإِذَا أَفَضْتَ فَاقْتَصِدْ فِي اَلسَّيْرِ وَ عَلَيْكَ بِالدَّعَةِ وَ اُتْرُكِ اَلْوَجِيفَ اَلَّذِي يَصْنَعُهُ كَثِيرٌ مِنَ اَلنَّاسِ فِي اَلْجِبَالِ وَ اَلْأَوْدِيَةِ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَكُفُّ نَاقَتَهُ حَتَّى تَبْلُغَ رَأْسُهَا اَلْوَرِكَ وَ يَأْمُرُ بِالدَّعَةِ وَ سُنَّتُهُ اَلسُّنَّةُ اَلَّتِي تُتَّبَعُ فَإِذَا اِنْتَهَيْتَ إِلَى اَلْكَثِيبِ اَلْأَحْمَرِ وَ هُوَ عَنْ يَمِينِ اَلطَّرِيقِ فَقُلِ اَللَّهُمَّ اِرْحَمْ مَوْقِفِي وَ بَارِكْ فِي عَمَلِي وَ سَلِّمْ لِي دِينِي وَ تَقَبَّلْ مَنَاسِكِي فَإِذَا أَتَيْتَ مُزْدَلِفَةَ وَ هِيَ جَمْعٌ فَانْزِلْ فِي بَطْنِ اَلْوَادِي عَنْ يَمِينِ اَلطَّرِيقِ قَرِيباً مِنَ اَلْمَشْعَرِ اَلْحَرَامِ فَإِنْ لَمْ تَجِدْ فِيهِ مَوْضِعاً فَلاَ تُجَاوِزِ اَلْحِيَاضَ اَلَّتِي عِنْدَ وَادِي مُحَسِّرٍ فَإِنَّهَا فَصْلُ مَا بَيْنَ جَمْعٍ وَ مِنًى وَ صَلِّ اَلْمَغْرِبَ وَ اَلْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ ثُمَّ صَلِّ نَوَافِلَ اَلْمَغْرِبِ بَعْدَ اَلْعِشَاءِ وَ لاَ تُصَلِّ اَلْمَغْرِبَ لَيْلَةَ اَلنَّحْرِ إِلاَّ بِالْمُزْدَلِفَةِ وَ إِنْ ذَهَبَ رُبُعُ اَللَّيْلِ إِلَى ثُلُثِهِ وَ بِتَّ بِمُزْدَلِفَةَ وَ لْيَكُنْ مِنْ دُعَائِكَ فِيهَا اَللَّهُمَّ هَذِهِ جَمْعٌ فَاجْمَعْ لِي فِيهَا جَوَامِعَ اَلْخَيْرِ كُلِّهِ اَللَّهُمَّ لاَ تُؤْيِسْنِي مِنَ اَلْخَيْرِ اَلَّذِي سَأَلْتُكَ أَنْ تَجْمَعَهُ لِي فِي قَلْبِي وَ عَرِّفْنِي مَا عَرَّفْتَ أَوْلِيَاءَكَ فِي مَنْزِلِي هَذَا وَ هَبْ لِي جَوَامِعَ اَلْخَيْرِ وَ اَلْيُسْرِ كُلِّهِ وَ إِنِ اِسْتَطَعْتَ أَنْ لاَ تَنَامَ تِلْكَ اَللَّيْلَةَ فَافْعَلْ فَإِنَّ أَبْوَابَ اَلسَّمَاءِ لاَ تُغْلَقُ لِأَصْوَاتِ اَلْمُؤْمِنِينَ لَهَا دَوِيٌّ كَدَوِيِّ اَلنَّحْلِ يَقُولُ اَللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبَادِي يَا عِبَادِي أَدَّيْتُمْ حَقِّي وَ حَقٌّ عَلَيَّ أَنْ أَسْتَجِيبَ لَكُمْ فَيَحُطُّ تِلْكَ اَللَّيْلَةَ عَمَّنْ أَرَادَ أَنْ يَحُطَّ عَنْهُ ذُنُوبَهُ وَ يَغْفِرُ ذُنُوبَهُ لِمَنْ أَرَادَ أَنْ يَغْفِرَ لَهُ.

DEPARTING FROM ARAFAT

When the sun sets on the Day of Arafah, proceed calmly and with dignity. Depart while engaging in istighfar (seeking forgiveness), as Allah {SWT}, the Mighty and Majestic, says:
"*Then depart from where the people depart, and seek forgiveness of Allah {SWT}. Indeed, Allah {SWT} is Forgiving and Merciful*." (Surah Al-Baqarah 2:199)
Hadith.3137 - Zur'ah narrated from Abu Basir, who said that Abu Abdullah {a.s} said:

"When the sun sets on the Day of Arafah, say:
'O Allah {SWT}, do not make this the last occasion for me at this standing place. Grant it to me repeatedly as long as You keep me alive. Let me return today successful, triumphant, with my supplications answered, showered with Your mercy and forgiveness, with the best outcome any of Your pilgrims or visitors to Your Sacred House may return with. Make me today among the most honored of Your guests, and grant me the best of what You give to any of them—of goodness, blessings, well-being, mercy, satisfaction, and forgiveness. Bless for me what I return to—be it family, wealth, little, or much—and bless them in me.'
Then, as you depart, proceed calmly and with composure. Avoid the hasty rushing (wajif) that many people engage in while descending through the mountains and valleys, for indeed The Messenger of Allah {SWT} (peace and blessings be upon him and his family) would hold back his she-camel until its head would touch its hindquarters and would command calmness. His practice is the Sunnah to be followed.
When you reach the red hill to the right of the road, say:
"O Allah {SWT}, have mercy on my standing here, bless my deeds, preserve my faith for me, and accept my rites."
When you arrive at Muzdalifah, also known as Jam', descend into the valley to the right of the road near the Sacred Monument (Al-Mash'ar Al-Haram). If you cannot find a place there, do not go beyond the pools near the valley of Muhassir, as it marks the boundary between Jam' and Mina.
Pray Maghrib and Isha with one adhan and two iqamah. After Isha, perform the recommended prayers of Maghrib. Do not pray Maghrib on the night of sacrifice except at Muzdalifah, even if a quarter or a third of the night has passed. Stay overnight at Muzdalifah and include in your supplications:
"O Allah {SWT}, this is Jam'. Gather for me here all that is good. O Allah {SWT}, do not deprive me of the goodness that I have asked You to gather in my heart. Make me aware of what You have made Your allies aware of at this station. Grant me all that is good and ease in every aspect."
If you can stay awake the entire night, do so, for the gates of heaven remain open to the voices of believers, which rise like the hum of bees. Allah {SWT}, the Blessed and Exalted, says:
"I am your Lord {AZJ}, and you are My servants. You have fulfilled My right, and it is upon Me to answer you."
On this night, Allah {SWT} removes the sins of those He wishes to remove and forgives the sins of those He chooses to forgive.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[أخذ حصى الجمار من جمع]

وخذ حصى الجمار من جمع، وإن شئت أخذتها من رحلك بمنى، ولا تأخذ من حصى الجمار الذي قد رمي، ولا تكسر الأحجار كما يفعل عوام الناس، ولا بأس أن تأخذ حصى الجمار من حيث شئت من الحرم إلا من المسجد الحرام ومسجد الخيف وتكون منقطة كحلية مثل الأنملة أو مثل حصى الخذف واغسلها وهي سبعون حصاة وشدها في طرف ثوبك واحتفظ بها.

COLLECTING PEBBLES FOR THE JAMARAT FROM MUZDALIFAH

Collect the stones for jamarat (stoning the pillars) from Muzdalifah (Jam’). If you wish, you may also collect them from your provisions at Mina. Do not use stones that have already been used for stoning, and do not break stones as some people do. It is permissible to collect the stones from anywhere within the Sacred Precinct (Haram), except from the Sacred Mosque (Masjid Al-Haram) or Masjid Al-Khif.

The stones should be smooth, rounded, like small pebbles, either about the size of a fingertip or similar to the pebbles used in slingshots. Wash the stones, ensuring they are seventy in number, and tie them securely in the corner of your garment or a pouch for safekeeping.

[الوقوف بالمشعر الحرام]

فإذا طلع الفجر فصل الغداة وقف بها بسفح الجبل. ويستحب للصرورة أن يطأ المشعر برجله أو براحلته إن كان راكبا قال الله تعالى: " فإذا أفضتم من عرفات فاذكروا الله عند المشعر الحرام واذكروه كما هداكم وإن كنتم من قبله لمن الضالين " وليكن وقوفك وأنت على غسل وقل:

" اللهم رب المشعر الحرام، و رب الركن والمقام، ورب الحجر الأسود وزمزم، ورب الأيام المعلومات فك رقبتي من النار وأوسع علي من رزقك الحلال، وادرأ عني شر فسقة الجن والإنس و شر فسقة العرب والعجم، اللهم أنت خير مطلوب إليه وخير مدعو وخير مسؤول ولكل وافد جائزة فاجعل جائزتي في موطني هذا أن تقيلني عثرتي، وتقبل معذرتي، وتتجاوز عن خطيئتي، وتجعل التقوى من الدنيا زادي، وتقلبني مفلحا، منجحا، مستجابا لي بأفضل ما يرجع به أحد من وفدك وحجاج بيتك الحرام " وادع الله عز وجل كثيرا لنفسك ولوالديك وولدك وأهلك ومالك وإخوانك المؤمنين و المؤمنات فإنه موطن شريف عظيم والوقوف فيه فريضة، فإذا طلعت الشمس فاعترف لله عز وجل بذنوبك سبع مرات واسأله التوبة سبع مرات، وإذا كثر الناس بجمع وضاقت عليهم ارتفعوا إلى المأزمين.

STANDING AT AL-MASH'AR AL-HARAM

When dawn breaks, perform the Fajr (Al-Ghadah) prayer, and then stand at Al-Mash'ar Al-Haram at the foot of the mountain. For those performing Hajj for the first time (Al-Sarurah), it is recommended to step onto Al-Mash'ar with their feet or, if riding, with their mount. Allah $^{\{SWT\}}$ the Exalted says: "Then when you pour down from Arafat, remember Allah $^{\{SWT\}}$ at Al-Mash'ar Al-Haram. And remember Him as He has guided you, for indeed, you were before that among those astray." [Surah Al-Baqarah 2:198].

Ensure your state of ritual purity with a prior ablution (ghusl). As you stand, recite the following: "O Allah $^{\{SWT\}}$, Lord $^{\{AZJ\}}$ of Al-Mash'ar Al-Haram, Lord $^{\{AZJ\}}$ of the Corner and the Station, Lord $^{\{AZJ\}}$ of the Black Stone and Zamzam, and Lord $^{\{AZJ\}}$ of the known days! Free my neck from the Fire, expand Your lawful provisions for me, and protect me from the evil of the corrupt among jinn and humans

and the wickedness of the rebellious among Arabs and non-Arabs. O Allah {SWT}, You are the best to be sought, the best to be called upon, and the best to be asked. Every visitor receives a gift, so let my gift at this station be to forgive my misstep, accept my excuse, pardon my sin, make piety my provision in this world, and return me successful, victorious, and with answered prayers, bearing the best of what anyone of Your guests and pilgrims to Your Sacred House may receive."
Pray abundantly for yourself, your parents, your children, your family, your possessions, and your fellow believing brothers and sisters, as this is a sacred and significant place. The standing here is an obligatory rite of Hajj.
When the sun rises, confess your sins to Allah {SWT} seven times, and ask for His forgiveness seven times. If the crowds at Al-Mash'ar become overwhelming, pilgrims may move toward the narrow mountain paths (Al-Ma'zimayn).

[الإفاضة من المشعر الحرام]

فإذا طلعت الشمس على جبل ثبير ورأت الإبل مواضع أخفافها فأفض، و إياك أن تفيض منها قبل طلوع الشمس فيلزمك دم شاة وأفض وعليك السكينة والوقار، واقصد في مشيك إن كنت راجلا، وفي مسيرك ان كنت راكبا، وعليك بالاستغفار فإن الله عز وجل يقول: " ثم أفيضوا من حيث أفاض الناس واستغفروا الله إن الله غفور رحيم "، ويكره المقام عند المشعر بعد الإفاضة.
فإذا انتهيت إلى وادي محسر - وهو واد عظيم بين جمع ومنى وهو الذي إلى منى أقرب - فاسع فيه مقدار مائة خطوة وإن كنت راكبا فحرك راحلتك قليلا وقل:
" رب اغفر وارحم وتجاوز عما تعلم إنك أنت الأعز الأكرم " كما قلت في المسعى بمكة، وكان رسول الله صلى الله عليه وآله يحرك ناقته فيه ويقول: " اللهم سلم عهدي، واقبل توبتي، وأجب دعوتي، واخلفني فيمن تركت بعدي ".
ومن ترك السعي في وادي محسر فعليه أن يرجع حتى يسعى فيه، فمن لم يعرف موضعه سأل الناس عنه ، ثم امض إلى منى.

RETURNING FROM AL-MASH'AR AL-HARAM

When the sun rises over Mount Thabeer and the camels see the ground beneath their feet, begin your departure (ifadah) from Al-Mash'ar Al-Haram. Do not leave before sunrise, as this requires offering the sacrifice of a sheep. As you move, maintain calmness and dignity. Walk deliberately if you are on foot, and proceed with moderation if you are riding. Engage in constant supplication and seek forgiveness, for Allah {SWT} says: "Then depart from where the people depart and ask forgiveness of Allah {SWT}. Indeed, Allah {SWT} is Forgiving and Merciful." [Surah Al-Baqarah 2:199].
It is discouraged to linger at Al-Mash'ar after the time of departure.

When you reach Wadi Muhassar—a significant valley located between Al-Mash'ar and Mina, closer to Mina—hasten your steps through it for about 100 paces if you are walking. If you are riding, quicken your mount slightly. While passing through, say:
"O Lord {AZJ}, forgive, have mercy, and overlook what You know. You are the Most Mighty, the Most Generous."
This is similar to what you say during the sa'i in Makkah. The Messenger of Allah {SWT}, peace be upon him and his family, would quicken his camel through this valley while supplicating:
"O Allah {SWT}, safeguard my commitment, accept my repentance, answer my supplication, and take care of those I left behind."
If you neglect to hasten through Wadi Muhassar, you must return to do so. For those who do not know the location of the valley, they should ask others to guide them to it. After crossing Wadi Muhassar, continue toward Mina.

[الرجوع إلى منى ورمى الجمار]

فإذا أتيت رحلك بمنى فاقصد إلى جمرة العقبة وهي القصوى وأنت على طهر وأخرج مما معك من حصى الجمار سبع حصيات، وتقف في وسط الوادي مستقبل القبلة، يكون بينك وبين الجمرة عشر خطوات أو خمس عشرة خطوة وتقول وأنت مستقبل القبلة والحصى في كفك اليسرى " اللهم هذه حصياتي فأحصهن لي وارفعهن في عملي " ثم تتناول منها واحدة وترمي الجمرة من قبل وجهها ولا ترمها من أعلاها، وتقول مع كل حصاة إذا رميتها:

" الله أكبر، اللهم ادحر عني الشيطان وجنوده، اللهم اجعله حجا مبرورا، وعملا مقبولا، وسعيا مشكورا، و ذنبا مغفورا، اللهم إيمانا بك وتصديقا بكتابك وعلى سنة نبيك محمد صلى الله عليه وآله " حتى ترميها بسبع حصيات، ويجوز أن تكبر مع كل حصاة ترميها تكبيرة فإن سقطت منك حصاة في الجمرة أو في طريقك فخذ مكانها من تحت رجليك ولا تأخذ من حصى - الجمار الذي قد رمي بها وإذا رميت جمرة العقبة حل لك كل شئ إلا النساء والطيب وترمي يوم الثاني والثالث والرابع في كل يوم بإحدى وعشرين حصاة، و ترمي إلى الجمرة الأولى بسبع حصيات وتقف عندها وتدعو،

وإلى الجمرة الثانية بسبع حصيات وتقف عندها وتدعو، وإلى الجمرة الثالثة بسبع حصيات ولا تقف عندها، فإذا رجعت من رمي الجمار يوم النحر إلى رحلك بمنى فقل: " اللهم بك وثقت، وعليك توكلت، فنعم الرب أنت، ونعم المولى ونعم النصير ".

RETURNING TO MINA AND STONING THE JAMARAT

When you reach your camp in Mina, head directly to the Jamrat al-‘Aqabah (the furthest Jamrah) in a state of ritual purity (wudu). Take out seven pebbles from the stones you prepared for stoning the Jamarat.

Stand in the middle of the valley, facing the Qibla, keeping a distance of about ten to fifteen steps between yourself and the Jamrah. Hold the pebbles in your left hand and say:
"O Allah {SWT}, these are my pebbles, so count them for me and raise them in my record of deeds."
Then take one pebble at a time and throw it at the Jamrah from its front side, not from above it. With each pebble you throw, say:
"In the name of Allah {SWT}, Allah {SWT} is the Greatest. O Allah {SWT}, make this a proof in my favor and not against me."
Continue this for all seven pebbles, ensuring each pebble lands within the designated area.
[Stoning the Jamarat]
As you approach the Jamrat al-‘Aqabah on the Day of Nahr, with your pebbles in hand, recite:
"Allah {SWT} is the Greatest. O Allah {SWT}, drive away Satan and his forces from me. O Allah {SWT}, make this Hajj accepted, my actions righteous, my efforts praiseworthy, and my sins forgiven. O Allah {SWT}, with faith in You, affirmation of Your Book, and adherence to the Sunnah of Your Prophet Muhammad, peace be upon him and his family."
Throw seven pebbles at the Jamrat al-‘Aqabah, one at a time, saying the Takbir (Allahu Akbar) with each throw. You may also recite the Takbir along with the supplication for each pebble. Ensure each pebble lands in the designated area. If a pebble falls elsewhere, pick another from the ground near you, but do not use pebbles that have already been thrown.
Once you have completed the stoning of Jamrat al-‘Aqabah, everything becomes permissible for you except for women and perfume.
On the second, third, and fourth days, throw 21 pebbles each day:

- First Jamrah: Throw seven pebbles, then stand there and make supplications.
- Second Jamrah: Throw seven pebbles, then stand there and make supplications.
- Third Jamrah: Throw seven pebbles but do not make supplications after it.

After stoning on the Day of Nahr, as you return to your camp in Mina, recite:
"O Allah {SWT}, I place my trust in You, and upon You I rely. What an excellent Lord {AZJ} You are, what an excellent Master and Helper."

[الذبح]

واشتر هديك إن كان من البدن أو من البقر أو من الغنم وإلا فاجعله كبشا سمينا فحلا، فإن لم تجد فحلا فموجوءا من الضأن فإن لم تجد فتيسا فحلا، وإن لم تجد فما تيسر لك، وعظم شعائر الله عز وجل فإنها من تقوى القلوب، ولا تعط الجزار جلودها ولا قلائدها ولا جلالها ولكن تصدق بها، ولا تعط السلاخ منها شيئا. فإذا اشتريت هديك فاستقبل القبلة وانحره أو اذبحه وقل: " وجهت وجهي للذي فطر السماوات والأرض حنيفا مسلما وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين، اللهم منك ولك بسم الله والله أكبر، اللهم تقبل مني " ثم اذبح ولا تنخع حتى يموت ويبرد ثم كل وتصدق وأطعم وأهد إلى من شئت، ثم احلق رأسك.
وقد ذكرت الأضاحي في هذا الكتاب وأنا أعيد ذكر ما لا بد من إعادته في هذا الموضع.

لا يجوز في الأضاحي من البدن إلا الثني وهو الذي تم له خمس سنين و دخل في السادسة، ويجزى من البقر والمعز الثنى وهو الذي تم له سنة ودخل في الثانية، ويجزي من الضأن الجذع لسنة، وتجزي البقرة عن سبعة نفر بالأمصار، و بمنى عن واحد ، والبدنة تجزي عن سبعة، والجزور تجزي عن عشرة متفرقين، والكبش يجزي عن الرجل وعن أهل بيته، وإذا عزت الأضاحي أجزأت شاة عن سبعين.

THE SACRIFICE

Purchase your sacrificial animal—whether it be a camel, cow, or sheep. If not, choose a well-fed ram; if not a ram, then a castrated sheep. If even that is unavailable, a goat will suffice. Magnify the sacred rites of Allah {SWT}, for they stem from the piety of hearts. Do not give the butcher the hide, collars, or saddle cloths of the animal. Instead, distribute these as charity. Do not give the skin or any part of it as payment to the slaughterer.

When you have purchased your sacrificial animal, face the Qibla and slaughter or sacrifice it while saying:

"I turn my face to the One who originated the heavens and the earth, as a true monotheist, submitting to Him, and I am not among the polytheists. Indeed, my prayer, my sacrifice, my living, and my dying are for Allah {SWT}, the Lord {AZJ} of all worlds. He has no partner, and I have been commanded to this, and I am among the Muslims. O Allah {SWT}, from You and for You. In the name of Allah {SWT}, Allah {SWT} is the Greatest. O Allah {SWT}, accept from me."

Then proceed with the slaughter. Ensure you do not sever the spinal cord (do not nakh‘) until the animal has fully died and its body has cooled.

Afterward:

- Eat from the meat.
- Distribute as charity.
- Share with whomever you wish.
- Finally, shave your head.

[The Requirements of Sacrificial Animals]

It is necessary to reiterate the rules concerning sacrifices here, as mentioned earlier in this book.

1. Camels (Budn): Only a camel that has completed five years and entered its sixth year is permissible.
2. Cows and Goats (Thani): A cow or goat must have completed one year and entered its second year to be valid.
3. Sheep (Jadha’): A sheep is valid for sacrifice if it is one year old.

Shares in Sacrifices:

- A cow suffices for seven individuals in general locations but for one person in Mina.
- A camel can suffice for seven individuals.
- A large camel (jazur) suffices for ten separate individuals.
- A ram is sufficient for one person and their household.
- In times of scarcity, a single sheep can suffice for seventy individuals.

By adhering to these guidelines, the sacrificial rites fulfill the required conditions as prescribed.

[الحلق]

وإذا أردت أن تحلق رأسك فاستقبل القبلة وابدأ بالناصية واحلق رأسك إلى العظمين النابتين من الصدغين قبالة وتد الاذنين فإذا حلقت، فقل: " اللهم أعطني بكل شعرة نورا يوم القيامة " وادفن شعرك بمنى.

SHAVING (HALQ)

When you wish to shave your head:

1. Face the Qibla.
2. Begin shaving from the forehead (nasiyah).
3. Continue shaving towards the two bones at the temples, located opposite the ear supports.
4. Once you have finished shaving, recite:
   - "O Allah {SWT}, grant me light for every hair on the Day of Resurrection."
5. Collect your hair and bury it in Mina as part of the prescribed ritual.

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[زيارة البيت]

وزر البيت يوم النحر أو من الغد وأنت على غسل ولا تؤخر أن تزوره من يومك أو من الغد فإنه ليس للمتمتع أن يؤخره وموسع للمفرد أن يؤخره، وقل في طريقك وأنت متوجه إلى الزيارة من تمجيد الله والثناء عليه والصلاة على النبي وآله ما قدرت عليه، فإذا بلغت باب المسجد فقم عليه وقل: " اللهم أعني على نسكي وسلمه لي وسلمني منه، أسألك مسألة العليل الذليل المعترف بذنبه أن تغفر لي ذنوبي وأن ترجعني بحاجتي، اللهم إني عبدك، والبلد بلدك، والبيت بيتك، جئت أطلب رحمتك وأبتغي مرضاتك متبعا لأمرك، راضيا بقدرك، أسألك مسألة المضطر إليك المطيع لأمرك، المشفق من عذابك، الخائف لعقوبتك، أسألك أن تلقيني عفوك و تجيرني برحمتك من النار ".

VISITING THE KAABAH

Visit the Ka'bah on the Day of Sacrifice (Yawm al-Nahr) or the next day while you are in a state of purity (on a ghusl). Do not delay your visit beyond these days:

1. For Mutamatti‘ pilgrims: You must not postpone your visit; it is obligatory to complete it promptly.
2. For Mufrid pilgrims: You may delay the visit if necessary.

As you proceed to visit the Ka'bah, continuously glorify Allah {SWT}, praise Him, and send blessings upon the Prophet Muhammad and his family as much as you can.

When you arrive at the door of the mosque, stand there and recite:

"O Allah {SWT}, assist me in performing my rites, keep them safe for me, and keep me safe from any harm through them. I ask You, as a weak and needy servant, aware of my sins, to forgive my shortcomings and fulfill my needs. O Allah {SWT}, I am Your servant, this city is Your city, and this house is Your house. I have come seeking Your mercy, striving for Your pleasure, following Your command, and accepting Your decree. I ask You as one who is desperate for You, obedient to Your commands, fearful of Your punishment, and hoping for Your pardon. Grant me Your forgiveness and protect me through Your mercy from the Fire."

[اتيان الحجر الأسود]

ثم تأتي الحجر الأسود فتستلمه فإن لم تستطع فامسحه بيدك وقبل يدك، فإن لم تستطع فاستقبله وأشر إليه بيدك وقبلها وكبر وقل مثل ما قلت يوم طفت بالبيت يوم قدمت مكة، وطف بالبيت سبعة أشواط كما وصف لك، ثم صل ركعتين عند مقام إبراهيم عليه السلام تقرأ فيهما في الأولى الحمد وقل هو الله أحد وفي الثانية الحمد وقل يا أيها الكافرون، ثم ارجع إلى الحجر الأسود فقبله إن استطعت أو استلمه وكبر.

APPROACHING THE BLACK STONE

Approach the Black Stone (Hajar al-Aswad). If you are able to, touch it and kiss it. If you cannot, touch it with your hand and kiss your hand. If even that is not possible, then face it, gesture towards it with your hand, kiss your hand, and say Takbir (Allahu Akbar). Recite the same supplications you recited when you performed the initial Tawaf upon arriving in Makkah.

Perform Tawaf around the Ka'bah, circling it seven times as previously described. After completing the Tawaf, pray two Rak‘ahs near Maqam Ibrahim (the Station of Ibrahim), reciting in:

- The first Rak‘ah: Surah Al-Fatiha and Surah Al-Ikhlas (Qul Huwa Allahu Ahad).
- The second Rak‘ah: Surah Al-Fatiha and Surah Al-Kafirun (Qul Ya Ayyuha Al-Kafirun).

After completing the prayer, return to the Black Stone. Kiss it if you can, or touch it while saying Takbir (Allahu Akbar).

[الخروج إلى الصفا]

ثم اخرج إلى الصفا واصنع عليه كما صنعت يوم قدمت مكة، وطفت بينهما سبعة أشواط، تبدأ بالصفا وتختم بالمروة، فإذا فعلت ذلك فقد أحللت من كل شئ أحرمت منه إلا النساء.

PROCEEDING TO AL-SAFA

Then proceed to Al-Safa and perform the rites there as you did on the day you first arrived in Makkah. Begin your Sa’i (ritual walking) between Al-Safa and Al-Marwah, completing seven rounds, starting at Al-Safa and concluding at Al-Marwah.

Once you have completed this Sa’i, you are now released from all restrictions of Ihram that were upon you, except for relations with women.

[طواف النساء]

صم ارجع إلى البيت وطف به أسبوعا وهو طواف النساء، ثم صل ركعتين عند مقام إبراهيم عليه السلام أو حيث شئت من المسجد وقد حل لك النساء و [قد] فرغت من حجك كله إلا رمي الجمار وأحللت من كل شئ أحرمت منه ".

TAWAF AL-NISA

Return to the Kaaba and perform a circuit around it (Tawaf) of seven rounds, known as Tawaf al-Nisa'. Upon completing this Tawaf, pray two Rak’ahs near Maqam Ibrahim, or wherever you prefer in the mosque.

After performing Tawaf al-Nisa’, relations with women become permissible, and you will have completed all the rites of Hajj, except for the remaining Rami al-Jamarat (stoning of the pillars). You are now fully released from all restrictions of Ihram.

[الرجوع إلى منى]

ولا تبت ليالي التشريق إلا بمنى، فإن بت في غيرها فعليك دم شاة لكل ليلة وإن خرجت أول الليل من منى فلا ينتصف الليل إلا وأنت بمنى، أو قد خرجت من مكة إلا أن تكون في شغل من طوافك وسعيك وأصبحت بمكة فلا شئ عليك وإن خرجت بعد نصف الليل فلا يضرك أن تصبح في غيرها.

RETURNING TO MINA

Spend the nights of Tashreeq (the 11th, 12th, and 13th of Dhul-Hijjah) in Mina. If you spend a night elsewhere, you are obligated to offer the sacrifice of a sheep for each night.

If you leave Mina at the beginning of the night, ensure you either reach Mina before midnight or have already departed from Mecca. However, if you are engaged in completing your Tawaf or Sa’i and find yourself in Mecca in the morning, there is no penalty upon you.

If you leave after midnight, it does not harm you to spend the morning elsewhere.

[رمى الجمار]

وارم الجمار في كل يوم بعد طلوع الشمس إلي الزوال وكلما قرب من الزوال فهو أفضل. وقد رويت رخصة من أول النهار إلى آخره.

وقل ما قلت يوم رميت جمرة العقبة وابدأ بالجمرة الأولى وأرمها بسبع حصيات من قبل وجهها ولا ترمها من أعلاها، ثم قف على يسار الطريق واحمد الله عز وجل و اثن عليه وصل على النبي وآله، ثم تقدم قليلا وادع الله عز وجل واسأله أن يتقبل منك، ثم تقدم قليلا وادع الله ثم تقدم قليلا ثم افعل ذلك عند الوسطى ترميها بسبع حصيات واصنع كما صنعت في الأولى وتقف عندها وتدعو، ثم امض إلى الثالثة وعليك السكينة والوقار وارمها بسبع حصيات ولا تقف عندها.

STONING THE JAMARAT

On each day of Tashreeq (the 11th, 12th, and 13th of Dhul-Hijjah), perform the stoning of the Jamarat between sunrise and midday (zawal). While stoning closer to zawal is preferred, there is a narration allowing it from early morning to evening.

1. Start with the First Jamarah (Jamarah Al-Ula):
    - Throw seven pebbles at it, one at a time, from its front side, not from the top.
    - After stoning, stand to the left of the path, praise Allah {SWT}, send blessings upon the Prophet and his family, and supplicate to Allah {SWT}.
    - Move a little forward and repeat your supplication.
2. Proceed to the Second Jamarah (Jamarah Al-Wusta):
    - Similarly, throw seven pebbles, and follow the same steps as with the first: stoning, praising Allah {SWT}, sending blessings upon the Prophet, and making dua.
    - Stand near it and make your supplications.
3. Move to the Third Jamarah (Jamarah Al-Aqabah):
    - Throw seven pebbles at it but do not stop for supplication here. Continue with dignity, maintaining calmness and composure.

During each stoning, repeat the supplications you said while stoning Jamarah Al-Aqabah on the Day of Sacrifice (10th Dhul-Hijjah).

[التكبير أيام التشريق]

والتكبير في الأضحى من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الرابع يكون ذلك في خمس عشرة صلاة وذلك بمنى، وبالأمصار في دبر عشرة صلوات من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الثالث ، والتكبير أن تقول: " الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر، الله أكبر، ولله الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبلانا، والله أكبر على ما رزقنا من بهيمة الأنعام ".

RECITING TAKBIR DURING THE DAYS OF TASHRIQ

The Takbir of Eid al-Adha begins after the Dhuhr prayer on the Day of Sacrifice (10th Dhul-Hijjah) and continues until the Fajr prayer on the fourth day (13th Dhul-Hijjah), totaling fifteen prayers for those in Mina.

For those in other locations (al-Amsar), the Takbir is recited after ten prayers, starting from Dhuhr on the Day of Sacrifice (10th Dhul-Hijjah) until the Fajr prayer of the third day (12th Dhul-Hijjah).
The Takbir is as follows:
"Allahu Akbar, Allahu Akbar, La ilaha illa Allah, wa Allahu Akbar, Allahu Akbar, wa lillahi al-hamd. Allahu Akbar ala ma hadana, wa al-hamdu lillahi ala ma ablaha, wa Allahu Akbar ala ma razaqana min bahimat al-anam."
Translation: "Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, there is no deity except Allah {SWT}.
Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, and to Allah {SWT} belongs all praise.
Allah {SWT} is the Greatest for guiding us, and praise be to Allah {SWT} for blessing us.
Allah {SWT} is the Greatest for providing us with the sacrificial animals."

[النفر من منى]

فإذا أردت أن تنفر من منى يوم الرابع من يوم النحر نفرت إذا طلعت الشمس ولا عليك أي ساعة نفرت ورميت قبل الزوال أو بعده، فاذا أردت أن تنفر في النفر الاول وهو اليوم الثالث فانفر إذا زالت الشمس فإنه ليس لك ان تنفر قبل زوال الشمس، وإن أنت أقمت إلى أن تغيب لشمس فليس لك أن تخرج من منى ووجب عليك المقام إلى اليوم الرابع من يوم النحر وهو النفر الاخير، وأفض إلى مكة مهللا وممجدا وداعيا فاذا بلغت مسجد النبي صلى الله عليه وآله وهو مسجد الحصباء دخلته واستلقيت فيه على قفاك بقدر ما تستريح. ومن نفر في النفر الاول فليس عليه أن يحصب.

DEPARTURE FROM MINA

If you wish to leave Mina on the fourth day of Eid al-Adha (the Day of Sacrifice), you may depart after sunrise, and it does not matter at what hour you leave, whether you cast the stones (at the pillars) before or after noon. However, if you wish to leave on the first departure (the third day of Eid al-Adha), you must wait until the sun has passed its zenith (noon), as it is not permissible to leave before this time. If you remain in Mina until sunset, then you are not allowed to leave Mina and must stay until the fourth day of Eid al-Adha, which is the final departure.
When you proceed to Mecca, do so while reciting Labbayk (Talbiyah), glorifying Allah {SWT}, and supplicating. Upon reaching the Mosque of the Prophet (peace be upon him and his family), which is known as Masjid al-Hasba, enter it and lie on your back for a brief rest.
For those who leave Mina on the first departure (the third day of Eid al-Adha), there is no obligation upon them to perform the ritual stoning (Hasba).

[دخول مكة]

ثم ادخل مكة وعليك السكينة والوقار وقد فرغت من كل شئ لزمك في حج وعمرة وابتع بدرهم تمرا وتصدق به ليكون كفارة لما دخل عليك في إحرامك مما لا تعلم.

ENTERING MAKKAH

When you enter Makkah after completing all the rituals required for Hajj and Umrah, do so with tranquility and dignity. You have now concluded everything that was obligatory upon you during Hajj and Umrah.
As an act of atonement for any unintentional errors you may have committed during your state of Ihram, it is recommended that you purchase dates for one dirham and give them in charity. This serves as an expiation for any mistakes or oversights of which you are unaware.

[دخول الكعبة]

وإن أحببت أن تدخل الكعبة فأدخلها وإن شئت لم تدخلها إلا أن تكون صرورة فلا بد لك من دخولها واغتسل قبل أن تدخلها وقل إذا دخلتها " اللهم إنك قلت في كتابك: " ومن دخله كان آمنا " فآمني من عذابك عذاب النار " ثم صل بين الأسطوانتين على البلاطة الحمراء ركعتين، تقرأ في الأولى الحمد وحم السجدة وفي الثانية الحمد وعدد آيها من القرآن، وتصلي في زواياه وتقول:

" اللهم من تهيا أو تعبأ أو أعد أو استعد لوفادة إلى مخلوق رجاء رفده ونوافله وجوائزه فإليك يا سيدي تهيئتي وتعبئتي وإعدادي واستعدادي رجاء رفدك ونوافلك وجائزتك فلا تخيب اليوم رجائي، يامن لا يخيب عليه سائل، ولا ينقصه نائل، ولا يبلغ مدحته قائل، فإني لم آتك بعمل صالح قدمته، ولا شفاعة مخلوق رجوتها، لكني أتيتك مقرا بالظلم و الإساءة على نفسي، أتيتك بلا حجة ولا عذر، فأسألك يا من هو كذلك ان تعطيني منيتي وتقلبني برحمتك ولا تردني محروما ولا خائبا يا عظيم يا عظيم يا عظيم يا عظيم أرجوك للعظيم أسألك يا عظيم أن تغفر لي الذنب العظيم، فإنه لا يغفر الذنب العظيم إلا العظيم " ولا تدخلها بحذاء ولا خف ولا تبزق فيها ولا تمتخط.

ENTERING THE KAABA

If you wish to enter the Kaaba, you may do so, but it is not obligatory unless you are a first-time pilgrim (ṣarūrā), for whom entering the Kaaba is essential. Before entering, perform ghusl (ritual purification), and when you step inside, say:
"O Allah {SWT}, You have stated in Your Book: 'Whoever enters it is safe.' So grant me safety from Your punishment and from the punishment of Hellfire."
Once inside, pray two units of prayer between the two pillars on the red stone slab. In the first unit, recite Surah Al-Fatiha followed by Surah Ha Meem Al-Sajdah. In the second unit, recite Surah Al-Fatiha and another chapter of the Quran. You may also pray in the corners of the Kaaba.
While inside, say:
"O Allah {SWT}, the house is Your house, the sanctuary is Your sanctuary, the safety is Your safety,

and the servant is Your servant. You called me to Your house and honored me by letting me visit it. O Allah {SWT}, I am Your servant, seeking Your mercy and fearing Your punishment. I ask You to accept my efforts, forgive my sins, and include me among Your forgiven servants."
"O Allah {SWT}, whoever prepares, mobilizes, or readies themselves to visit a created being in hopes of their gifts, kindness, or rewards, here I am, O my Master, having prepared, mobilized, and readied myself for Your visit in hopes of Your generosity, kindness, and rewards. So do not disappoint my hope today, O You who never disappoints those who ask of Him, nor diminishes His blessings, nor can any speaker adequately praise Him. I have not come to You with any righteous deed I have performed, nor with any intercession from a created being I relied upon. Instead, I come to You acknowledging my wrongdoing and my misdeeds against myself. I come to You without any proof or excuse, so I ask You—O You who is as such—to grant me my wish and to return me with Your mercy, not deprived nor rejected. O Magnificent One, O Magnificent One, O Magnificent One, I beseech You for something magnificent. I ask You, O Magnificent One, to forgive me my great sins, for no one forgives great sins except the Magnificent One."
And Do not enter the Kaaba with shoes or sandals, and Do not spit or blow your nose inside.

[وداع البيت]

فإذا أردت وداع البيت فطف به أسبوعا، وصل ركعتين حيث أحببت من الحرم وائت الحطيم - والحطيم ما بين باب الكعبة والحجر الأسود - فتعلق بأستار الكعبة وأنت قائم واحمد الله عز وجل واثن عليه وصل على النبي صلى الله عليه وآله ثم قل " اللهم إني عبدك وابن عبدك، ابن أمتك، حملته على دوابك وسيرته في بلادك وأقدمته المسجد الحرام، اللهم وقد كان في أملي ورجائي أن تغفر لي فان كنت يا رب قد فعلت ذلك فازدد عني رضا وقربني إليك زلفى، وإن لم تكن فعلت يا رب ذلك فمن الآن فاغفر لي قبل أن تنأى داري عن بيتك غير راغب عنه ولا مستبدل به، هذا أو ان انصرافي إن كنت قد أذنت لي، اللهم فاحفظني من بين يدي ومن خلفي ومن تحتي ومن فوقي و عن يميني وعن شمالي حتى تقدمني أهلي صالحا، فإذا أقدمتني أهلي فلا تتخل مني وأكفني مؤونة عيالي ومؤونة خلقك. فإذا بلغت باب الحناطين فاستقبل الكعبة بوجهك وخر ساجدا واسأل الله عز وجل أن يتقبله منك ولا يجعله آخر العهد منك ثم تقول وأنت مار: " آئبون تائبون حامدون لربنا شاكرون، إلى الله راغبون، وإلى الله راجعون، وصلى الله على محمد وآله وسلم كثيرا، وحسبنا الله ونعم الوكيل.

[Farewell Prayer at the Kaaba]
When you wish to bid farewell to the House (Kaaba), perform seven circumambulations (Tawaf) and pray two rak'ahs (units of prayer) anywhere you like within the Haram. Then proceed to the Hatim—the area between the door of the Kaaba and the Black Stone. Cling to the Kaaba's curtains while standing, praise Allah {SWT}, extol Him, and send blessings upon the Prophet Muhammad (peace be upon him and his family). Then say:
"O Allah {SWT}, I am Your servant, the child of Your servant, the child of Your maidservant. You carried me on Your mounts, allowed me to traverse Your lands, and brought me to Your Sacred

House. O Allah {SWT}, it was within my hopes and expectations that You would forgive me. If, O my Lord {AZJ}, You have already done so, then increase Your satisfaction with me and draw me closer to You. But if You have not yet done so, O my Lord {AZJ}, then forgive me now, before my home becomes distant from Your House, while I remain neither disinclined to it nor seeking a substitute for it. This is the moment of my departure if You have granted me permission. O Allah {SWT}, protect me from in front of me, behind me, beneath me, above me, to my right, and to my left, until You return me safely to my family. And when You bring me back to my family, do not forsake me. Suffice me with the provisions I need for my family and protect me from the burdens of Your creation."

When you reach the Bab al-Hanatin (a gate near the Haram), turn your face toward the Kaaba, prostrate to Allah {SWT}, and ask Him to accept your pilgrimage and not make it your last visit to His House. Then, as you depart, say:

"Returning, repentant, praising, grateful to our Lord {AZJ}, longing for Allah {SWT} and returning to Him. Peace and blessings be upon Muhammad and his family in abundance. Allah {SWT} is sufficient for us, and He is the best disposer of affairs."

CHAPTER 214 - CHAPTER OF BEGINNING AT MECCA AND ENDING AT MEDINA

بَابُ الِابْتِدَاءِ بِمَكَّةَ وَالْخَتْمِ بِالْمَدِينَةِ

HADITH 3138 – 3141

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُحَرِّكُ نَاقَتَهُ فِيهِ وَ يَقُولُ « اَللَّهُمَّ سَلِّمْ عَهْدِي وَ اِقْبَلْ تَوْبَتِي وَ أَجِبْ دَعْوَتِي وَ اُخْلُفْنِي فِيمَنْ تَرَكْتُ بَعْدِي ».

The Messenger of Allah $^{\{SWT\}}$ (peace be upon him and his family) used to move his camel while saying:
"O Allah $^{\{SWT\}}$, safeguard my covenant, accept my repentance, answer my supplication, and take care of those I have left behind after me."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3138 - رَوَى هِشَامُ بْنُ اَلْمُثَنَّى عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ لَهُ : «اِبْدَءُوا بِمَكَّةَ وَ اِخْتِمُوا بِنَا».

Hadith.3138 - Hisham ibn al-Muthanna narrated from Sadeer, who narrated from Abu Ja’far $^{\{a.s\}}$, who said to him: "Begin with Mecca and conclude with us."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 550 • Al-Wafi, Vol. 14, p. 1324 • Wasa’il Al-Shi’a, Vol. 14, p. 321 • Mustadrak Al-Wasail, Vol. 10, p. 181

3139 - وَ رَوَى عُمَرُ بْنُ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّمَا أُمِرَ اَلنَّاسُ أَنْ يَأْتُوا هَذِهِ اَلْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوَلاَيَتِهِمْ وَ يَعْرِضُوا عَلَيْنَا نَصْرَهُمْ ».

Hadith.3139 - Umar ibn Udhaynah narrated from Zurara, who narrated from Abu Ja’far $^{\{a.s\}}$, who said:
"People have been commanded to come to these stones, to circumambulate around them, and then come to us to inform us of their allegiance and present their support to us."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 549 • Wasa’il Al-Shi’a, Vol. 14, p. 320 • Bihar Al-Anwar, Vol. 96, p. 374

3140 - وَ سَأَلَ بَعْضُ أَصْحَابِنَا أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فَقَالَ لَهُ أَبْدَأُ بِمَكَّةَ أَوْ بِالْمَدِينَةِ فَقَالَ لَهُ «اِبْدَأْ بِمَكَّةَ وَ اِخْتِمْ بِالْمَدِينَةِ فَإِنَّهُ أَفْضَلُ.

قال مصنف هذا الكتاب - رحمه الله -: هذه الأخبار إنما وردت فيمن يملك الاختيار ويقدر على أن يبدأ بأيهما شاء من مكة أو المدينة، فأما من يؤخذ به على أحد الطريقين فاحتاج إلى الاخذ فيه شاء أو أبي فلا خيار له في ذلك، فإن اخذ به على طريق المدينة بدأ بها وكان ذلك أفضل له لأنه لا يجوز له أن يدع دخول المدينة وزيارة قبر النبي صلى الله عليه وآله والأئمة عليهم السلام بها وإتيان المشاهد انتظار لرجوعه، فربما لم يرجع أو اخترم دون ذلك ، والأفضل له أن يبدأ بالمدينة، وهذا معنى حديث

Hadith.3140 - Some of our companions asked Abu Ja'far {a.s}: "Should I begin with Mecca or Medina?"
Imam {a.s} replied: "Begin with Mecca and conclude with Medina, for that is better."

[AL SADUQ]
The author of this book—may Allah {SWT} have mercy on him—explains: These narrations apply to those who have the choice and the ability to begin with either Mecca or Medina as they wish. However, for those who are compelled to take a specific route, starting with one and not the other due to circumstances, they do not have this choice. If they are directed to take the route to Medina first, it is better for them to begin there. This is because one should not skip visiting Medina, the Prophet's grave (peace and blessings be upon him and his family), and the shrines of the Imams {a.s} with the intention of postponing it until their return. They might not return or might pass away before doing so. Thus, it is preferable to begin with Medina in such cases, and this is the intended meaning of the narration.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3141 - صَفْوَانَ عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ : سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْحُجَّاجِ مِنَ اَلْكُوفَةِ يَبْدَءُونَ بِالْمَدِينَةِ أَفْضَلُ أَوْ بِمَكَّةَ فَقَالَ « بِالْمَدِينَةِ ».

Hadith.3141 - Safwan narrated from Al-'Iys ibn Al-Qasim, who said:
I asked Abu Abdullah {a.s} about the pilgrims from Kufa—whether starting with Medina or Mecca is better.
Imam {a.s} replied: "With Medina."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 5, p. 439 • Al-Istibsar, Part 2, p. 328 • Al-Wafi, Vol. 14, p. 1324 • Wasa'il Al-Shi'a, Vol. 14, p. 319

CHAPTER 215 - PRAYER AT THE MOSQUE OF GHADIR KHUMM

الصِّلَاةُ فِي مَسْجِدِ غَدِيرِ خُمٍّ

HADITH 3142 – 3144

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3142 - فَإِنَّ أَحْمَدَ بْنَ مُحَمَّدِ بْنِ أَبِي نَصْرٍ رَوَى عَنْ أَبَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «يُسْتَحَبُّ اَلصَّلاَةُ فِي مَسْجِدِ اَلْغَدِيرِ لِأَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَقَامَ فِيهِ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ مَوْضِعٌ أَظْهَرَ اَللَّهُ فِيهِ اَلْحَقَّ».

Hadith.3142 - It is narrated from Ahmad ibn Muhammad ibn Abi Nasr, from Aban, from Abu Abdullah {a.s}, that he said:
"Praying in the Mosque of Ghadir is recommended because the Prophet (peace be upon him and his family) appointed the Commander of the Faithful {a.s} there, and it is a place where Allah {SWT} manifested the truth."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 567 • Tahdhib Al-Ahkam, Vol. 6, p. 18 • Al-Wafi, Vol. 14, p. 1344 • Wasa'il Al-Shi'a, Vol. 5, p. 287 • Ithbat al-Hudat, Part 3, p. 19 • Ithbat al-Hudat, Part 3, p. 25 • Bihar Al-Anwar, Vol. 37, p. 172 • A'lam al-Uloom, Part 15, Page 148

3143 - وَ رَوَى صَفْوَانُ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ : سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي مَسْجِدِ غَدِيرِ خُمٍّ بِالنَّهَارِ وَ أَنَا مُسَافِرٌ فَقَالَ «صَلِّ فِيهِ فَإِنَّ فِيهِ فَضْلاً وَ قَدْ كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَأْمُرُ بِذَلِكَ».

Hadith.3143 - It is narrated by Safwan from Abdul Rahman ibn al-Hajjaj, who said:
"I asked Abu Ibrahim {a.s} about praying in the Mosque of Ghadir Khumm during the day while I am traveling.
Imam {a.s} said: 'Pray in it, for there is merit in it, and my father {a.s} used to command this.'"

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 566 • Tahdhib Al-Ahkam, Vol. 6, p. 18 • Al-Wafi, Vol. 14, p. 1345 • Wasa'il Al-Shi'a, Vol. 5, p. 287 • Wasa'il Al-Shi'a, Vol. 14, p. 374

3144 - وَ رُوِيَ عَنْ حَسَّانَ اَلْجَمَّالِ قَالَ : حَمَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مِنَ اَلْمَدِينَةِ إِلَى مَكَّةَ فَلَمَّا اِنْتَهَيْنَا إِلَى مَسْجِدِ اَلْغَدِيرِ نَظَرَ فِي مَيْسَرَةِ اَلْمَسْجِدِ فَقَالَ «ذَاكَ مَوْضِعُ قَدَمِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَيْثُ قَالَ «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ» » ثُمَّ نَظَرَ إِلَى اَلْجَانِبِ اَلْآخَرِ فَقَالَ «ذَاكَ مَوْضِعُ فُسْطَاطِ اَلْمُنَافِقِينَ وَ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَ أَبِي عُبَيْدَةَ بْنِ اَلْجَرَّاحِ فَلَمَّا رَأَوْهُ رَافِعاً يَدَهُ قَالَ بَعْضُهُمْ اُنْظُرُوا إِلَى عَيْنَيْهِ تَدُورَانِ

كَأَنَّهُمَا عَيْنَا مَجْنُونٍ فَنَزَلَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِهَذِهِ اَلْآيَةِ «﴿ وَ إِنْ يَكٰادُ اَلَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصٰارِهِمْ لَمّٰا سَمِعُوا اَلذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ ` وَ مٰا هُوَ إِلاّٰ ذِكْرٌ لِلْعٰالَمِينَ ﴾» ».

Hadith.3144 - It is narrated from Hassan al-Jammal, who said:
"I carried Abu Abdullah {a.s} from Medina to Mecca. When we reached the Mosque of Ghadir, he looked at the left side of the mosque and said, 'That is the spot where the Messenger of Allah {SWT} (peace and blessings be upon him and his family) stood and said:
"Whomever I am his master, Ali is his master."'
Then he looked to the other side and said, 'That is the spot where the tents of the hypocrites were pitched, including those of Salim, the freed slave of Abu Hudhayfah, and Abu Ubaydah ibn al-Jarrah. When they saw him raising his hand, some of them said, "Look at his eyes—they are turning as if he is mad."
Then Archangel Jibril {a.s} descended with this verse: "*Indeed, those who disbelieve almost make you slip with their glances when they hear the message, and they say, 'He is indeed mad.' But it is nothing except a reminder for the worlds*." (Surah Al-Qalam 68:51-52).'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 566 • Tafsir al-Safi, Vol. 5, p. 216 • Bihar Al-Anwar, Vol. 37, p. 172 • Tafsir Nur Al-Thaqalayn, Part 5, p. 399 • Tafsir Kanz Al-Daqaiq, Part 13, p. 396 • A'lam al-Uloom, Vol. 15, p. 147

CHAPTER 216 - STOPPING AT THE RESTING PLACE OF THE PROPHET {saws}

نُزُولُ مَعْرَسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

HADITH 3145 – 3147

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3145 - رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا اِنْصَرَفْتَ مِنْ مَكَّةَ إِلَى اَلْمَدِينَةِ وَ اِنْتَهَيْتَ إِلَى ذِي اَلْحُلَيْفَةِ وَ أَنْتَ رَاجِعٌ إِلَى اَلْمَدِينَةِ مِنْ مَكَّةَ فَائْتِ مُعَرَّسَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَإِنْ كُنْتَ فِي وَقْتِ صَلاَةٍ مَكْتُوبَةٍ أَوْ نَافِلَةٍ فَصَلِّ وَ إِنْ كَانَ غَيْرُ وَقْتِ صَلاَةٍ فَانْزِلْ فِيهِ قَلِيلاً فَإِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَدْ كَانَ يُعَرِّسُ فِيهِ وَ يُصَلِّي فِيهِ».

Hadith.3145 - It is narrated from Mu'awiyah ibn Ammar, who said:
Abu Abdullah {a.s} said: "When you return from Mecca to Medina and reach Dhu al-Hulayfah, stop at the Mu'arras of the Prophet (peace and blessings be upon him and his family). If it is time for an obligatory or recommended prayer, then perform the prayer. If it is not the time for prayer, then still stop there for a short while, for the Prophet (peace and blessings be upon him and his family) used to stop and pray at that place."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 565 • Al-Wafi, Vol. 14, p. 1341 • Wasa'il Al-Shi'a, Vol. 14, p. 370

3146 - وَ رَوَى عَلِيُّ بْنُ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ قَالَ : قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ إِنَّ جَمَّالَنَا مَرَّ بِنَا وَ لَمْ يَنْزِلِ اَلْمُعَرَّسَ فَقَالَ «لاَ بُدَّ أَنْ تَرْجِعُوا إِلَيْهِ فَرَجَعْنَا إِلَيْهِ ».

Hadith.3146 - It is narrated by Ali ibn Mahziyar from Muhammad ibn al-Qasim ibn al-Fudhayl, who said:
I said to Abu al-Hasan {a.s}: "May I be your ransom, our camel driver passed us by and did not stop at al-Mu'arras.
Imam {a.s} said: 'You must return to it.'
So we went back to it."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 565 • Al-Wafi, Vol. 14, p. 1342 • Wasa'il Al-Shi'a, Vol. 14, p. 372

3147 - وَ سَأَلَ اَلْعِيصُ بْنُ اَلْقَاسِمِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْغُسْلِ فِي اَلْمُعَرَّسِ فَقَالَ «لَيْسَ عَلَيْكَ فِيهِ غُسْلٌ وَ اَلتَّعْرِيسُ هُوَ أَنْ يُصَلَّى فِيهِ وَ يُضْطَجَعَ فِيهِ لَيْلاً مُرَّ بِهِ أَوْ نَهَاراً ».

Hadith.3147 - It is narrated that Al-‘Ays ibn Al-Qasim asked Abu Abdullah {a.s} about performing ghusl (ritual purification) at al-Mu'arras.
Imam {a.s} said: "You are not required to perform ghusl there. Ta'ris (staying briefly at al-Mu'arras) is to pray there and lie down, whether passing by during the night or the day."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 217 - CHAPTER ON THE SANCTITY AND VIRTUE OF MEDINA

بَابُ تَحْرِيمِ الْمَدِينَةِ وَفَضْلِهَا

HADITH 3148 – 3156

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3148 - رَوَى زُرَارَةُ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «حَرَّمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَدِينَةَ مَا بَيْنَ لاَبَتَيْهَا صَيْدَهَا وَ حَرَّمَ عَلَيْهِ اَلسَّلاَمُ مَا حَوْلَهَا بَرِيداً فِي بَرِيدٍ أَنْ يُخْتَلَى خَلاَهَا أَوْ يُعْضَدَ شَجَرُهَا إِلاَّ عُودَيِ اَلنَّاضِحِ ».

Hadith.3148 - It is narrated from Zurarah ibn A’yun, from Abu Ja’far {a.s}, who said:
"The Messenger of Allah {SWT} (peace be upon him and his family) sanctified the area between its two rocky grounds as the sanctuary of Medina, prohibiting its game.
He {saws} also prohibited the area surrounding it—extending a barid by a barid (approximately 22 kilometers by 22 kilometers)—from having its vegetation cleared or its trees cut, except for branches used to drive camels (‘udayn al-nadhih)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1398 • Wasa’il Al-Shi’a, Vol. 14, p. 365

3149 - وَ رُوِيَ : «أَنَّ لاَبَتَيْهَا مَا أَحَاطَتْ بِهِ اَلْحِرَارُ ».

Hadith.3149 - It is narrated:
"Its two rocky grounds (Lābatayhā) encompass what the volcanic lands surround (al-hirar)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3150 - وَ رُوِيَ فِي خَبَرٍ آخَرَ : «أَنَّ مَا بَيْنَ لاَبَتَيْهَا مَا بَيْنَ اَلصَّوْرَيْنِ إِلَى اَلثَّنِيَّةِ ».

والذي حرمه من الشجر ما بين ظل عائر إلى فيئ وعير وهو الذي حرم وليس صيدها كصيد مكة، يؤكل هذا، ولا يؤكل ذاك.

Hadith.3150 - It is narrated in another report:
"The area between the two lava plains (labatayha) is what lies between as-Sawrayn and ath-Thaniyyah."

[AL SADUQ]

As for what the Prophet (peace be upon him and his family) prohibited regarding trees, it is the area between the shadow of A'ir and the shade of A'ir. This is what was declared sacred. The game of Medina is not like that of Mecca—this game may be eaten, while the game of Mecca may not be consumed.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3151 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «حَدُّ مَا حَرَّمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنَ اَلْمَدِينَةِ مِنْ رَبَابٍ إِلَى وَاقِمٍ وَ اَلْعُرَيْضِ وَ اَلنَّقْبِ مِنْ قِبَلِ مَكَّةَ ».

Hadith.3151 - Abu Basir narrates from Abu Abdullah {a.s}:
"The boundaries of what the Messenger of Allah {SWT} (peace be upon him and his family) declared sacred from Medina are from Rabab to Waqim, and from al-‘Urays to an-Naqb, in the direction of Mecca."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 564 • Al-Wafi, Vol. 14, p. 1397 • Wasa’il Al-Shi’a, Vol. 14, p. 363 • Bihar Al-Anwar, Vol. 96, p. 375

3152 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «يَحْرُمُ مِنْ صَيْدِ اَلْمَدِينَةِ مَا صِيدَ بَيْنَ اَلْحَرَّتَيْنِ ».

Hadith.3152 - Abdullah ibn Sinan narrates from Abu Abdullah {a.s}:
"It is prohibited to hunt in Medina what is hunted between the two Harras (rocky tracts)."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 6, p. 13 • Al-Wafi, Vol. 14, p. 1395 • Al-Wafi, Vol. 14, p. 1396 • Wasa’il Al-Shi’a, Vol. 14, p. 365 • Wasa’il Al-Shi’a, Vol. 14, p. 366 • Bihar Al-Anwar, Vol. 96, p. 377

3153 - وَ سَأَلَهُ يُونُسُ بْنُ يَعْقُوبَ قَالَ : يَحْرُمُ عَلَيَّ فِي حَرَمِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَا يَحْرُمُ عَلَيَّ فِي حَرَمِ اَللَّهِ تَعَالَى قَالَ «لاَ».

Hadith.3153 - Yunus ibn Ya’qub asked Imam {a.s}:
"Is what is prohibited for me in the sanctuary of the Messenger of Allah {SWT} (peace be upon him and his family) the same as what is prohibited for me in the sanctuary of Allah {SWT}, the Exalted?" Imam {a.s} replied: "No."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Wasa’il Al-Shi’a, Vol. 14, p. 365

3154 - وَ رَوَى أَبَانٌ عَنْ أَبِي اَلْعَبَّاسِ يَعْنِي اَلْفَضْلَ بْنَ عَبْدِ اَلْمَلِكِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ حَرَّمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَدِينَةَ فَقَالَ «نَعَمْ حَرَّمَ بَرِيداً فِي بَرِيدٍ عِضَاهاً» قُلْتُ صَيْدَهَا قَالَ «لاَ يَكْذِبُ اَلنَّاسُ.

Hadith.3154 - Aban narrated from Abu al-‘Abbas, meaning al-Fadl ibn Abd al-Malik, who said:
I asked Abu Abdullah $^{\{a.s\}}$, "Did the Messenger of Allah $^{\{SWT\}}$ (peace be upon him and his family) declare Medina a sanctuary?"
Imam $^{\{a.s\}}$ replied: "Yes, he declared an area of a barid (about 22 kilometers) by a barid as a sanctuary, forbidding the cutting of its of its ʿIdhāhāʾ (trees)."
I then asked: "What about its hunting?"
Imam $^{\{a.s\}}$ replied: "People do not lie."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 563 • Tahdhib Al-Ahkam, Vol. 6, p. 13 • Al-Wafi, Vol. 14, p. 1394 • Wasa’il Al-Shi’a, Vol. 14, p. 364

3155 - وَ لَمَّا دَخَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَدِينَةَ قَالَ « اَللَّهُمَّ حَبِّبْ إِلَيْنَا اَلْمَدِينَةَ كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ وَ بَارِكْ فِي صَاعِهَا وَ مُدِّهَا وَ أُنْقُلْ حُمَّاهَا وَ وَبَاهَا إِلَى اَلْجُحْفَةِ ».

Hadith.3155 - When the Messenger of Allah $^{\{SWT\}}$ (peace be upon him and his family) entered Medina, he said:
"O Allah $^{\{SWT\}}$, make Medina beloved to us as You made Mecca beloved to us, or even more so. Bless its sa‘ (a measure of weight) and its mudd (a smaller measure of weight), and transfer its fever and pestilence to al-Juhfa."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1399 • Wasa’il Al-Shi’a, Vol. 14, p. 348

3156 - وَ رُوِيَ : أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ ذَكَرَ اَلدَّجَّالَ فَقَالَ «لاَ يَبْقَى مِنْهَا سَهْلٌ إِلاَّ وَطِئَهُ إِلاَّ مَكَّةَ وَ اَلْمَدِينَةَ فَإِنَّ عَلَى كُلِّ نَقْبٍ مِنْ أَنْقَابِهِمَا مَلَكاً يَحْفَظُهُمَا مِنَ اَلطَّاعُونِ وَ اَلدَّجَّالِ ».

Hadith.3156 - It is narrated that Imam Jafar ibn Muhammad Al-Sadiq $^{\{a.s\}}$ mentioned the Dajjal and said:
"There will not remain any plain area except that he will tread upon it, except Mecca and Medina, for at every entrance to them, there is an angel protecting them from plague and the Dajjal."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 218 - CHAPTER ON WHAT HAS BEEN REPORTED ABOUT THOSE WHO PERFORMED HAJJ WITHOUT VISITING THE PROPHET {saws}, AND THOSE WHO DIED IN MECCA OR MEDINA

بَابُ مَا جَاءَ فِيمَنْ حَجِّ وَلَمْ يَزُرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَفِيمَنْ مَاتَ بِمَكَّةَ أَوِ الْمَدِينَةِ

HADITH 3157 – 3158

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3157 - رَوَى مُحَمَّدُ بْنُ سُلَيْمَانَ اَلدَّيْلَمِيُّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُجْرٍ اَلْأَسْلَمِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أَتَى مَكَّةَ حَاجّاً وَ لَمْ يَزُرْنِي إِلَى اَلْمَدِينَةِ جَفَوْتُهُ يَوْمَ اَلْقِيَامَةِ وَ مَنْ أَتَانِي زَائِراً وَجَبَتْ لَهُ شَفَاعَتِي وَ مَنْ وَجَبَتْ لَهُ شَفَاعَتِي وَجَبَتْ لَهُ اَلْجَنَّةُ وَ مَنْ مَاتَ فِي أَحَدِ اَلْحَرَمَيْنِ مَكَّةَ وَ اَلْمَدِينَةِ لَمْ يُعْرَضْ وَ لَمْ يُحَاسَبْ وَ مَاتَ مُهَاجِراً إِلَى اَللَّهِ عَزَّ وَ جَلَّ وَ حُشِرَ يَوْمَ اَلْقِيَامَةِ مَعَ أَصْحَابِ بَدْرٍ».

Hadith.3157 - It is narrated by Muhammad ibn Sulayman al-Daylami from Ibrahim ibn Abi Hujr al-Aslami from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, who said that the Messenger of Allah {SWT} (peace be upon him and his family) stated:

"Whoever comes to Mecca for Hajj and does not visit me in Medina, I will show him indifference on the Day of Judgment. And whoever visits me as a pilgrim, my intercession will be guaranteed for him. And whoever is guaranteed my intercession is guaranteed Paradise. Whoever dies in one of the two sanctuaries, Mecca or Medina, will not be subjected to the presentation or accounting and will die as a migrant to Allah {SWT}, the Almighty, and will be resurrected on the Day of Judgment with the people of Badr."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 548 • Kamil al-Ziyarat, Part 1, p. 13 • Al-Wafi, Vol. 14, p. 1319 • Wasa'il Al-Shi'a, Vol. 14, p. 333 • Tafsir Nur Al-Thaqalayn, Part 1, p. 541 • Tafsir Kanz Al-Daqaiq, Part 3, p. 522

[اتيان المدينة]

إذا دخلت المدينة فاغتسل قبل أن تدخلها أو حين تدخلها، ثم ائت قبر - النبي صلى الله عليه وآله وادخل المسجد من باب جبرئيل عليه السلام، فإذا دخلت فسلم على رسول الله صلى الله عليه وآله وسلم ثم قم عند الأسطوانة المقدمة من جانب القبر من عند زاوية القبر وأنت مستقبل القبلة، ومنكبك الأيسر إلى جانب القبر ومنكبك الأيمن مما يلي المنبر فإنه موضع رأس النبي صلى الله عليه وآله، ثم تقول: " أشهد

أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، وأشهد أنك رسول الله، وأشهد أنك محمد بن عبد الله ،

وأشهد أنك قد بلغت رسالات ربك ونصحت لامتك وجاهدت في سبيل الله، وعبدت الله مخلصا حتى أتاك اليقين، ودعوت إلى سبيل ربك بالحكمة والموعظة الحسنة، وأديت الذي عليك من الحق، وأنك قد رؤفت بالمؤمنين وغلظت على الكافرين فبلغ الله بك أشرف محل المكرمين، الحمد لله الذي استنقذنا بك من الشرك والضلالة، اللهم اجعل صلواتك وصلوات ملائكتك المقربين وعبادك الصالحين وأنبيائك المرسلين وأهل السماوات والأرضين ومن سبح لك يا رب العالمين من الأولين والآخرين على محمد عبدك ورسولك ونبيك وأمينك ونجيك وحبيبك وصفيك و خاصتك وصفوتك من بريتك وخيرتك من خلقك، اللهم وأعطه الدرجة والوسيلة من الجنة وابعثه مقاما محمودا يغبطه بن الأولون والآخرون، اللهم إنك قلت وقولك الحق:

" ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيما " وإني أتيت نبيك مستغفرا تائبا من ذنوبي، يا رسول الله إني أتوجه بك إلى الله ربي وربك ليغفر لي ذنوبي ".

وإن كانت لك حاجة فاجعل النبي صلى الله عليه وآله خلف كتفيك واستقبل القبلة وارفع يديك وسل حاجتك فإنك حري أن تقضى لك إن شاء الله تعالى.

ثم قل وأنت مسند ظهرك إلى المروة الخضراء الدقيقة العرض مما يلي القبر وأنت مسند إليه مستقبل القبلة: " اللهم إليك ألجأت أمري وإلى قبر محمد عبدك رسولك صلواتك عليه وآله أسندت ظهري والقبلة التي رضيت لمحمد صلى الله عليه وآله اسقبلت، اللهم إني أصحبت لا أملك لنفسي خير ما أرجو لها، ولا أدفع عنها شر ما أحذر عليها، وأصبحت الأمور بيدك، فلا فقير أفقر مني إني لما أنزلت إلي من خير فقير، اللهم ارددني منك بخير، لا راد لفضلك، اللهم إني أعوذ بك من أن تبدل اسمي، وأن تغير جسمي، أو تزيل نعمتك عني، اللهم زيني بالتقوى، وجملني بالنعمة، و اغمرني بالعافية، وارزقني شكرك.

VISITING MEDINA

When you enter Medina, perform ghusl (ritual purification) before entering or upon entering. Then proceed to the grave of the Prophet Muhammad (peace be upon him and his family). Enter the mosque through the Gate of Jibreel {a.s}. Upon entering, offer salutations to the Messenger of Allah {SWT} (peace be upon him and his family). Stand by the pillar closest to the grave, near the corner, facing the qibla, with your left shoulder towards the grave and your right shoulder facing the minbar (pulpit). This is the position of the Prophet's head. Then say:

"I bear witness that there is no god but Allah {SWT}, and He has no partner. I bear witness that Muhammad is His servant and Messenger. I bear witness that you are the Messenger of Allah {SWT}. I bear witness that you are Muhammad, the son of Abdullah. I bear witness that you have

conveyed the messages of your Lord {AZJ}, advised your community, struggled in the way of Allah {SWT}, and worshipped Allah {SWT} sincerely until certainty (death) came to you. You called towards the path of your Lord {AZJ} with wisdom and good exhortation. You fulfilled your obligations, showed compassion to the believers, and were stern against the disbelievers. Allah {SWT} raised you to the highest station among the honored.

Praise be to Allah {SWT}, who saved us through you from polytheism and misguidance. O Allah {SWT}, send Your blessings upon Muhammad, Your servant, Messenger, Prophet, trustee, confidant, beloved, chosen one, and the best of Your creation. Bestow upon him and elevate his station in Paradise, granting him the praised position that the first and the last will envy.

O Allah {SWT}, indeed, You have said, and Your word is the truth: "And had they, when they wronged themselves, come to you and asked forgiveness of Allah {SWT}, and the Messenger had asked forgiveness for them, they would have found Allah {SWT} Accepting of Repentance and Merciful."

O Messenger of Allah {SWT}, I have come to your presence seeking forgiveness, repenting from my sins. O Messenger of Allah {SWT}, I seek your intercession before Allah {SWT}, your Lord {AZJ} and mine, that He may forgive my sins.

If you have a personal need or prayer, turn your back to the Prophet's grave, face the qibla, raise your hands, and ask for your need. It is very likely that your request will be granted, God willing.

Then say, while resting your back against the green and slender wall next to the grave, facing the qibla:

"O Allah {SWT}, I have entrusted my affairs to You and turned my back towards the grave of Muhammad, Your servant and Messenger, upon whom be Your blessings and his family. I am facing the qibla that You approved for Muhammad, peace be upon him and his family.

O Allah {SWT}, I acknowledge that I have no control over the good I hope for myself, nor the ability to avert the harm I fear upon myself. All affairs rest in Your hands. No one is poorer than me. Truly, I am in need of whatever good You send to me.

O Allah {SWT}, let me return from Your presence with goodness, for there is no one to turn back Your bounty. O Allah {SWT}, I seek refuge in You from having my name replaced, my body altered, or Your blessings removed from me.

O Allah {SWT}, adorn me with piety, beautify me with blessings, envelop me in well-being, and grant me the ability to thank You."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

[اتيان المنبر]

ثم ائت المنبر فامسح عينيك ووجهك برمانتيه فإنه يقال: إنه شفاء للعين، وقم عنده واحمد الله واثن عليه وسل حاجتك.

[Coming to the Pulpit]

Then approach the pulpit and rub your eyes and face with its knobs, as it is said to be a cure for the eyes. Stand near it, praise and thank Allah {SWT}, and ask for your needs.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

3158 - فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ : «مَا بَيْنَ قَبْرِي وَ مِنبَرِي رَوْضَةٌ مِنْ رِيَاضِ اَلْجَنَّةِ وَ إِنَّ مِنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرَعِ اَلْجَنَّةِ ».

- قوائم المنبر ربت في الجنة، والترعة هي الباب الصغير - ".

ثم ائت مقام النبي صلى الله عليه وآله فصل عنده ما بدا لك، ومتى دخلت المسجد فصل على النبي صلى الله عليه وآله وكذلك إذا خرجت. ثم ائت مقام جبرئيل عليه السلام وهو تحت الميزاب، فإنه كان مقامه إذا استأذن على نبي الله صلى الله عليه وآله ثم قل: " أي جواد أي كريم أي قريب أي أسألك أن ترد علي نعمتك ". وذلك مقام لا تدعو فيه حائض فتستقبل القبلة إلا رأت الطهر، ثم تدعو بدعاء الدم تقول: " اللهم إني أسألك بكل اسم هولك أو تسميت به لاحد من خلقك، أو هو مأثور في علم الغيب عندك، وأسألك باسمك الأعظم الأعظم الأعظم، وبكل حرف أنزلته على موسى، وبكل حرف أنزلته على عيسى، وبكل حرف أنزلته على محمد صلواتك عليه وآله وعلى أنبياء الله إلا فعلت بي كذ وكذا " والحائض تقول:

" إلا أذهبت عني هذا الدم.

Hadith.3158 - It is narrated that the Messenger of Allah $^{\{SWT\}}$, peace be upon him and his family, said: "Between my grave and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon one of the pathways to Paradise."

[AL SADUQ]

The supports of the pulpit have their roots in Paradise, and the pathway refers to the small gate or entryway. -

Then, come to the place of the Prophet, peace be upon him and his family, and pray there as much as you wish. Whenever you enter the mosque, send blessings upon the Prophet, peace be upon him and his family, and do so again when you leave.

Next, proceed to the station of Archangel Jibril $^{\{a.s\}}$ located beneath the waterspout (Mizab), as this was his station when he sought permission to enter upon the Prophet of Allah $^{\{SWT\}}$, peace be upon him and his family. There, recite the following:

"O Generous One, O Noble One, O Near One, I ask You to restore Your blessing upon me."

This is a place where even a woman in menstruation, if she faces the Qibla and prays, will see her purity restored. For supplications during menstruation, she should recite:

"O Allah $^{\{SWT\}}$, I ask You by every name that is Yours, by which You have named any of Your creation, or which remains preserved in the unseen knowledge with You. I ask You by Your Greatest Name, by every letter You revealed to Moses, by every letter You revealed to Jesus, and by every letter You revealed to Muhammad, peace and blessings be upon him and his family, and upon the Prophets of Allah $^{\{SWT\}}$, to grant me [mention your request]."

And the menstruating woman should specifically say: "To remove this blood from me."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Misbah Al-Mutahajjud, Vol. 2, p. 710 • Al-Mazar al-Kabir, Part 1, p. 76 • Misbah al-Za’ir, Part 1, p. 51

[الصوم بالمدينة والاعتكاف عند الأساطين]

إن كان لك بالمدينة مقام ثلاثة أيام صمت يوم الأربعاء وصليت ليلة الأربعاء عند أسطوانة التوبة وهي أسطوانة أبي لبابة التي ربط نفسه إليها وتقعد عندها يوم الأربعاء، ثم تأتي ليلة الخميس الأسطوانة التي تليها مما يلي مقام النبي صلى الله عليه وآله فتقعد عندها ليلتك ويومك وتصوم يوم الخميس، ثم تأتي الأسطوانة التي تلي مقام النبي صلى الله عليه وآله

ومصلاه ليلة الجمعة فتصلي عندها ليلتك ويومك وتصوم يوم الجمعة، وإن استطعت أن لا تتكلم بشئ هذه الأيام إلا بما لا بد منه ولا تخرج من المسجد إلا لحاجة ولا تنام في ليل ولا نهار إلا القليل فافعل، واحمد الله عز وجل يوم الجمعة واثن عليه وصل على النبي صلى الله عليه وآله، ثم سل حاجتك، ثم قل: " اللهم ما كانت لي إليك من حاجة شرعت في طلبها والتماسها أو لم أشرع، سألتكها أو لم أسألكها فإني أتوجه إليك بنبيك محمد نبي الرحمة في قضاء حوائجي صغيرها وكبيرها ".

FASTING IN MEDINA AND DEVOTION AT THE PILLARS

If you plan to stay in Medina for three days, fast on Wednesday and pray on the night of Wednesday at the Pillar of Repentance (As-Sawt Al-Tawba), which is the pillar where Abu Lubaba tied himself. Sit by this pillar on Wednesday.

On the night of Thursday, move to the pillar adjacent to it near the station of the Prophet, peace be upon him and his family, and spend your night and day there. Fast on Thursday.

On the night of Friday, go to the pillar next to the station of the Prophet and his place of prayer. Spend your night and day there in worship and fast on Friday.

If you can avoid speaking during these days except for what is necessary and refrain from leaving the mosque except for needs, and if you can minimize sleep both day and night, then do so.

On Friday, praise and thank Allah {SWT}, send blessings upon the Prophet, peace be upon him and his family, then ask for your needs. Recite the following:

"O Allah {SWT}, for any need I have with You, whether I have sought it or not, whether I have expressed it or kept silent, I now turn to You with Your Prophet Muhammad, the Prophet of Mercy, to fulfill my needs, both great and small."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2

[زِيَارَةُ فَاطِمَةَ بِنْتِ النَّبِيِّ صَلَوَاتُ اللَّهِ عَلَيْهَا وَعَلَى أَبِيهَا وَبَعْلِهَا وَبَنِيهَا]

قَالَ مُصَنِّفُ هَذَا الْكِتَابِ - رَحِمَهُ اللَّهُ -:

اِخْتَلَفَتِ الرِّوَايَاتُ فِي مَوْضِعِ قَبْرِ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ عَلَيْهَا السَّلَامُ، فَمِنْهُمْ مَنْ رَوَى أَنَّهَا دُفِنَتْ فِي الْبَقِيعِ، وَمِنْهُمْ مَنْ رَوَى أَنَّهَا دُفِنَتْ بَيْنَ الْقَبْرِ وَالْمِنْبَرِ، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّمَا قَالَ: "مَا بَيْنَ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ" لِأَنَّ قَبْرَهَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ.

وَمِنْهُمْ مَنْ رَوَى أَنَّهَا دُفِنَتْ فِي بَيْتِهَا، فَلَمَّا زَادَتْ بَنُو أُمَيَّةَ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ، وَهَذَا هُوَ الصَّحِيحُ عِنْدِي.

وَإِنِّي لَمَّا حَجَجْتُ بَيْتَ اللَّهِ الْحَرَامَ كَانَ رُجُوعِي عَلَى الْمَدِينَةِ بِتَوْفِيقِ اللَّهِ تَعَالَى ذِكْرُهُ، فَلَمَّا فَرَغْتُ مِنْ زِيَارَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَصَدْتُ إِلَى بَيْتِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَهُوَ مِنْ عِنْدِ الْأُسْطُوَانَةِ الَّتِي تَدْخُلُ إِلَيْهَا مِنْ بَابِ جِبْرِيلَ عَلَيْهِ السَّلَامُ إِلَى مُؤَخَّرِ الْحَظِيرَةِ الَّتِي فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقُمْتُ عِنْدَ الْحَظِيرَةِ وَيَسَارِي إِلَيْهَا، وَجَعَلْتُ ظَهْرِي إِلَى الْقِبْلَةِ، وَاسْتَقْبَلْتُهَا بِوَجْهِي وَأَنَا عَلَى غُسْلٍ، وَقُلْتُ: "السَّلَامُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ نَبِيِّ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ حَبِيبِ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ خَلِيلِ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ صَفِيِّ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ أَمِينِ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ خَيْرِ خَلْقِ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَمَلَائِكَتِهِ، السَّلَامُ عَلَيْكِ يَا ابْنَةَ خَيْرِ الْبَرِيَّةِ، السَّلَامُ عَلَيْكِ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، السَّلَامُ عَلَيْكِ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَخَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكِ يَا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَي شَبَابِ أَهْلِ الْجَنَّةِ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الصِّدِّيقَةُ الشَّهِيدَةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الرَّضِيَّةُ الْمَرْضِيَّةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الْفَاضِلَةُ الزَّكِيَّةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الْحُورِيَّةُ الْإِنْسِيَّةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا التَّقِيَّةُ النَّقِيَّةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الْمُحَدَّثَةُ الْعَلِيمَةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الْمَظْلُومَةُ الْمَغْصُوبَةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الْمُضْطَهَدَةُ الْمَقْهُورَةُ، السَّلَامُ عَلَيْكِ يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ".

صَلَّى اللَّهُ عَلَيْكِ وَعَلَى رُوحِكِ وَبَدَنِكِ. أَشْهَدُ أَنَّكِ مَضَيْتِ عَلَى بَيِّنَةٍ مِنْ رَبِّكِ، وَأَنَّ مَنْ سَرَّكِ فَقَدْ سَرَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَنْ جَفَاكِ فَقَدْ جَفَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَنْ آذَاكِ فَقَدْ آذَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَنْ وَصَلَكِ فَقَدْ وَصَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَنْ قَطَعَكِ فَقَدْ قَطَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. لِأَنَّكِ بَضْعَةٌ مِنْهُ، وَرُوحُهُ الَّتِي بَيْنَ جَنْبَيْهِ، كَمَا قَالَ عَلَيْهِ أَفْضَلُ صَلَوَاتِ اللَّهِ وَسَلَامِهِ.

"أَشْهَدُ اللَّهَ وَرُسُلَهُ وَمَلَائِكَتَهُ أَنِّي رَاضٍ عَمَّنْ رَضِيتِ عَنْهُ، سَاخِطٌ عَلَى مَنْ سَخِطْتِ عَلَيْهِ، مُتَبَرِّئٌ مِمَّنْ تَبَرَّأْتِ مِنْهُ، مُوَالٍ لِمَنْ وَالَيْتِ، مُعَادٍ لِمَنْ عَادَيْتِ، مُبْغِضٌ لِمَنْ أَبْغَضْتِ، مُحِبٌّ لِمَنْ أَحْبَبْتِ، وَكَفَى بِاللَّهِ شَهِيدًا وَحَسِيبًا وَجَازِيًا وَمُثِيبًا".

ثُمَّ قُلْتُ: "اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَبْدِكَ وَرَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَخَيْرِ الْخَلَائِقِ أَجْمَعِينَ، وَصَلِّ عَلَى وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَإِمَامِ الْمُسْلِمِينَ وَخَيْرِ الْوَصِيِّينَ، وَصَلِّ عَلَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَصَلِّ عَلَى سَيِّدَي شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَالْحُسَيْنِ.

وَصَلِّ عَلَى زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ، وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ النَّبِيِّينَ، وَصَلِّ عَلَى الصَّادِقِ عَنْ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ، وَصَلِّ عَلَى كَاظِمِ الْغَيْظِ فِي اللَّهِ مُوسَى بْنِ جَعْفَرٍ، وَصَلِّ عَلَى الرِّضَا عَلِيِّ بْنِ مُوسَى، وَصَلِّ عَلَى التَّقِيِّ مُحَمَّدِ بْنِ عَلِيٍّ، وَصَلِّ عَلَى النَّقِيِّ عَلِيِّ بْنِ مُحَمَّدٍ، وَصَلِّ عَلَى الزَّكِيِّ الْحَسَنِ بْنِ عَلِيٍّ، وَصَلِّ عَلَى الْحُجَّةِ الْقَائِمِ ابْنِ الْحَسَنِ بْنِ عَلِيٍّ".

"اللَّهُمَّ أَحْيِهِ بِالْعَدْلِ، وَأَمِتْ بِهِ الْجَوْرَ، وَزَيِّنْ بِطُولِ بَقَائِهِ الْأَرْضَ، وَأَظْهِرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتَّى لَا يُخْفَى بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ، وَاجْعَلْنَا مِنْ أَعْوَانِهِ وَأَشْيَاعِهِ وَالْمَقْبُولِينَ فِي زُمْرَةِ أَوْلِيَائِهِ يَا رَبَّ الْعَالَمِينَ".

"اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبْتَ عَنْهُمُ الرِّجْسَ وَطَهَّرْتَهُمْ تَطْهِيرًا".

قَالَ مُصَنِّفُ هَذَا الْكِتَابِ - رَحِمَهُ اللَّهُ -: لَمْ أَجِدْ فِي الْأَخْبَارِ شَيْئًا مُوَظَّفًا مَحْدُودًا لِزِيَارَةِ الصِّدِّيقَةِ عَلَيْهَا السَّلَامُ، فَرَضِيتُ لِمَنْ نَظَرَ فِي كِتَابِي هَذَا مِنْ زِيَارَتِهَا مَا رَضِيتُ لِنَفْسِي، وَاللَّهُ الْمُوَفِّقُ لِلصَّوَابِ، وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ.

VISITING FATIMAH {s.a}, DAUGHTER OF THE PROPHET {saws} (PEACE BE UPON HER AND UPON HER FATHER {saws}, HUSBAND {a.s}, AND SONS {a.s})

[AL SADUQ]

The compiler of this book—may Allah {SWT} have mercy on him—stated:

There are differing narrations regarding the burial place of Fatimah, the Lady of the Worlds, peace be upon her.

Some narrations state that she was buried in al-Baqi‘.

Others suggest that she was buried between the Prophet’s grave and his pulpit, and that the Prophet, peace and blessings be upon him and his family, said: “What is between my grave and my pulpit is a garden from the gardens of Paradise” because her grave lies between the two.

Another set of narrations claims that she was buried in her house. When the Umayyads expanded the mosque, her burial site became part of the mosque.

This last opinion is the one I consider to be correct.

When I performed Hajj to the Sacred House of Allah {SWT}, my return journey took me to Madinah through the grace of Allah {SWT}, the Exalted. After completing my visitation to the Messenger of Allah {SWT}, peace and blessings be upon him and his family, I went to the house of Fatimah, peace be upon her. It lies from the column near the entrance through the Gate of Archangel Jibril {a.s} extending to the rear of the sacred enclosure that houses the grave of the Prophet, peace and blessings be upon him and his family.

I stood near the enclosure, to its left side, with my back facing the Qiblah and my face directed towards her resting place. I performed this while in a state of ritual purification and recited:

"Peace be upon you, O daughter of the Messenger of Allah {SWT}. Peace be upon you, O daughter of the Prophet of Allah {SWT}. Peace be upon you, O daughter of the Beloved of Allah {SWT}. Peace be upon you, O daughter of the Friend of Allah {SWT}. Peace be upon you, O daughter of the Chosen of Allah {SWT}. Peace be upon you, O daughter of the Trustworthy of Allah {SWT}. Peace be upon you, O daughter of the best of Allah’s {SWT} creation. Peace be upon you, O daughter of the most excellent of Allah’s {SWT} Prophets, Messengers, and Angels. Peace be upon you, O daughter of the best of creation. Peace be upon you, O Mistress of the women of the worlds, from the first to the last. Peace be upon you, O wife of the Friend of Allah {SWT} and the best of creation after the Messenger of Allah {SWT}. Peace be upon you, O mother of Hasan and Husayn, the chiefs of the youth of Paradise. Peace be upon you, O truthful martyr. Peace be upon you, O content and satisfied one. Peace be upon you, O virtuous and pure one. Peace be upon you, O heavenly human. Peace be upon you, O pious and pure one. Peace be upon you, O learned and inspired one. Peace be upon you, O oppressed and usurped one. Peace be upon you, O persecuted and subdued one. Peace be upon you, O Fatimah, daughter of the Messenger of Allah {SWT}. May the mercy and blessings of Allah {SWT} be upon you."

"Peace and blessings of Allah {SWT} be upon you, upon your soul, and upon your body. I testify that you departed this world upon clear guidance from your Lord {AZJ}. Verily, whoever pleases you has pleased the Messenger of Allah {SWT}, peace and blessings be upon him and his family; whoever distances themselves from you has distanced themselves from the Messenger of Allah {SWT}, peace and blessings be upon him and his family; whoever harms you has harmed the Messenger of Allah {SWT}, peace and blessings be upon him and his family; whoever connects with you has connected with the Messenger of Allah {SWT}, peace and blessings be upon him and his family; and whoever severs ties with you has severed ties with the Messenger of Allah {SWT}, peace and blessings be upon him and his family. For you are a part of him, his very essence, as he, peace and blessings be upon him, has said, 'You are his soul which resides between his sides.'

I call upon Allah {SWT}, His messengers, and His angels as witnesses that I am pleased with those whom you are pleased with, I am displeased with those whom you are displeased with, I disassociate myself from those from whom you have disassociated yourself, I maintain loyalty to those whom you have allied with, I oppose those whom you oppose, I detest those whom you detest, and I love those whom you love. And Allah {SWT} suffices as a Witness, Reckoner, and Rewarder."

"O Allah {SWT}, bless and send peace upon Your servant and Messenger Muhammad, the Seal of the Prophets and the best of all creation. Bless the Successor, Ali ibn Abi Talib, the Commander of the Faithful, the leader of the Muslims, and the best of successors. Bless Fatimah, daughter of Muhammad, the mistress of the women of the worlds. Bless the two leaders of the youth of Paradise, Hasan and Husayn.

Bless Ali ibn Husayn, the adornment of worshippers. Bless Muhammad ibn Ali, the expositor of the knowledge of the Prophets. Bless Ja'far ibn Muhammad, the truthful about Allah {SWT}. Bless Imam Musa ibn Jafar Al-Kadhim, who restrained anger for Allah {SWT}. Bless Ali ibn Musa, the

contented. Bless Muhammad ibn Ali, the pious. Bless Ali ibn Muhammad, the pure. Bless Hasan ibn Ali, the righteous. And bless the Hujjah (the Proof), the Awaited, son of Hasan ibn Ali.
O Allah {SWT}, give life to the earth with justice through him and destroy tyranny through him. Adorn the earth with the extension of his reign and manifest Your religion and the Sunnah of Your Prophet through him so that no aspect of the truth remains concealed out of fear of any of Your creation. Include us among his supporters, followers, and those accepted among his allies, O Lord {AZJ} of the worlds.

O Allah {SWT}, bless Muhammad and his household, whom You have purified and removed all impurity from thoroughly.

[AL SADUQ]
The author of this book, may Allah {SWT} have mercy upon him, stated: I have not found specific narrations prescribing a fixed form for the visitation of the Truthful Lady (Fatimah), peace be upon her. Therefore, I am content with what I have chosen for myself in visiting her, and I leave it to those who read this book to adopt the same if they wish. Allah {SWT} is the guide to the right path, and He suffices us, and He is the best disposer of affairs."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

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[اتيان المشاهد وقبور الشهداء]

ولا تدع أن تأتي المشاهد كلها: مسجد قبا، ومشربة أم إبراهيم، ومسجد الفضيخ وقبور الشهداء، ومسجد الأحزاب وهو مسجد الفتح، وتطوع فيها بما أحببت من الصلاة. وإذا أتيت قبور الشهداء فقل: " السلام عليكم بما صبرتم فنعم عقبى الدار " وإذا أتيت مسجد الفتح فقل: " يا صريخ المكروبين ويا مجيب [دعوة] المضطرين اكشف عني غمي وهمي وكربي كما كشفت عن نبيك صلواتك عليه وآله همه وغمه وكربه وكفيته هول عدوه في هذا المكان.

VISITING THE HOLY SHRINES AND GRAVES OF THE MARTYRS

And ensure that you visit all the significant places: the Quba Mosque, Mashrabat Umm Ibrahim, Masjid Al-Fadhikh, the graves of the martyrs, and Masjid Al-Ahzab, also known as Masjid Al-Fath. Perform voluntary prayers at these locations as you desire.
When you reach the graves of the martyrs, recite: 'Peace be upon you for your patience, and how excellent is the final abode.'
When you reach Masjid Al-Fath, say: 'O Responder to the cries of the distressed, O Answerer of the supplications of the afflicted, relieve me of my sorrow, distress, and grief as You relieved Your Prophet—peace and blessings be upon him and his family—of his sorrow, distress, and grief, and as You protected him from the terror of his enemies in this place.'"

[REFERENCES]
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[توديع قبر النبي صلى الله عليه وآله ومنبره]

فإذا أردت أن تخرج من المدينة فائت موضع رأس النبي صلى الله عليه وآله وسلم فسلم عليه، ثم ائت المنبر وصل عنده على النبي صلى الله عليه وآله ما استطعت وادع لنفسك بما أحببت للدين والدنيا، ثم ارجع إلى قبر النبي صلى الله عليه وآله وألزق منكبك الأيسر بالقبر قريبا من الأسطوانة التي دون الأسطوانة المخلقة عند رأس النبي صلى الله عليه وآله فصل ست ركعات أو ثمان ركعات واقرأ في كل ركعة الحمد وسورة واقنت في كل ركعتين، فإذا فرغت منها استقبلت رسول الله صلى الله عليه وآله وقلت مودعا له عليه السلام: " صلى الله عليك السلام عليك لا جعله الله آخر تسليمي عليك، اللهم لا تجعله آخر العهد من زيارة قبر نبيك صلواتك عليه وآله وإن توفيتني قبل ذلك فاني أشهد في مماتي على ما أشهد في حياتي أن لا إله إلا أنت وأن محمدا عبدك ورسولك.

FAREWELL TO THE GRAVE OF THE PROPHET {saws}, AND HIS MINBAR (PULPIT)

When you wish to leave the city of Medina, go to the place of the Prophet's (peace be upon him and his family) head and offer salutations to him. Then, proceed to the pulpit, and send blessings upon the Prophet (peace be upon him and his family) as much as you can. Pray for yourself regarding matters of religion and the world as you wish.

Afterward, return to the Prophet's grave (peace be upon him and his family), aligning your left shoulder close to the grave near the pillar that is just before the farther pillar at the head of the Prophet (peace be upon him and his family). Pray six or eight units of prayer, reciting Surah Al-Fatiha and another Surah in each unit, and perform qunoot (supplication) in every two units.

When you complete the prayers, turn towards the Prophet (peace be upon him and his family) and bid him farewell by saying:

"Peace and blessings of Allah {SWT} be upon you. May Allah {SWT} not make this my final farewell to you. O Allah {SWT}, do not make this my last visit to the grave of Your Prophet, blessings be upon him and his family. If You take me away before another visit, I bear witness at the time of my death as I do in my life that there is no deity but You and that Muhammad is Your servant and Messenger."

[REFERENCES]

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[زِيَارَةُ قُبُورِ الْأَئِمَّةِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَلِيِّ بْنِ الْحُسَيْنِ، وَمُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ، وَجَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ عَلَيْهِمُ السَّلَامُ بِالْبَقِيعِ]

فَإِذَا أَتَيْتَ قُبُورَ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ بِالْبَقِيعِ فَاجْعَلْهَا بَيْنَ يَدَيْكَ، ثُمَّ قُلْ:

"السَّلَامُ عَلَيْكُمْ يَا أَئِمَّةَ الْهُدَى، السَّلَامُ عَلَيْكُمْ يَا أَهْلَ التَّقْوَى، السَّلَامُ عَلَيْكُمْ يَا حُجَجَ اللَّهِ عَلَى أَهْلِ الدُّنْيَا، السَّلَامُ عَلَيْكُمْ أَيُّهَا الْقَوَّامُونَ فِي الْبَرِّيَّةِ بِالْقِسْطِ، السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الصَّفْوَةِ، السَّلَامُ عَلَيْكُمْ يَا أَهْلَ النَّجْوَى، أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَنَصَحْتُمْ وَصَبَرْتُمْ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ وَكُذِّبْتُمْ، وَأُسِيءَ إِلَيْكُمْ فَغَفَرْتُمْ، وَأَشْهَدُ أَنَّكُمُ الْأَئِمَّةُ الرَّاشِدُونَ وَأَنَّ طَاعَتَكُمْ مَفْرُوضَةٌ، وَأَنَّ قَوْلَكُمُ الصِّدْقُ، وَأَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا، وَأَمَرْتُمْ فَلَمْ تُطَاعُوا، وَأَنَّكُمْ دَعَائِمُ الدِّينِ، وَأَرْكَانُ الْأَرْضِ، لَمْ تَزَالُوا بِعَيْنِ اللَّهِ، يُنْسَخُكُمْ فِي أَصْلَابِ الْمُطَهَّرِينَ، وَيَنْقُلُكُمْ فِي أَرْحَامِ الْمُطَهَّرَاتِ، لَمْ تَدْنُسْكُمُ الْجَاهِلِيَّةُ الْجَهْلَاءُ وَلَمْ تُشْرِكْ فِيكُمْ فِتَنُ الْأَهْوَاءِ، طِبْتُمْ وَطَابَ مَنْبَتُكُمْ، أَنْتُمُ الَّذِينَ مَنَّ اللَّهُ عَلَيْنَا دَيَّانَ الدِّينِ، فَجَعَلَكُمْ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، وَجَعَلَ صَلَوَاتِنَا عَلَيْكُمْ رَحْمَةً لَنَا وَكَفَّارَةً لِذُنُوبِنَا إِذِ اخْتَارَكُمْ لَنَا، وَطَيَّبَ خَلْقَنَا بِمَا مَنَّ عَلَيْنَا مِنْ وِلَايَتِكُمْ، وَكُنَّا عِنْدَهُ بِفَضْلِكُمْ مُعْتَرِفِينَ، وَبِتَصْدِيقِنَا إِيَّاكُمْ مُقِرِّينَ.

وَهَذَا مَقَامُ مَنْ أَسْرَفَ وَأَخْطَأَ وَاسْتَكَانَ وَأَقَرَّ بِمَا جَنَى، وَرَجَا بِمَقَامِهِ الْخَلَاصَ، وَأَنْ يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذَ الْهَلْكَى مِنَ النَّارِ، فَكُونُوا لِي شُفَعَاءَ، فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا، وَاتَّخَذُوا آيَاتِ اللَّهِ هُزُوًا، وَاسْتَكْبَرُوا عَنْهَا.

يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُو وَدَائِمٌ لَا يَلْهُو وَمُحِيطٌ بِكُلِّ شَيْءٍ، لَكَ الْمَنُّ بِمَا وَفَّقْتَنِي وَعَرَّفْتَنِي بِمَا ائْتَمَنْتَنِي عَلَيْهِ إِذْ صَدَّ عَنْهُ عِبَادُكَ، وَجَهِلُوا مَعْرِفَتَهُمْ، وَاسْتَخَفُّوا بِحَقِّهِمْ، وَمَالُوا إِلَى سِوَاهُمْ، فَكَانَتِ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِي بِهِ، فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامِي مَكْتُوبًا، فَلَا تَحْرِمْنِي مَا رَجَوْتُ، وَلَا تُخَيِّبْنِي فِيمَا دَعَوْتُ".

وَادْعُ لِنَفْسِكَ بِمَا أَحْبَبْتَ. ثُمَّ صَلِّ ثَمَانَ رَكَعَاتٍ فِي الْمَسْجِدِ الَّذِي هُنَاكَ، وَتَقْرَأُ فِيهَا مَا أَحْبَبْتَ وَتُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ. وَيُقَالُ: إِنَّهُ مَكَانٌ صَلَّتْ فِيهِ فَاطِمَةُ عَلَيْهَا السَّلَامُ.

VISITING THE GRAVES OF THE IMAM HASAN IBN ALI IBN ABI TALIB {a.s}, IMAM ALI IBN AL-HUSAYN {a.s}, IMAM MUHAMMAD IBN ALI AL-BAQIR {a.s}, AND IMAM JA'FAR IBN MUHAMMAD IMAM JAFAR IBN MUHAMMAD AL-SADIQ {a.s} IN AL-BAQI

When you arrive at the graves of the Imams {a.s} in Al-Baqi‘, place yourself before them and recite:

"Peace be upon you, O Imams of guidance. Peace be upon you, O people of piety. Peace be upon you, O proofs of Allah {SWT} upon the inhabitants of the earth. Peace be upon you, O those who uphold justice among creation. Peace be upon you, O people of purity. Peace be upon you, O companions of the divine secrets. I bear witness that you conveyed the message, advised sincerely, endured patiently for the sake of Allah {SWT}, the Mighty and Exalted. You were denied

and wronged, yet you forgave. I bear witness that you are the rightly guided Imams, and that obedience to you is obligatory, your words are truthful, and that you called but were not answered, you commanded but were not obeyed. You are the pillars of religion and the foundations of the earth. You have always been under Allah's {SWT} watchful gaze, transferred from the loins of the purified to the wombs of the chaste. The ignorance of the ignorant era did not defile you, nor did the tribulations of desires affect you.

Blessed are you, and blessed are your origins. You are those upon whom Allah {SWT} has bestowed His favor, the Judge of the faith, placing you in houses which Allah {SWT} has permitted to be exalted and in which His name is remembered. He made our prayers upon you a mercy for us and an expiation for our sins. He chose you for us, and He purified our creation through the grace of your guardianship. Through your merit, we are recognized by Him, and through our affirmation of you, we acknowledge the truth."

And this is the stance of one who has transgressed, erred, humbled himself, and confessed to his wrongdoing, hoping in his position for salvation and to be delivered by you, as the Deliverer of those perishing from the Fire. Be my intercessors, for I have come to you at a time when the people of the world have turned away from you, mocked the signs of Allah {SWT}, and arrogantly disregarded them.

O He who is ever-watchful, never heedless, eternal, never distracted, and encompassing all things! Yours is the favor for guiding me and making me aware of what You entrusted to me, while others of Your servants turned away, ignorant of their duty, belittled their rights, and leaned toward others. Your grace upon me is shared with those whom You have uniquely favored, just as You have uniquely favored me. All praise belongs to You for counting me among those who are recorded before You in this state. So do not deprive me of what I hope for, and do not disappoint me in what I have asked.

Then, pray for yourself for whatever you wish. After that, perform eight units of prayer in the mosque there, reciting in them whatever you desire and ending with salutations after every two units. It is said that this is the place where Fatimah, peace be upon her, performed her prayers.

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Man La Yahduruhu Al-Faqih, Vol. 2

وَ أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِنَّمَا قَالَ: «مَا بَيْنَ قَبْرِي وَ مِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ اَلْجَنَّةِ ».

And the Prophet, peace be upon him and his family, said: "What lies between my grave and my pulpit is a garden from the gardens of Paradise.".

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Rawdat Al-Wa'ezin, Vol. 1, p. 152 • Awaali al-La'aali, Part 1, p. 35 • Awaali al-La'aali, Part 1, p. 429 • Al-Wafi, Vol. 14, p. 1370 • A'lam al-Uloom, Part 11, p. 1117 • A'lam al-Uloom, Part 11, p. 1117 • A'lam al-Uloom, Part 11, p. 1117

CHAPTER 219 - CHAPTER ON THE REWARD OF VISITING THE PROPHET {saws} AND THE IMAMS {a.s}, PEACE BE UPON THEM ALL

بَابُ ثَوَابِ زِيَارَةِ النَّبِيِّ وَالْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

HADITH 3159 – 3194

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3159 - قَالَ اَلْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «يَا أَبَتَاهْ مَا جَزَاءُ مَنْ زَارَكَ» فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «يَا بُنَيَّ مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً أَوْ زَارَ أَبَاكَ أَوْ زَارَ أَخَاكَ أَوْ زَارَكَ كَانَ حَقّاً عَلَيَّ أَنْ أَزُورَهُ يَوْمَ اَلْقِيَامَةِ وَ أُخَلِّصَهُ مِنْ ذُنُوبِهِ.

Hadith.3159 - Imam Husayn ibn Ali ibn Abi Talib {a.s} said to the Messenger of Allah {SWT}, peace be upon him and his family: "O father, what is the reward for one who visits you?"
The Messenger of Allah {SWT}, peace be upon him and his family, replied: "O my son, whoever visits me in life or after my death, or visits your father, or visits your brother, or visits you, it is incumbent upon me to visit them on the Day of Judgment and deliver them from their sins."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 548 • Kamil al-Ziyarat, Part 1, p. 11 • Kamil al-Ziyarat, Part 1, p. 11 • Tahdhib Al-Ahkam, Vol. 6, p. 4 • Al-Wafi, Vol. 14, p. 1327 • Wasa’il Al-Shi’a, Vol. 14, p. 326 • Mustadrak Al-Wasail, Vol. 10, p. 184

3160 - وَ رَوَى اَلْحَسَنُ بْنُ عَلِيٍّ اَلْوَشَّاءُ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِنَّ لِكُلِّ إِمَامٍ عَهْداً فِي عُنُقِ أَوْلِيَائِهِ وَ شِيعَتِهِ وَ إِنَّ مِنْ تَمَامِ اَلْوَفَاءِ بِالْعَهْدِ زِيَارَةَ قُبُورِهِمْ فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصْدِيقاً بِمَا رَغِبُوا فِيهِ كَانَ أَئِمَّتُهُمْ شُفَعَاءَهُمْ يَوْمَ اَلْقِيَامَةِ ».

Hadith.3160 - Al-Hasan ibn Ali al-Washsha' narrated from Imam Ali ibn Musa Ar-Ridha {a.s} who said:
"Indeed, every Imam has a covenant upon the necks of their followers and Shia, and part of fulfilling this covenant completely is visiting their graves. Whoever visits them out of a desire for their visitation and in affirmation of what they have invited towards, their Imams will be their intercessors on the Day of Judgment."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 567 • Kamil al-Ziyarat, Part 1, p. 121 • Ilal al-Sharai’, Vol. 2, p. 459 • Uyun al-Akhbar, Part 2, p. 260 • Al-Mazar (Lilmufid) Vol. 1, p. 184 • Al-Muqni’ah, Part 1, p. 474 • Tahdhib Al-Ahkam, Vol. 6, p. 78 • Tahdhib Al-Ahkam, Vol. 6, p. 93 • Rawdat Al-Wa'ezin, Vol. 1, p. 202

3161 - وَ رَوَى عَلِيُّ بْنُ اَلْحَكَمِ عَنْ زِيَادِ بْنِ أَبِي اَلْحَلاَّلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَا مِنْ نَبِيٍّ وَ لاَ وَصِيٍّ يَبْقَى فِي اَلْأَرْضِ أَكْثَرَ مِنْ ثَلاَثَةِ أَيَّامٍ حَتَّى يُرْفَعَ بِرُوحِهِ وَ عَظْمِهِ وَ لَحْمِهِ إِلَى اَلسَّمَاءِ وَ إِنَّمَا يُؤْتَى مَوَاضِعُ آثَارِهِمْ وَ يُبَلِّغُونَهُمْ مِنْ بَعِيدٍ اَلسَّلاَمَ وَ يُسْمِعُونَهُمْ فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ ».

Hadith.3161 - Ali ibn al-Hakam narrated from Ziyad ibn Abi al-Hilal, from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"No prophet or successor remains on earth for more than three days before their soul, bones, and flesh are raised to the heavens. However, people visit the places associated with their traces, and salutations reach them from afar and are conveyed to them. From near, they hear the salutations in the places associated with their traces."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Istibsars of Degrees, Part 1, p. 445 • Al-Kafi, Vol. 4, p. 567 • Kamil al-Ziyarat, Part 1, p. 329 • Al-Mazar (Lilmufid) Vol. 1, p. 220 • Tahdhib Al-Ahkam, Vol. 6, p. 106 • Al-Wafi, Vol. 14, p. 1337 • Wasa’il Al-Shi’a, Vol. 14, p. 323 • Bihar Al-Anwar, Vol. 11, p. 67 • Bihar Al-Anwar, Vol. 22, p. 550

3162 - وَ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مِنْ تَمَامِ اَلْحَجِّ لِقَاءُ اَلْإِمَامِ ».

Hadith.3162 - Jabir narrated from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"Part of the completeness of Hajj is meeting the Imam."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 549 • Ilal al-Sharai’, Vol. 2, p. 459 • Uyun al-Akhbar, Part 2, p. 262 • Al-Wafi, Part 2, p. 116 • Al-Wafi, Vol. 14, p. 1321 • Tafsir al-Safi, Part 1, p. 231 • Wasa’il Al-Shi’a, Vol. 14, p. 324 • Wasa’il Al-Shi’a, Vol. 14, p. 325 • Bihar Al-Anwar, Vol. 96, p. 374

3163 - وَ رَوَى صَالِحُ بْنُ عُقْبَةَ عَنْ زَيْدٍ اَلشَّحَّامِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا لِمَنْ زَارَ وَاحِداً مِنْكُمْ قَالَ «كَمَنْ زَارَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.3163 - Salih ibn Uqbah narrated from Zayd al-Shahham, who said:
I said to Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} "What is the reward for someone who visits one of you?"
Imam {a.s} replied: "It is as if they have visited the Messenger of Allah {SWT}, peace be upon him and his family."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 579 • Kamil al-Ziyarat, Part 1, p. 150 • Ilal al-Sharai’, Vol. 2, p. 460 • Uyun al-Akhbar, Part 2, p. 262 • Tahdhib Al-Ahkam, Vol. 6, p. 79 • Tahdhib Al-Ahkam, Vol. 6, p. 93 • Rawdat Al-Wa'ezin, Vol. 1, p. 246 • Al-Mazar al-Kabir, Part 1, p. 38 • Al-Manaqib, Part 4, p. 401

3164 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : «يَا عَلِيُّ مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَمَاتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَمَاتِكَ أَوْ زَارَ اِبْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَمَاتِهِمَا ضَمِنْتُ لَهُ يَوْمَ اَلْقِيَامَةِ أَنْ أُخَلِّصَهُ مِنْ أَهْوَالِهَا وَ شَدَائِدِهَا حَتَّى أُصَيِّرَهُ مَعِي فِي دَرَجَتِي ».

Hadith.3164 - The Messenger of Allah {SWT}, peace be upon him and his family, said to Imam Ali ibn Abi Talib {a.s}, peace be upon him:
"O Ali, whoever visits me during my lifetime or after my death, or visits you during your lifetime or after your death, or visits your two sons during their lifetimes or after their deaths, I guarantee for them on the Day of Judgment that I will deliver them from its terrors and hardships until I bring them to be with me in my rank."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3165 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَوْضِعُ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ مُنْذُ يَوْمَ دُفِنَ فِيهِ رَوْضَةٌ مِنْ رِيَاضِ اَلْجَنَّةِ ».

Hadith.3165 - Ishaq ibn Ammar has narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The site of the grave of Husayn {a.s} has been, since the day he was buried there, a garden from the gardens of Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1521

3166 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَوْضِعُ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ تُرْعَةٌ مِنْ تُرَعِ اَلْجَنَّةِ ».

Hadith.3166 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The site of the grave of Husayn {a.s} is a channel from the channels of Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Mazar (Lilmufid) Vol. 1, p. 142 • Misbah Al-Mutahajjud, Vol. 2, p. 732 • Al-Mazar al-Kabir, Part 1, p. 360 • Al-Wafi, Vol. 14, p. 1521 • Wasa'il Al-Shi'a, Vol. 14, p. 416

3167 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «حَرِيمُ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ خَمْسَةُ فَرَاسِخَ مِنْ أَرْبَعَةِ جَوَانِبِ اَلْقَبْرِ ».

Hadith.3167 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The sanctuary of the grave of Husayn {a.s} extends five parasangs from the four sides of the grave."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Mazar (Lilmufid) Vol. 1, p. 25 • Al-Mazar al-Kabir, Part 1, p. 339 • Al-Mazar al-Kabir, Part 1, p. 358 • Bihar Al-Anwar, Vol. 86, p. 89

3168 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَا بَيْنَ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ إِلَى اَلسَّمَاءِ اَلسَّابِعَةِ مُخْتَلَفُ اَلْمَلاَئِكَةِ ».

Hadith.3168 - Ishaq ibn Ammar has narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Between the grave of Husayn {a.s} and the seventh heaven is a pathway frequented by the angels."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Manaqib, Part 4, p. 128 • Al-Wafi, Vol. 14, p. 1521 • Madīnat Maʿājiz al-Aʾimmah ʿAlayhim al-Salām Part 4, p. 203

3169 - وَ رَوَى صَالِحُ بْنُ عُقْبَةَ عَنْ بَشِيرٍ اَلدَّهَّانِ قَالَ : قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رُبَّمَا فَاتَنِي اَلْحَجُّ فَأُعَرِّفُ عِنْدَ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ قَالَ «أَحْسَنْتَ يَا بَشِيرُ أَيُّمَا مُؤْمِنٍ أَتَى قَبْرَ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ عَارِفاً بِحَقِّهِ فِي غَيْرِ يَوْمِ عِيدٍ كُتِبَتْ لَهُ عِشْرُونَ حَجَّةً وَ عِشْرُونَ عُمْرَةً مَبْرُورَاتٍ مُتَقَبَّلاَتٍ وَ عِشْرُونَ غَزْوَةً مَعَ نَبِيٍّ مُرْسَلٍ أَوْ إِمَامٍ عَادِلٍ وَ مَنْ أَتَاهُ فِي يَوْمِ عِيدٍ كُتِبَتْ لَهُ أَلْفُ حَجَّةٍ وَ أَلْفُ عُمْرَةٍ مَبْرُورَاتٍ مُتَقَبَّلاَتٍ وَ أَلْفُ غَزْوَةٍ مَعَ نَبِيٍّ مُرْسَلٍ أَوْ إِمَامٍ عَادِلٍ» قَالَ فَقُلْتُ لَهُ وَ كَيْفَ لِي بِمِثْلِ اَلْمَوْقِفِ قَالَ فَنَظَرَ إِلَيَّ شِبْهَ اَلْمُغْضَبِ ثُمَّ قَالَ «يَا بَشِيرُ إِنَّ اَلْمُؤْمِنَ إِذَا أَتَى قَبْرَ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ ، يَوْمَ عَرَفَةَ عَارِفاً بِحَقِّهِ فَاغْتَسَلَ بِالْفُرَاتِ ثُمَّ تَوَجَّهَ إِلَيْهِ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ خُطْوَةٍ حَجَّةً بِمَنَاسِكِهَا» وَ لاَ أَعْلَمُهُ إِلاَّ قَالَ «وَ عُمْرَةً».

Hadith.3169 - Salih ibn Uqbah narrated from Bashir al-Dahhan, who said:
I said to Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} "Sometimes I miss the Hajj, so I perform the acts of Arafah at the grave of Husayn, peace be upon him."
Imam {a.s} replied: "You have done well, O Bashir. Any believer who visits the grave of Husayn {a.s} knowing his right, on a day other than Eid, will have twenty accepted Hajj, twenty accepted Umrah, and twenty battles with a divinely sent prophet or a just Imam recorded for them. And whoever visits him on the day of Eid will have one thousand accepted Hajj, one thousand accepted Umrah, and one thousand battles with a divinely sent prophet or a just Imam recorded for them."
I said to him: "And how can this compare to the station of Arafah?"
Imam looked at me with a displeased expression and then said: "O Bashir, when a believer comes to the grave of Husayn {a.s} on the Day of Arafah, knowing his right, performs the ritual bath in the Euphrates, and then goes to him, Allah {SWT}, the Mighty and Exalted, will record for him with every step a Hajj with all its rites."
And I do not recall him except saying: "and an Umrah as well."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 89 • Al-Amali (by Al-Saduq) Vol. 1, p. 143 • Al-Mazar al-Kabir, Part 1, p. 328 • Bihar Al-Anwar, Vol. 98, p. 85 • Zad al-Ma’ad, Part 1, p. 517

3170 - وَ رُوِيَ عَنْ دَاوُدَ اَلرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ وَ أَبَا اَلْحَسَنِ مُوسَى بْنَ جَعْفَرٍ وَ أَبَا اَلْحَسَنِ عَلِيَّ بْنَ مُوسَى عَلَيْهِ اَلسَّلاَمُ وَ هُمْ يَقُولُونَ : «مَنْ أَتَى قَبْرَ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ بِعَرَفَةَ قَلَبَهُ اَللَّهُ تَعَالَى ثَلِجَ اَلصَّدْرِ ».

Hadith.3170 - It is narrated from Dawud al-Raqqi, who said:
I heard Abu Abdullah (Ja‘far ibn Muhammad), Abu al-Hasan (Imam Musa ibn Jafar Al-Kadhim), and Abu al-Hasan (Imam Ali ibn Musa Ar-Ridha {a.s}) all saying:
"Whoever visits the grave of Imam Hussain ibn Ali {a.s} on the Day of Arafah, Allah {SWT}, the Exalted, will turn their heart into one of contentment and tranquility."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1481

3171 - وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى يَبْدَأُ بِالنَّظَرِ إِلَى زُوَّارِ قَبْرِ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ عَشِيَّةَ عَرَفَةَ » قِيلَ لَهُ قَبْلَ نَظَرِهِ إِلَى أَهْلِ اَلْمَوْقِفِ قَالَ «نَعَمْ» قِيلَ لَهُ وَ كَيْفَ ذَاكَ قَالَ «لِأَنَّ فِي أُولَئِكَ أَوْلاَدَ زِنًى وَ لَيْسَ فِي هَؤُلاَءِ أَوْلاَدُ زِنًى.

Hadith.3171 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, begins by looking at the visitors of the grave of Imam Hussain ibn Ali {a.s} on the eve of Arafah."
It was asked: "Does He look at them before looking at the people at the [Arafah] gathering?"
Imam {a.s} replied: "Yes."
It was then asked: "How is that?"
Imam {a.s} said: "Because among those [at Arafah] are illegitimate children, and among these [visitors of Husayn's grave], there are no illegitimate children."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 170 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 90 • Ma‘ani al-Akhbar, Part 1, p. 391 • Tahdhib Al-Ahkam, Vol. 6, p. 50 • Misbah Al-Mutahajjud, Vol. 2, p. 715 • Al-Wafi, Vol. 14, p. 1476 • Wasa’il Al-Shi’a, Vol. 14, p. 462 • Bihar Al-Anwar, Vol. 98, p. 85 • Zad al-Ma'ad, Part 1, p. 171

3172 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَنْ زَارَ قَبْرَ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ جُعِلَ ذُنُوبُهُ جِسْراً عَلَى بَابِ دَارِهِ ثُمَّ عَبَرَهَا كَمَا يُخَلِّفُ أَحَدُكُمُ اَلْجِسْرَ وَرَاءَهُ إِذَا عَبَرَهُ ».

Hadith.3172 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever visits the grave of Imam Hussain ibn Ali {a.s} their sins will be made into a bridge at the door of their house, and they will cross over it, leaving it behind, just as one of you leaves a bridge behind after crossing it."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 152 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 91 • Al-Mazar (Lilmufid) Vol. 1, p. 37 • Al-Mazar al-Kabir, Part 1, p. 345 • Al-Wafi, Vol. 14, p. 1482 • Wasa’il Al-Shi’a, Vol. 14, p. 417 • Bihar Al-Anwar, Vol. 98, p. 26 • Mustadrak Al-Wasail, Vol. 10, p. 237

3173 - وَ رَوَى عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «وَكَّلَ اَللَّهُ عَزَّ وَ جَلَّ بِالْحُسَيْنِ صَلَوَاتُ اَللَّهِ عَلَيْهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ فِي كُلِّ يَوْمٍ شُعْثاً غُبْراً وَ يَدْعُونَ لِمَنْ زَارَهُ وَ يَقُولُونَ يَا رَبِّ هَؤُلاَءِ زُوَّارُ اَلْحُسَيْنِ اِفْعَلْ بِهِمْ وَ اِفْعَلْ بِهِمْ.

Hadith.3173 - Ali ibn Abi Hamzah narrated from Abu Basir, from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Allah {SWT}, the Mighty and Exalted, has appointed seventy thousand angels to be with Hussain ibn Ali {a.s}. They send blessings upon him every day, disheveled and dusty, and they pray for those who visit him. They say, 'O Lord {AZJ}, these are the visitors of Hussain ibn Ali {a.s}. Treat them with kindness and grant them Your blessings.'"

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Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 119 • Bihar Al-Anwar, Vol. 98, p. 54 • Mustadrak Al-Wasail, Vol. 10, p. 240

3174 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «مَنْ أَتَى قَبْرَ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ عَارِفاً بِحَقِّهِ كَتَبَهُ اَللَّهُ عَزَّ وَ جَلَّ فِي أَعْلَى عِلِّيِّينَ ».

Hadith.3174 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever comes to the grave of Husayn {a.s} recognizing his right, Allah {SWT}, the Mighty and Exalted, will record them in the highest ranks of 'Illiyin."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 147 • Kamil al-Ziyarat, Part 1, p. 148 • Kamil al-Ziyarat, Part 1, p. 148 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 85 • Al-Mazar al-Kabir, Part 1, p. 325 • Al-Wafi, Vol. 14, p. 1482 • Wasa’il Al-Shi’a, Vol. 14, p. 417 • Wasa’il Al-Shi’a, Vol. 14, p. 418 • Bihar Al-Anwar, Vol. 98, p. 70

3175 - وَ سَأَلَهُ زَيْدٌ اَلشَّحَّامُ فَقَالَ لَهُ : مَا لِمَنْ زَارَ وَاحِداً مِنْكُمْ قَالَ «كَمَنْ زَارَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Hadith.3175 - Zayd al-Shahham asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} "What is the reward for someone who visits one of you?"
Imam {a.s} replied: "It is as if they have visited the Messenger of Allah {SWT}, peace be upon him and his family."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Rawdat Al-Wa'ezin, Vol. 1, p. 202 • Jami al-Akhbar, Part 1, p. 27 • Mustadrak Al-Wasail, Vol. 10, p. 184

3176 - وَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ : «أَدْنَى مَا يُثَابُ بِهِ زَائِرُ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِشَطِّ اَلْفُرَاتِ إِذَا عَرَفَ حَقَّهُ وَ حُرْمَتَهُ وَ وَلاَيَتَهُ أَنْ يُغْفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ.

Hadith.3176 - Imam Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"The least reward for the visitor of Abu Abdullah (Imam Hussain ibn Ali {a.s}) at the banks of the Euphrates, if they recognize his right, sanctity, and authority, is that their past and future sins will be forgiven."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 582 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 85 • Jami al-Akhbar, Part 1, p. 24 • Al-Mazar al-Kabir, Part 1, p. 326 • Misbah al-Za’ir, Part 1, p. 195 • Tasliyat al-Majalis, Part 2, p. 521 • Al-Wafi, Vol. 14, p. 1463 • Wasa’il Al-Shi’a, Vol. 14, p. 410 • Bihar Al-Anwar, Vol. 98, p. 24

3177 - وَ رَوَى اَلْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ : «مُرُوا شِيعَتَنَا بِزِيَارَةِ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَإِنَّ زِيَارَتَهُ تَدْفَعُ اَلْهَدْمَ وَ اَلْغَرَقَ وَ اَلْحَرَقَ وَ أَكْلَ اَلسَّبُعِ وَ زِيَارَتُهُ مُفْتَرَضَةٌ عَلَى مَنْ أَقَرَّ لِلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ بِالْإِمَامَةِ مِنَ اَللَّهِ عَزَّ وَ جَلَّ».

Hadith.3177 - Al-Hasan ibn Ali ibn Faddal narrated from Abu Ayyub al-Khazzaz, from Muhammad ibn Muslim, from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"Direct our Shia to visit Imam Hussain ibn Ali {a.s} for his visitation protects from destruction, drowning, burning, and being devoured by beasts. His visitation is obligatory upon those who acknowledge Husayn {a.s} as an Imam from Allah {SWT}, the Mighty and Exalted."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Amali (by Al-Saduq) Vol. 1, p. 143 • Bihar Al-Anwar, Vol. 98, p. 1 • Zad al-Ma'ad, Part 1, p. 505

3178 - وَ رَوَى هَارُونُ بْنُ خَارِجَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا كَانَ اَلنِّصْفُ مِنْ شَعْبَانَ نَادَى مُنَادٍ مِنَ اَلْأُفُقِ اَلْأَعْلَى: يَا زَائِرِي قَبْرِ اَلْحُسَيْنِ اِرْجِعُوا مَغْفُوراً لَكُمْ ثَوَابُكُمْ عَلَى رَبِّكُمْ وَ مُحَمَّدٍ نَبِيِّكُمْ ».

Hadith.3178 - Harun ibn Khariqah narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"When it is the middle of Sha‘ban, a caller from the highest horizon announces: 'O visitors of the grave of Husayn {a.s}, return forgiven. Your reward is with your Lord {AZJ} and Muhammad, your Prophet.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 589 • Kamil al-Ziyarat, Part 1, p. 179 • Kamil al-Ziyarat, Part 1, p. 180 • Al-Mazar (Lilmufid) Vol. 1, p. 43 • Tahdhib Al-Ahkam, Vol. 6, p. 49 • Misbah Al-Mutahajjud, Vol. 2, p. 830 • Al-Mazar al-Kabir, Part 1, p. 347 • Misbah al-Za’ir, Part 1, p. 312 • Al-Wafi, Vol. 14, p. 1474

3179 - وَ رَوَى اَلْحُسَيْنُ بْنُ مُحَمَّدٍ اَلْقُمِّيُّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ زَارَ قَبْرَ أَبِي عَلَيْهِ اَلسَّلاَمُ بِبَغْدَادَ كَانَ كَمَنْ زَارَ قَبْرَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ قَبْرَ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ إِلاَّ أَنَّ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَضْلَهُمَا ».

Hadith.3179 - Al-Husayn ibn Muhammad al-Qummi has narrated from Imam Ali ibn Musa Ar-Ridha {a.s} that he said:
"Whoever visits the grave of my father {a.s} in Baghdad, it is as if they have visited the grave of the Messenger of Allah {SWT}, peace be upon him and his family, and the grave of the Commander of the Faithful {a.s} except that the Messenger of Allah {SWT}, peace be upon him and his family, and the Commander of the Faithful {a.s} have their unique superiority."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 583 • Tahdhib Al-Ahkam, Vol. 6, p. 81 • Jami al-Akhbar, Part 1, p. 28 • Al-Wafi, Vol. 14, p. 1533 • Wasa’il Al-Shi’a, Vol. 14, p. 545 • Mustadrak Al-Wasail, Vol. 10, p. 352

3180 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ : سَأَلْتُهُ عَنْ زِيَارَةِ قَبْرِ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ مِثْلُ زِيَارَةِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ قَالَ «نَعَمْ».

Hadith.3180 - It is narrated from Al-Hasan ibn Ali al-Washsha’ that he asked Abu al-Hasan al-Ridha {a.s} about the visitation of the grave of Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} and whether it is similar to the visitation of Husayn {a.s}, peace be upon him.
Imam {a.s} replied: "Yes."

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Man La Yahduruhu Al-Faqih, Vol. 2

3181 - وَ رَوَى عَلِيُّ بْنُ مَهْزِيَارَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ قَالَ : قُلْتُ لَهُ جُعِلْتُ فِدَاكَ زِيَارَةُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَفْضَلُ أَمْ زِيَارَةُ أَبِي عَبْدِ اَللَّهِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ قَالَ «زِيَارَةُ أَبِي عَلَيْهِ اَلسَّلاَمُ أَفْضَلُ وَ ذَلِكَ أَنَّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَزُورُهُ كُلُّ اَلنَّاسِ وَ أَبِي عَلَيْهِ اَلسَّلاَمُ لاَ يَزُورُهُ إِلاَّ اَلْخَوَاصُّ مِنَ اَلشِّيعَةِ ».

Hadith.3181 - Ali ibn Mahziyar narrated from Abu Ja‘far Muhammad ibn Ali al-Thani (Imam Muhammad ibn Ali Al-Jawad {a.s}) who said:
I asked him: "May I be your ransom, is the visitation of Imam Ali ibn Musa Ar-Ridha {a.s} superior, or the visitation of Abu Abdullah al- Husayn {a.s}, peace be upon them?"
Imam {a.s} replied: "The visitation of my father {a.s} is superior, and that is because Abu Abdullah {a.s} is visited by everyone, while my father {a.s} is visited only by the select among the Shia."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 584 • Kamil al-Ziyarat, Part 1, p. 306 • Uyun al-Akhbar, Part 2, p. 261 • Tahdhib Al-Ahkam, Vol. 6, p. 84 • Al-Wafi, Vol. 14, p. 1543 • Wasa’il Al-Shi’a, Vol. 14, p. 562 • Bihar Al-Anwar, Vol. 99, p. 38 • A’lam al-Uloom, Vol. 23, p. 448

3182 - وَ رُوِيَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ اَلْبَزَنْطِيِّ قَالَ قَرَأْتُ كِتَابَ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «أَبْلِغْ شِيعَتِي أَنَّ زِيَارَتِي تَعْدِلُ عِنْدَ اَللَّهِ تَعَالَى أَلْفَ حَجَّةٍ» قَالَ قُلْتُ لِأَبِي جَعْفَرٍ يَعْنِي اِبْنَهُ عَلَيْهِ اَلسَّلاَمُ أَلْفَ حَجَّةٍ قَالَ «إِي وَ اَللَّهِ وَ أَلْفَ أَلْفِ حَجَّةٍ لِمَنْ زَارَهُ عَارِفاً بِحَقِّهِ ».

Hadith.3182 - It is narrated from Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti, who said:
I read the letter of Abu al-Hasan al-Ridha {a.s} which stated:
"Convey to my Shia that my visitation is equivalent before Allah {SWT}, the Exalted, to one thousand Hajj."
I then asked Abu Ja‘far (his son, Imam Muhammad ibn Ali Al-Jawad {a.s}) "One thousand Hajj?"
Imam {a.s} replied: "Yes, by Allah {SWT}, and one thousand thousand Hajj for the one who visits him knowing his right."

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Man La Yahduruhu Al-Faqih, Vol. 2

3183 - وَ رَوَى اَلْحُسَيْنُ بْنُ زَيْدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ : «يَخْرُجُ رَجُلٌ مِنْ وُلْدِ مُوسَى اِسْمُهُ اِسْمُ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَيُدْفَنُ فِي أَرْضِ طُوسَ وَ هِيَ مِنْ خُرَاسَانَ يُقْتَلُ فِيهَا بِالسَّمِّ فَيُدْفَنُ فِيهَا غَرِيباً فَمَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اَللَّهُ عَزَّ وَ جَلَّ أَجْرَ مَنْ أَنْفَقَ مِنْ قَبْلِ اَلْفَتْحِ وَ قَاتَلَ ».

Hadith.3183 - Al-Husayn ibn Zayd narrated from Abu Ja’far Imam Muhammad ibn Ali Al-Baqir {a.s} who said:

I heard him say: "A man from the descendants of Musa, whose name is the name of the Commander of the Faithful Imam Ali ibn Abi Talib {a.s} will emerge. He will be buried in the land of Tus, which is in Khurasan. He will be killed there by poison and buried there as a stranger. Whoever visits him, recognizing his right, Allah {SWT}, the Mighty and Exalted, will grant them the reward of one who spent (in charity) and fought (in battle) before the victory."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Uyun al-Akhbar, Part 2, p. 255 • Al-Amali (by Al-Saduq) Vol. 1, p. 118 • Rawdat Al-Wa'ezin, Vol. 1, p. 234 • Jami al-Akhbar, Part 1, p. 29 • Al-Wafi, Vol. 14, p. 1548 • Wasa'il Al-Shi'a, Vol. 14, p. 553 • Ithbat al-Hudat, Part 4, p. 102 • Ithbat al-Hudat, Part 4, p. 151 • Madīnat Maʿājiz al-Aʾimmah ʿAlayhim al-Salām Part 5, p. 198

3184 - وَ رَوَى اَلْبَزَنْطِيُّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ : «مَا زَارَنِي أَحَدٌ مِنْ أَوْلِيَائِي عَارِفاً بِحَقِّي إِلاَّ شُفِّعْتُ فِيهِ يَوْمَ اَلْقِيَامَةِ ».

Hadith.3184 - Al-Bazanti narrated from Imam Ali ibn Musa Ar-Ridha {a.s} who said:
"No one among my followers visits me, recognizing my right, except that I will intercede for them on the Day of Judgment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Uyun al-Akhbar, Part 2, p. 258 • Al-Amali (by Al-Saduq) Vol. 1, p. 119 • Rawdat Al-Wa'ezin, Vol. 1, p. 234 • Jami al-Akhbar, Part 1, p. 29 • Al-Wafi, Vol. 14, p. 1548 • Wasa'il Al-Shi'a, Vol. 14, p. 552 • Bihar Al-Anwar, Vol. 99, p. 33

3185 - وَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «إِنَّ بَيْنَ جَبَلَيْ طُوسَ قَبْضَةً قُبِضَتْ مِنَ اَلْجَنَّةِ مَنْ دَخَلَهَا كَانَ آمِناً، يَوْمَ اَلْقِيَامَةِ مِنَ اَلنَّارِ ».

Hadith.3185 - Abu Ja'far Muhammad ibn Ali al-Ridha, Imam Al-Jawad {a.s} said:
"Between the two mountains of Tus is a portion that was taken from Paradise. Whoever enters it will be safe from the Fire on the Day of Judgment."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Uyun al-Akhbar, Part 2, p. 256 • Tahdhib Al-Ahkam, Vol. 6, p. 109 • Al-Wafi, Vol. 14, p. 1548 • Wasa'il Al-Shi'a, Vol. 14, p. 556 • Bihar Al-Anwar, Vol. 99, p. 37 • A'lam al-Uloom, Vol. 23, p. 445

3186 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «ضَمِنْتُ لِمَنْ زَارَ قَبْرَ أَبِي بِطُوسَ عَارِفاً بِحَقِّهِ اَلْجَنَّةَ عَلَى اَللَّهِ عَزَّ وَ جَلَّ ».

Hadith.3186 - Imam Muhammad ibn Ali Al-Jawad {a.s} said:
"I guarantee Paradise with Allah {SWT}, the Mighty and Exalted, for whoever visits the grave of my father in Tus, recognizing his right."

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3187 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «سَتُدْفَنُ بَضْعَةٌ مِنِّي بِخُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلاَّ نَفَّسَ اَللَّهُ عَزَّ وَ جَلَّ كَرْبَهُ وَ لاَ مُذْنِبٌ إِلاَّ غَفَرَ اَللَّهُ لَهُ ذُنُوبَهُ ».

Hadith.3187 - The Messenger of Allah {SWT}, peace be upon him and his family, said:
"A part of me will be buried in Khurasan. No distressed person will visit it except that Allah {SWT}, the Mighty and Exalted, will relieve their distress, and no sinner will visit it except that Allah {SWT} will forgive their sins."

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3188 - وَ رَوَى اَلنُّعْمَانُ بْنُ سَعْدٍ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «سَيُقْتَلُ رَجُلٌ مِنْ وُلْدِي بِأَرْضِ خُرَاسَانَ بِالسَّمِّ ظُلْماً اِسْمُهُ اِسْمِي وَ اِسْمُ أَبِيهِ اِسْمُ اِبْنِ عِمْرَانَ مُوسَى عَلَيْهِ اَلسَّلاَمُ أَلاَ فَمَنْ زَارَهُ فِي غُرْبَتِهِ غَفَرَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ وَ لَوْ كَانَتْ مِثْلَ عَدَدِ اَلنُّجُومِ وَ قَطْرِ اَلْأَمْطَارِ وَ وَرَقِ اَلْأَشْجَارِ ».

Hadith.3188 - It is narrated from Nu‘man ibn Sa‘d, who reported that the Commander of the Faithful, Imam Ali ibn Abi Talib {a.s} said:
"A man from my progeny will be killed unjustly by poison in the land of Khurasan. His name will be my name, and his father's name will be the name of the son of Imran, Musa, peace be upon him. Behold, whoever visits him in his estrangement, Allah {SWT}, the Mighty and Exalted, will forgive their sins—both past and future—even if they are as numerous as the stars in the sky, the raindrops, or the leaves of the trees."

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3189 - وَ رَوَى حَمْدَانُ اَلدِّيوَانِيُّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «مَنْ زَارَنِي عَلَى بُعْدِ دَارِي أَتَيْتُهُ يَوْمَ اَلْقِيَامَةِ فِي ثَلاَثَةِ مَوَاطِنَ حَتَّى أُخَلِّصَهُ مِنْ أَهْوَالِهَا إِذَا تَطَايَرَتِ اَلْكُتُبُ يَمِيناً وَ شِمَالاً وَ عِنْدَ اَلصِّرَاطِ وَ عِنْدَ اَلْمِيزَانِ ».

Hadith.3189 - Hamdan al-Diwani narrated from Imam Ali ibn Musa Ar-Ridha ${}^{\{a.s\}}$ that he said: "Whoever visits me despite the distance of my abode, I will come to them on the Day of Judgment in three places until I deliver them from its terrors: when the records are distributed to the right and to the left, at the Bridge (al-Sirat), and at the Scale (al-Mizan)."

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3190 - وَ رَوَى حَمْزَةُ بْنُ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يُقْتَلُ حَفَدَتِي بِأَرْضِ خُرَاسَانَ فِي مَدِينَةٍ يُقَالُ لَهَا طُوسُ مَنْ زَارَهُ إِلَيْهَا عَارِفاً بِحَقِّهِ أَخَذْتُهُ بِيَدِي يَوْمَ اَلْقِيَامَةِ وَ أَدْخَلْتُهُ اَلْجَنَّةَ وَ إِنْ كَانَ مِنْ أَهْلِ اَلْكَبَائِرِ» قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عِرْفَانُ حَقِّهِ قَالَ «يَعْلَمُ أَنَّهُ إِمَامٌ مُفْتَرَضُ اَلطَّاعَةِ غَرِيبٌ شَهِيدٌ مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اَللَّهُ عَزَّ وَ جَلَّ أَجْرَ سَبْعِينَ شَهِيداً مِمَّنِ اُسْتُشْهِدَ بَيْنَ يَدَيْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى حَقِيقَةٍ ».

Hadith.3190 - Hamzah ibn Humran narrated that Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq ${}^{\{a.s\}}$ said:

"My descendant will be killed in the land of Khurasan, in a city called Tus. Whoever visits him there, recognizing his right, I will take them by the hand on the Day of Judgment and admit them into Paradise, even if they are among those who committed major sins."

I said: "May I be your ransom, what does it mean to recognize his right?"

Imam ${}^{\{a.s\}}$ replied: "To know that he is an Imam whose obedience is divinely mandated, a stranger, and a martyr. Whoever visits him, recognizing his right, Allah ${}^{\{SWT\}}$, the Mighty and Exalted, will grant them the reward of seventy martyrs who were martyred before the Messenger of Allah ${}^{\{SWT\}}$, peace be upon him and his family, in truth."

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3191 - وَ رَوَى اَلْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي اَلْحَسَنِ عَلِيِّ بْنِ مُوسَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ يَا اِبْنَ رَسُولِ اَللَّهِ رَأَيْتُ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْمَنَامِ كَأَنَّهُ يَقُولُ لِي «كَيْفَ أَنْتُمْ إِذَا دُفِنَ فِي أَرْضِكُمْ بَضْعَتِي وَ اُسْتُحْفِظْتُمْ وَدِيعَتِي وَ غُيِّبَ فِي ثَرَاكُمْ نَجْمِي» فَقَالَ لَهُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ «أَنَا اَلْمَدْفُونُ فِي أَرْضِكُمْ وَ أَنَا بَضْعَةٌ مِنْ نَبِيِّكُمْ وَ أَنَا اَلْوَدِيعَةُ وَ اَلنَّجْمُ أَلاَ فَمَنْ زَارَنِي وَ هُوَ يَعْرِفُ مَا أَوْجَبَ اَللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّي وَ طَاعَتِي فَأَنَا وَ آبَائِي شُفَعَاؤُهُ يَوْمَ اَلْقِيَامَةِ وَ مَنْ كُنَّا شُفَعَاءَهُ نَجَا

وَ لَوْ كَانَ عَلَيْهِ مِثْلُ وِزْرِ اَلثَّقَلَيْنِ اَلْجِنِّ وَ اَلْإِنْسِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «مَنْ رَآنِي فِي مَنَامِهِ فَقَدْ رَآنِي لِأَنَّ اَلشَّيْطَانَ لاَ يَتَمَثَّلُ فِي صُورَتِي وَ لاَ فِي صُورَةِ أَحَدٍ مِنْ أَوْصِيَائِي وَ لاَ فِي صُورَةِ وَاحِدَةٍ مِنْ شِيعَتِهِمْ وَ إِنَّ اَلرُّؤْيَا اَلصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ اَلنُّبُوَّةِ» ».

Hadith.3191 - Al-Hasan ibn Ali ibn Faddal narrated from Abu al-Hasan Ali ibn Musa al-Ridha, peace be upon him:
A man from Khurasan said to him: "O son of the Messenger of Allah {SWT}, I saw the Messenger of Allah {SWT}, peace be upon him and his family, in a dream, as if he were saying to me, 'How will you be when a part of me is buried in your land, entrusted to your care, and my star is concealed in your soil?'"
Imam Ali ibn Musa Ar-Ridha {a.s} replied: "I am the one who will be buried in your land. I am a part of your Prophet, I am the trust, and I am the star. Be aware that whoever visits me, recognizing the right that Allah {SWT}, the Mighty and Exalted, has made obligatory for me and my obedience, I and my forefathers will intercede for them on the Day of Judgment. And whoever has us as their intercessors will be saved, even if they have burdens equal to the sins of the two weighty creations (humans and jinn).
Indeed, my father narrated to me from my grandfather, from his father {a.s} that the Messenger of Allah {SWT}, peace be upon him and his family, said: 'Whoever sees me in their dream has truly seen me, for Satan cannot assume my form, nor the form of any of my successors, nor the form of any of their Shia. A truthful vision is one part of seventy parts of prophethood.'"

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3192 - وَ رُوِيَ عَنْ أَبِي اَلصَّلْتِ عَبْدِ اَلسَّلاَمِ بْنِ صَالِحٍ اَلْهَرَوِيِّ قَالَ سَمِعْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ يَقُولُ : «وَ اَللَّهِ مَا مِنَّا إِلاَّ مَقْتُولٌ شَهِيدٌ» فَقِيلَ لَهُ فَمَنْ يَقْتُلُكَ يَا اِبْنَ رَسُولِ اَللَّهِ قَالَ «شَرُّ خَلْقِ اَللَّهِ فِي زَمَانِي يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفِنُنِي فِي دَارٍ مُضَيَّقَةٍ وَ بِلاَدِ غُرْبَةٍ أَلاَ فَمَنْ زَارَنِي فِي غُرْبَتِي كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَ مِائَةِ أَلْفِ صِدِّيقٍ وَ مِائَةِ أَلْفِ حَاجٍّ وَ مُعْتَمِرٍ وَ مِائَةِ أَلْفِ مُجَاهِدٍ وَ حُشِرَ فِي زُمْرَتِنَا وَ جُعِلَ فِي اَلدَّرَجَاتِ اَلْعُلَى مِنَ اَلْجَنَّةِ رَفِيقَنَا».

Hadith.3192 - It is narrated from Abu al-Salt Abd al-Salam ibn Salih al-Harawi, who said:
I heard Imam Ali ibn Musa Ar-Ridha {a.s} say:
"By Allah {SWT}, there is none among us except that they are killed and martyred."
He was asked: "Who will kill you, O son of the Messenger of Allah {SWT}?"

Imam {a.s} replied: "The worst of Allah’s {SWT} creation in my time will kill me with poison, then bury me in a constrained house and a land of estrangement. Behold, whoever visits me in my estrangement, Allah {SWT}, the Mighty and Exalted, will write for them the reward of one hundred thousand martyrs, one hundred thousand truthful ones, one hundred thousand pilgrims and those performing Umrah, and one hundred thousand fighters in the path of Allah {SWT}. They will be resurrected in our group and placed in the highest ranks of Paradise as our companions."

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3193 - وَ رَوَى اَلْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ : «إِنَّ بِخُرَاسَانَ لَبُقْعَةً يَأْتِي عَلَيْهَا زَمَانٌ تَصِيرُ مُخْتَلَفَ اَلْمَلاَئِكَةِ» فَقَالَ «فَلاَ يَزَالُ فَوْجٌ يَنْزِلُ مِنَ اَلسَّمَاءِ وَ فَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ فِي اَلصُّورِ» فَقِيلَ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ وَ أَيَّةُ بُقْعَةٍ هَذِهِ قَالَ «هِيَ بِأَرْضِ طُوسَ فَهِيَ وَ اَللَّهِ رَوْضَةٌ مِنْ رِيَاضِ اَلْجَنَّةِ مَنْ زَارَنِي فِي تِلْكَ اَلْبُقْعَةِ كَانَ كَمَنْ زَارَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ كَتَبَ اَللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَبْرُورَةٍ وَ أَلْفِ عُمْرَةٍ مَقْبُولَةٍ وَ كُنْتُ أَنَا وَ آبَائِي شُفَعَاءَهُ يَوْمَ اَلْقِيَامَةِ ».

Hadith.3193 - Al-Hasan ibn Ali ibn Faddal narrated from Imam Ali ibn Musa Ar-Ridha {a.s} that he said:

"Indeed, there is a spot in Khurasan where a time will come when it will become a place frequented by the angels."

Imam {a.s} continued: "A group will constantly descend from the heavens and a group will ascend, until the Trumpet is blown."

Imam was asked: "O son of the Messenger of Allah {SWT}, which spot is this?"

Imam {a.s} replied: "It is in the land of Tus. By Allah {SWT}, it is a garden from the gardens of Paradise. Whoever visits me in that spot will be as if they have visited the Messenger of Allah {SWT}, peace be upon him and his family. Allah {SWT}, Blessed and Exalted, will write for them the reward of one thousand accepted Hajj and one thousand accepted Umrah. I and my forefathers will be their intercessors on the Day of Judgment."

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3194 - وَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «سَتُدْفَنُ بَضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ لاَ يَزُورُهَا مُؤْمِنٌ إِلاَّ أَوْجَبَ اَللَّهُ لَهُ، اَلْجَنَّةَ وَ حَرَّمَ جَسَدَهُ عَلَى اَلنَّارِ ».

Hadith.3194 - The Messenger of Allah {SWT}, peace be upon him and his family, said:
"A part of me will be buried in the land of Khurasan. No believer will visit it except that Allah {SWT} will make Paradise obligatory for them and will forbid their body from the Fire."

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CHAPTER 220 - THE LOCATION OF THE GRAVE OF THE COMMANDER OF THE FAITHFUL, IMAM ALI IBN ABI TALIB {a.s}

بَابُ مَوْضِعِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السِّلَامُ

HADITH 3195 – 3200

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3195 - رَوَى صَفْوَانُ بْنُ مِهْرَانَ اَلْجَمَّالُ عَنِ اَلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : سَارَ وَ أَنَا مَعَهُ فِي اَلْقَادِسِيَّةِ حَتَّى أَشْرَفَ عَلَى اَلنَّجَفِ فَقَالَ «هُوَ اَلْجَبَلُ اَلَّذِي اِعْتَصَمَ بِهِ اِبْنُ جَدِّي نُوحٍ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «سَآوِي إِلىٰ جَبَلٍ يَعْصِمُنِي مِنَ اَلْمٰاءِ» فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا جَبَلُ أَ يَعْتَصِمُ بِكَ مِنِّي أَحَدٌ فَغَارَ فِي اَلْأَرْضِ وَ تَقَطَّعَ إِلَى اَلشَّامِ » ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «اِعْدِلْ بِنَا» قَالَ فَعَدَلْتُ بِهِ فَلَمْ يَزَلْ سَائِراً حَتَّى أَتَى اَلْغَرِيَّ فَوَقَفَ عَلَى اَلْقَبْرِ فَسَاقَ اَلسَّلاَمَ مِنْ آدَمَ عَلَى نَبِيٍّ نَبِيٍّ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أَسُوقُ اَلسَّلاَمَ مَعَهُ حَتَّى وَصَلَ اَلسَّلاَمَ إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ خَرَّ عَلَى اَلْقَبْرِ فَسَلَّمَ عَلَيْهِ وَ عَلاَ نَحِيبُهُ ثُمَّ قَامَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ وَ فِي خَبَرٍ آخَرَ سِتَّ رَكَعَاتٍ وَ صَلَّيْتُ مَعَهُ وَ قُلْتُ لَهُ يَا اِبْنَ رَسُولِ اَللَّهِ مَا هَذَا اَلْقَبْرُ قَالَ «هَذَا اَلْقَبْرُ قَبْرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.3195 - Safwan ibn Mehran al-Jammal has narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
He was traveling, and I was with him in al-Qadisiyyah until he overlooked the Najaf.
Imam {a.s} said: "This is the mountain to which my grandfather Noah {a.s} sought refuge when he said, ‘I will take refuge on a mountain that will protect me from the water.’ Allah {SWT}, the Mighty and Exalted, revealed to him, ‘O mountain, can anyone seek refuge from Me in you?’ So it sank into the earth and broke apart, extending to the Levant."
Then Imam {a.s} said: "Turn us toward the side."
I turned with him, and Imam {a.s} continued traveling until he arrived at al-Ghariyy. Imam {a.s} stood by the grave and sent peace and blessings, beginning with Adam, and then every prophet {a.s} one by one.
I joined him in sending blessings until he reached the Prophet Muhammad, peace be upon him and his family.
Then Imam {a.s} fell to the ground at the grave, saluted it, and began to weep loudly.
Afterward, Imam {a.s} stood up and prayed four units of prayer (in another narration, six units), and I prayed with him.
I then asked: "O son of the Messenger of Allah {SWT}, whose grave is this?"
Imam {a.s} replied: "This is the grave of my grandfather, Imam Ali ibn Abi Talib, peace be upon him."

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • The Joy of the Stranger, Part 1, p. 99 • Al-Wafi, Vol. 14, p. 1414

[زيارة قبر أمير المؤمنين صلوات الله عليه]

3196 - إِذَا أَتَيْتَ اَلْغَرِيَّ بِظَهْرِ اَلْكُوفَةِ فَاغْتَسِلْ وَ اِمْشِ عَلَى سُكُونٍ وَ وَقَارٍ حَتَّى تَأْتِيَ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَتَسْتَقْبِلُهُ بِوَجْهِكَ وَ تَقُولُ ، اَلسَّلاَمُ عَلَيْكَ يَا وَلِيَّ اَللَّهِ، أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ غُصِبَ حَقَّهُ صَبَرْتَ وَ اِحْتَسَبْتَ حَتَّى أَتَاكَ اَلْيَقِينُ وَ أَشْهَدُ أَنَّكَ لَقِيتَ اَللَّهَ عَزَّ وَ جَلَّ وَ أَنْتَ شَهِيدٌ عَذَّبَ اَللَّهُ قَاتِلَكَ بِأَنْوَاعِ اَلْعَذَابِ وَ جَدَّدَ عَلَيْهِ اَلْعَذَابَ جِئْتُكَ عَارِفاً بِحَقِّكَ مُسْتَبْصِراً بِشَأْنِكَ مُعَادِياً لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اَللَّهُ إِنَّ لِي ذُنُوباً كَثِيرَةً فَاشْفَعْ لِي عِنْدَ رَبِّكَ فَإِنَّ لَكَ عِنْدَ اَللَّهِ تَبَارَكَ وَ تَعَالَى مَقَاماً مَعْلُوماً وَ إِنَّ لَكَ عِنْدَ اَللَّهِ جَاهاً وَ شَفَاعَةً وَ قَدْ قَالَ اَللَّهُ عَزَّ وَ جَلَّ «وَ لاٰ يَشْفَعُونَ إِلاّٰ لِمَنِ اِرْتَضىٰ » ».

VISITING THE GRAVE OF THE COMMANDER OF THE FAITHFUL, PEACE BE UPON HIM

Hadith.3196 - When you come to al-Ghariyy, on the outskirts of Kufa, perform ghusl (ritual purification), and walk with calmness and dignity until you reach the Commander of the Faithful, peace be upon him. Face him with your body and say:
"Peace be upon you, O friend of Allah {SWT}. You are the first who was wronged and the first whose right was usurped. You were patient and sought reward until certainty (death) came to you. I bear witness that you met Allah {SWT}, the Mighty and Exalted, as a martyr. May Allah {SWT} punish your killer with various forms of torment and renew that torment upon him.

I have come to you recognizing your right, understanding your station, opposing your enemies and those who wronged you. I place this before my Lord {AZJ}, if Allah {SWT} wills. I have many sins, so intercede for me with your Lord {AZJ}, for you have a known station with Allah {SWT}, Blessed and Exalted, and you hold a position of honor and intercession with Him. Allah {SWT}, the Mighty and Exalted, has said, 'They do not intercede except for those with whom He is pleased.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3197 - وَ تَقُولُ عِنْدَ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ أَيْضاً « اَلْحَمْدُ لِلَّهِ اَلَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ وَ مَنْ فَرَضَ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوُّلاً مِنْهُ عَلَيَّ وَ مَنَّ عَلَيَّ بِالْإِيمَانِ اَلْحَمْدُ لِلَّهِ اَلَّذِي سَيَّرَنِي فِي بِلاَدِهِ وَ حَمَلَنِي عَلَى دَوَابِّهِ وَ طَوَى لِيَ اَلْبَعِيدَ،

وَ دَفَعَ عَنِّيَ اَلْمَكْرُوهَ حَتَّى أَدْخَلَنِي حَرَمَ أَخِي نَبِيِّهِ وَ أَرَانِيهِ فِي عَافِيَةٍ اَلْحَمْدُ لِلَّهِ اَلَّذِي جَعَلَنِي مِنْ زُوَّارِ قَبْرِ وَصِيِّ رَسُولِهِ «اَلْحَمْدُ لِلّٰهِ اَلَّذِي هَدٰانٰا لِهٰذٰا وَ مٰا كُنّٰا لِنَهْتَدِيَ لَوْ لاٰ أَنْ هَدٰانَا اَللّٰهُ» أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَ أَشْهَدُ أَنَّ عَلِيّاً عَبْدُ اَللَّهِ وَ أَخُو رَسُولِهِ اَللَّهُمَّ عَبْدُكَ وَ زَائِرُكَ مُتَقَرِّبٌ إِلَيْكَ بِزِيَارَةِ قَبْرِ أَخِي رَسُولِكَ وَ عَلَى كُلِّ مَأْتِيٍّ حَقٌّ لِمَنْ أَتَاهُ وَ زَارَهُ وَ أَنْتَ خَيْرُ

مَأْتِيٍّ وَ أَكْرَمُ مَزُورٍ فَأَسْأَلُكَ يَا اَللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا جَوَادُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ «لَمْ يَلِدْ وَ لَمْ يُولَدْ `وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ»

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ تُحْفَتَكَ إِيَّايَ مِنْ زِيَارَتِي فِي مَوْقِفِي هَذَا فَكَاكَ رَقَبَتِي مِنَ اَلنَّارِ وَ اِجْعَلْنِي مِمَّنْ يُسَارِعُ «فِي اَلْخَيْرٰاتِ» وَ يَدْعُوكَ «رَغَباً وَ رَهَباً» وَ اِجْعَلْنِي مِنَ اَلْخَاشِعِينَ اَللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ فَقُلْتَ: «فَبَشِّرْ. عِبٰادِ `اَلَّذِينَ يَسْتَمِعُونَ اَلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ» وَ قُلْتَ «وَ بَشِّرِ اَلَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ»

اَللَّهُمَّ وَ إِنِّي بِكَ مُؤْمِنٌ وَ بِجَمِيعِ أَنْبِيَائِكَ فَلاَ تَقِفْنِي بَعْدَ مَعْرِفَتِهِمْ مَوْقِفاً تَفْضَحُنِي بِهِ عَلَى رُءُوسِ اَلْخَلاَئِقِ بَلْ قِفْنِي مَعَهُمْ وَ تَوَفَّنِي عَلَى اَلتَّصْدِيقِ بِهِمْ فَإِنَّهُمْ عَبِيدُكَ وَ أَنْتَ خَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ ثُمَّ تَدْنُو مِنَ اَلْقَبْرِ وَ تَقُولُ اَلسَّلاَمُ مِنَ اَللَّهِ اَلسَّلاَمُ عَلَى مُحَمَّدٍ أَمِينِ اَللَّهِ وَ عَلَى رَسُولِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ اَلْوَحْيِ وَ اَلتَّنْزِيلِ اَلْخَاتِمِ لِمَا سَبَقَ وَ اَلْفَاتِحِ لِمَا اِسْتَقْبَلَ وَ اَلْمُهَيْمِنِ عَلَى ذَلِكَ كُلِّهِ وَ اَلشَّاهِدِ عَلَى خَلْقِهِ وَ اَلسِّرَاجِ اَلْمُنِيرِ وَ اَلسَّلاَمُ عَلَيْهِ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ اَلْمَظْلُومِينَ أَفْضَلَ وَ أَكْمَلَ وَ أَرْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَائِكَ اَللَّهُمَّ صَلِّ عَلَى عَلِيٍّ أَمِيرِ اَلْمُؤْمِنِينَ

عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَخِي رَسُولِكَ وَ وَصِيِّ رَسُولِكَ اَلَّذِي اِنْتَجَبْتَهُ مِنْ خَلْقِكَ وَ اَلدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالاَتِكَ وَ دَيَّانَ اَلدِّينِ بِعَدْلِكَ وَ فَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ اَلسَّلاَمُ عَلَيْهِ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَللَّهُمَّ صَلِّ عَلَى اَلْأَئِمَّةِ مِنْ وُلْدِهِ اَلْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ اَلْمُطَهَّرِينَ اَلَّذِينَ اِرْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَ حَفَظَةً لِسِرِّكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَعْلاَماً لِعِبَادِكَ، وَ تُصَلِّي عَلَيْهِمْ مَا اِسْتَطَعْتَ وَ تَقُولُ اَلسَّلاَمُ عَلَى اَلْأَئِمَّةِ اَلْمُسْتَوْدَعِينَ اَلسَّلاَمُ عَلَى خَالِصَةِ اَللَّهِ مِنْ خَلْقِهِ اَلسَّلاَمُ عَلَى اَلْأَئِمَّةِ اَلْمُتَوَسِّمِينَ اَلسَّلاَمُ عَلَى اَلْمُؤْمِنِينَ اَلَّذِينَ قَامُوا بِأَمْرِكَ وَ وَازَرُوا أَوْلِيَاءَ اَللَّهِ وَ خَافُوا لِخَوْفِهِمْ اَلسَّلاَمُ عَلَى مَلاَئِكَةِ اَللَّهِ اَلْمُقَرَّبِينَ ثُمَّ تَقُولُ:

اَلسَّلاَمُ عَلَيْكَ يَا أَمِيرَ اَلْمُؤْمِنِينَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَلسَّلاَمُ عَلَيْكَ يَا حَبِيبَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا صَفْوَةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَلِيَّ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا عَمُودَ اَلدِّينِ وَ وَارِثَ عِلْمِ اَلْأَوَّلِينَ وَ اَلْآخِرِينَ وَ صَاحِبَ اَلْمِيسَمِ وَ اَلصِّرَاطِ اَلْمُسْتَقِيمِ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ اَلصَّلاَةَ وَ آتَيْتَ اَلزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ اَلْمُنْكَرِ وَ اِتَّبَعْتَ اَلرَّسُولَ وَ تَلَوْتَ اَلْكِتَابَ «حَقَّ تِلاٰوَتِهِ»

وَ جَاهَدْتَ «فِي اَللّٰهِ حَقَّ جِهٰادِهِ» وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ وَ جُدْتَ بِنَفْسِكَ صَابِراً مُحْتَسِباً وَ مُجَاهِداً عَنْ دِينِ اَللَّهِ مُوقِياً لِرَسُولِهِ طَالِباً مَا عِنْدَ اَللَّهِ وَ رَاغِباً فِيمَا وَعَدَ اَللَّهُ عَزَّ وَ جَلَّ وَ مَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيداً وَ شَاهِداً وَ مَشْهُوداً فَجَزَاكَ اَللَّهُ عَنْ رَسُولِهِ وَ عَنِ اَلْإِسْلاَمِ وَ أَهْلِهِ أَفْضَلَ اَلْجَزَاءِ وَ لَعَنَ اَللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اَللَّهُ مَنْ خَالَفَكَ وَ لَعَنَ اَللَّهُ مَنِ اِفْتَرَى عَلَيْكَ وَ ظَلَمَكَ وَ لَعَنَ اَللَّهُ مَنْ غَصَبَكَ وَ مَنْ بَلَغَهُ ذَلِكَ فَرَضِيَ بِهِ أَنَا إِلَى

اَللَّهِ مِنْهُمْ بَرِيءٌ لَعَنَ اَللَّهُ أُمَّةً خَالَفَتْكَ وَ أُمَّةً جَحَدَتْكَ وَ جَحَدَتْ وَلاَيَتَكَ وَ أُمَّةً تَظَاهَرَتْ عَلَيْكَ وَ أُمَّةً قَتَلَتْكَ وَ أُمَّةً حَادَتْ عَنْكَ وَ خَذَلَتْكَ اَلْحَمْدُ لِلَّهِ اَلَّذِي جَعَلَ اَلنَّارَ مَثْوَاهُمْ «وَ بِئْسَ اَلْوِرْدُ اَلْمَوْرُودُ»

وَ بِئْسَ وِرْدُ اَلْوَارِدِينَ وَ بِئْسَ اَلدَّرْكُ اَلْمُدْرَكُ اَللَّهُمَّ اِلْعَنْ قَتَلَةَ أَنْبِيَائِكَ وَ قَتَلَةَ أَوْصِيَاءِ أَنْبِيَائِكَ بِجَمِيعِ لَعَنَاتِكَ وَ أَصْلِهِمْ حَرَّ نَارِكَ اَللَّهُمَّ اِلْعَنِ اَلْجَوَابِيتَ وَ اَلطَّوَاغِيتَ وَ اَلْفَرَاعِنَةَ وَ اَللاَّتَ وَ اَلْعُزَّى وَ اَلْجِبْتَ وَ كُلَّ نِدٍّ يُدْعَى مِنْ دُونِ اَللَّهِ وَ كُلَّ مُفْتَرٍ اَللَّهُمَّ اِلْعَنْهُمْ وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ وَ أَوْلِيَاءَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّيهِمْ لَعْناً كَثِيراً - اَللَّهُمَّ اِلْعَنْ قَتَلَةَ أَمِيرِ اَلْمُؤْمِنِينَ ثَلاَثاً: اَللَّهُمَّ اِلْعَنْ قَتَلَةَ اَلْحَسَنِ وَ اَلْحُسَيْنِ ثَلاَثاً: اَللَّهُمَّ اِلْعَنْ قَتَلَةَ اَلْأَئِمَّةِ ثَلاَثاً: اَللَّهُمَّ عَذِّبْهُمْ عَذَاباً لاَ تُعَذِّبُهُ «أَحَداً مِنَ اَلْعَالَمِينَ»

وَ ضَاعِفْ عَلَيْهِمْ عَذَابَكَ كَمَا شَاقُّوا وُلاَةَ أَمْرِكَ وَ أَعِدَّ لَهُمْ عَذَاباً لَمْ تُحِلَّهُ بِأَحَدٍ مِنْ خَلْقِكَ اَللَّهُمَّ وَ أَدْخِلْ عَلَى قَتَلَةِ أَنْصَارِ رَسُولِكَ وَ قَتَلَةِ أَنْصَارِ أَمِيرِ اَلْمُؤْمِنِينَ وَ عَلَى قَتَلَةِ أَنْصَارِ اَلْحَسَنِ وَ اَلْحُسَيْنِ وَ عَلَى قَتَلَةِ مَنْ قُتِلَ فِي وَلاَيَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَاباً مُضَاعَفاً فِي أَسْفَلِ دَرْكٍ مِنَ اَلْجَحِيمِ لاَ يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا وَ هُمْ فِيهَا مُبْلِسُونَ مَلْعُونُونَ «نٰاكِسُوا رُؤُسِهِمْ عِنْدَ رَبِّهِمْ»

قَدْ عَايَنُوا اَلنَّدَامَةَ وَ اَلْخِزْيَ اَلطَّوِيلَ لِقَتْلِهِمْ عِتْرَةَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ اَلصَّالِحِينَ اَللَّهُمَّ اِلْعَنْهُمْ فِي مُسْتَسِرِّ اَلسِّرِّ وَ ظَاهِرِ اَلْعَلاَنِيَةِ فِي سَمَائِكَ وَ أَرْضِكَ اَللَّهُمَّ «اِجْعَلْ لِي لِسٰانَ صِدْقٍ» فِي أَوْلِيَائِكَ وَ أَحْبِبْ إِلَيَّ مُسْتَقَرَّهُمْ وَ مَشَاهِدَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ تَبَعاً فِي اَلدُّنْيَا وَ اَلْآخِرَةِ يَا أَرْحَمَ اَلرَّاحِمِينَ ثُمَّ اِجْلِسْ عِنْدَ رَأْسِهِ وَ قُلْ: سَلاَمُ اَللَّهِ وَ سَلاَمُ مَلاَئِكَتِهِ اَلْمُقَرَّبِينَ وَ اَلْمُسَلِّمِينَ لَكَ بِقُلُوبِهِمُ اَلنَّاطِقِينَ بِفَضْلِكَ اَلشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ أَمِينٌ صِدِّيقٌ عَلَيْكَ يَا مَوْلاَيَ صَلَّى اَللَّهُ عَلَى رُوحِكَ وَ بَدَنِكَ وَ أَشْهَدُ أَنَّكَ طُهْرٌ طَاهِرٌ مُطَهَّرٌ مِنْ طُهْرٍ طَاهِرٍ مُطَهَّرٍ أَشْهَدُ لَكَ يَا وَلِيَّ اَللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلاَغِ وَ اَلْأَدَاءِ أَشْهَدُ أَنَّكَ جَنْبُ اَللَّهِ وَ أَنَّكَ بَابُ اَللَّهِ وَ أَنَّكَ وَجْهُ اَللَّهِ اَلَّذِي يُؤْتَى مِنْهُ وَ أَنَّكَ سَبِيلُ اَللَّهِ وَ أَنَّكَ عَبْدُ اَللَّهِ وَ أَخُو رَسُولِ اَللَّهِ أَتَيْتُكَ وَافِداً لِعَظِيمِ حَالِكَ وَ مَنْزِلَتِكَ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ وَ عِنْدَ رَسُولِهِ أَتَيْتُكَ مُتَقَرِّباً إِلَى اَللَّهِ عَزَّ وَ جَلَّ بِزِيَارَتِكَ فِي خَلاَصِ نَفْسِي مُتَعَوِّذاً بِكَ مِنْ نَارٍ اِسْتَحَقَّهَا مِثْلِي، بِمَا جَنَيْتُ عَلَى نَفْسِي أَتَيْتُكَ اِنْقِطَاعاً إِلَيْكَ وَ إِلَى وَلِيِّكَ اَلْخَلَفِ مِنْ بَعْدِكَ عَلَى بَرَكَةِ اَلْحَقِّ فَقَلْبِي لَكُمْ مُسَلِّمٌ وَ أَمْرِي لَكُمْ مُتَّبِعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ وَ أَنَا عَبْدُ اَللَّهِ وَ مَوْلاَكَ فِي طَاعَتِكَ اَلْوَافِدُ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ اَلْمَنْزِلَةِ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ مِمَّنْ أَمَرَنِي اَللَّهُ بِصِلَتِهِ، وَ حَثَّنِي عَلَى بِرِّهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ رَغَّبَنِي فِي اَلْوِفَادَةِ إِلَيْهِ وَ أَلْهَمَنِي طَلَبَ اَلْحَوَائِجِ عِنْدَهُ أَنْتُمْ أَهْلُ بَيْتٍ يَسْعَدُ مَنْ تَوَلاَّكُمْ وَ لاَ يَخِيبُ مَنْ أَتَاكُمْ وَ لاَ يَخْسَرُ مَنْ يَهْوَاكُمْ وَ لاَ يَسْعَدُ مَنْ عَادَاكُمْ وَ لاَ أَجِدُ أَحَداً أَفْزَعُ

إِلَيْهِ خَيْراً لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ اَلرَّحْمَةِ وَ دَعَائِمُ اَلدِّينِ وَ أَرْكَانُ اَلْأَرْضِ وَ اَلشَّجَرَةُ اَلطَّيِّبَةُ اَللَّهُمَّ لاَ تُخَيِّبْ تَوَجُّهِي إِلَيْكَ، بِرَسُولِكَ وَ آلِ رَسُولِكَ وَ اِسْتِشْفَاعِي بِهِمْ اَللَّهُمَّ أَنْتَ مَنَنْتَ عَلَيَّ بِزِيَارَةِ مَوْلاَيَ وَ وَلاَيَتِهِ وَ مَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ يَنْصُرُهُ وَ يَنْتَصِرُ بِهِ وَ مُنَّ عَلَيَّ بِنَصْرِكَ لِدِينِكَ فِي اَلدُّنْيَا وَ اَلْآخِرَةِ اَللَّهُمَّ إِنِّي أَحْيَا عَلَى مَا حَيِيَ عَلَيْهِ، عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ وَ أَمُوتُ عَلَى مَا مَاتَ عَلَيْهِ، عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ ».

Hadith.3197 - When you are at the grave of the Commander of the Faithful {a.s} also say:

"All praise belongs to Allah {SWT}, who honored me with His recognition, the recognition of His Messenger, and of the one whose obedience He made obligatory as a mercy to me and a grace upon me. He granted me faith and blessed me with it.
All praise belongs to Allah {SWT}, who enabled me to travel through His lands, carried me upon His creatures, shortened the distance for me, and protected me from harm until He brought me to the sanctuary of the brother of His Prophet and showed him to me in well-being.
All praise belongs to Allah {SWT}, who made me among the visitors to the grave of the successor of His Messenger. 'All praise belongs to Allah {SWT}, who guided us to this, and we would not have been guided if Allah {SWT} had not guided us.'

I bear witness that there is no god but Allah {SWT}, alone, without any partner, and I bear witness that Muhammad is His servant and His Messenger, who came with the truth from Him. I bear witness that Ali is the servant of Allah {SWT} and the brother of His Messenger.
O Allah {SWT}, Your servant and visitor is seeking closeness to You by visiting the grave of the brother of Your Messenger. Every visited has a right upon the visitor, and You are the best to be visited and the most generous to be approached.

I ask You, O Allah {SWT}, O Merciful, O Compassionate, O Generous, O One, O Eternal Refuge, O He who 'neither begets nor is born, and there is none comparable to Him,' to send blessings upon Muhammad and his family and to grant me, as a gift for this visit, the release of my neck from the Fire.

Make me among those who hasten to do good, call upon You with hope and fear, and make me among the humble.

O Allah {SWT}, You gave me glad tidings through the tongue of Your Prophet, peace and blessings be upon him and his family, when You said: 'So give good news to My servants, those who listen to the word and follow the best of it.' And You said: 'And give good tidings to those who believe that for them is a footing of truth with their Lord {AZJ}.'"

"O Allah {SWT}, I have faith in You and in all of Your Prophets. So do not place me, after recognizing them, in a position where I would be disgraced before all of creation. Instead, place me with them and take my soul in a state of belief in them, for they are Your servants whom You have distinguished with Your honor and commanded me to follow.

Then approach the grave and say:

'Peace from Allah {SWT} be upon Muhammad, the trustee of Allah {SWT}, His Messenger, the executor of His commands, the source of revelation and scripture, the seal of what preceded, the opener of what is to come, the guardian over all, the witness upon His creation, and the illuminating lamp. Peace be upon him, and the mercy and blessings of Allah {SWT}.

O Allah {SWT}, send blessings upon Muhammad and his oppressed family with the best, most perfect, highest, and most honorable blessings that You have sent upon any of Your Prophets, Messengers, and chosen ones.

O Allah {SWT}, send blessings upon Ali, the Commander of the Faithful.'"
"O Allah {SWT}, send blessings upon Your servant and the best of Your creation after Your Prophet, the brother of Your Messenger, the successor of Your Messenger, whom You chose from among Your creation, the guide to the one You sent with Your messages, the arbiter of religion through Your justice, and the one who delivered Your judgments among Your creation. Peace, mercy, and blessings of Allah {SWT} be upon him.

O Allah {SWT}, send blessings upon the Imams from his progeny who upheld Your command after him, the purified ones whom You chose as helpers for Your religion, guardians of Your secret, witnesses over Your creation, and guides for Your servants. Bless them as much as You can.

Then say:
Peace be upon the entrusted Imams. Peace be upon those chosen by Allah {SWT} from among His creation. Peace be upon the marked Imams. Peace be upon the believers who upheld Your command, supported the friends of Allah {SWT}, and feared for what they feared. Peace be upon the closest angels of Allah {SWT}.

Then say:
Peace be upon you, O Commander of the Faithful, and the mercy and blessings of Allah {SWT}. Peace be upon you, O beloved of Allah {SWT}. Peace be upon you, O chosen of Allah {SWT}. Peace be upon you, O friend of Allah {SWT}. Peace be upon you, O proof of Allah {SWT}. Peace be upon you, O pillar of religion, inheritor of the knowledge of the first and the last, and the one bearing the mark and the straight path.

I bear witness that you established prayer, gave zakat, enjoined good, forbade evil, followed the Messenger, and recited the Book ‘as it should be recited, and you strove ‘in the way of Allah {SWT} as is His due,’ advised sincerely for Allah {SWT} and His Messenger, sacrificed yourself patiently, seeking reward, and struggled for the religion of Allah {SWT}. You protected His Messenger, sought what is with Allah {SWT}, and desired what Allah {SWT}, the Mighty and Exalted, promised. You passed on in the state of a witness, testified to, and bearing testimony.

May Allah {SWT} reward you on behalf of His Messenger, Islam, and its followers with the best of rewards. May Allah {SWT} curse the one who killed you, curse the one who opposed you, curse the one who slandered you, and curse the one who wronged you. May Allah {SWT} curse the one who usurped your right and all those who heard of it and were pleased with it.
I dissociate myself before Allah {SWT} from them. May Allah {SWT} curse the nation that opposed you, the nation that denied you and your authority, the nation that conspired against you, the nation that killed you, and the nation that deviated from your path and abandoned you.

All praise belongs to Allah {SWT}, who made the Fire their abode: 'What an evil destination to arrive at.' What an evil abode for those who arrive, and what an evil rank for those who descend into it. O Allah {SWT}, curse the killers of Your Prophets and the killers of the successors to Your Prophets with all Your curses. Inflict upon them the heat of Your Fire.

O Allah {SWT}, curse the oppressors, the tyrants, the pharaohs, and all false deities, as well as those who worship them besides Allah {SWT}, and every slanderer. O Allah {SWT}, curse them, their followers, supporters, allies, and those who love them with abundant curses.
O Allah {SWT}, curse the killers of the Commander of the Faithful three times. O Allah {SWT}, curse the killers of al-Hasan {a.s} and al-Husayn {a.s} three times. O Allah {SWT}, curse the killers of the Imams three times.

O Allah {SWT}, punish them with a torment that You have not inflicted upon 'anyone among the worlds.' Double Your punishment upon them for their rebellion against the guardians of Your command, and prepare for them a torment You have not decreed for anyone among Your creation.

O Allah {SWT}, inflict multiplied torment upon the killers of the supporters of Your Messenger, the killers of the supporters of the Commander of the Faithful, the killers of the supporters of al-Hasan {a.s} and al-Husayn {a.s}, and the killers of all those martyred in the cause of the guardianship of the family of Muhammad, peace be upon them all. Place them in the lowest pit of Hell, where the punishment will never be lightened for them, and they will be despairing and cursed: 'Their heads bowed low before their Lord {AZJ}, and they have already witnessed regret and prolonged disgrace for killing the family of Your Prophets and Messengers and their followers among Your righteous servants.

O Allah {SWT}, curse them in the hidden and the open, in Your heavens and on Your earth. O Allah {SWT}, 'grant me a tongue of truth among Your servants,' and make dear to me their dwelling places and their sanctuaries, until You unite me with them and make me their follower in this world and the Hereafter, O Most Merciful of the Merciful.

Then sit by his head and say:
'Peace from Allah {SWT} and peace from His closest angels and those who surrender to you with their hearts and speak of your virtues. They testify to your honesty, trustworthiness, and truthfulness. May Allah's {SWT} blessings be upon your soul and body.

I bear witness that you are pure, purified, and descended from purity. I testify, O friend of Allah {SWT} and friend of His Messenger, to your communication and fulfillment of the divine trust. I testify that you are the side of Allah {SWT}, His gateway, His face through which He is approached, His path, and His servant. You are the brother of the Messenger of Allah {SWT}.

I have come to you, seeking proximity to Allah {SWT}, the Mighty and Exalted, through visiting you, hoping for the salvation of my soul, seeking refuge with you from the Fire which someone like me deserves for what I have committed against myself.
I have come, cutting off all ties but to you and to your guardian after you, trusting in the blessings of truth. My heart is submitted to you, my actions are in your obedience, and my support is prepared for you.

I am the servant of Allah $^{\{SWT\}}$ and your follower, seeking completion of my rank with Allah $^{\{SWT\}}$, the Mighty and Exalted, through you. You are the one Allah $^{\{SWT\}}$ has commanded me to connect with, encouraged me to honor, guided me to recognize, and inspired me to love. He urged me to come to you, and inspired me to seek my needs through you.

You are a family whom one who loves attains happiness, one who comes to finds success, one who follows does not lose, and one who opposes does not prosper. I find no one more worthy of being sought refuge with than you.

You are the household of mercy, the pillars of religion, the foundations of the earth, and the blessed tree.

O Allah $^{\{SWT\}}$, do not let my turning to You through Your Messenger and his family and my seeking intercession through them go unanswered. O Allah $^{\{SWT\}}$, You have blessed me with the visitation of my master, his guardianship, and recognition of his status. Make me among those who support him and are supported through him. Bless me with Your assistance for Your religion in this world and the Hereafter.

O Allah $^{\{SWT\}}$, I live by what Ali ibn Abi Talib $^{\{a.s\}}$ lived by, and I die upon what Ali ibn Abi Talib $^{\{a.s\}}$ died upon.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Tahdhib Al-Ahkam, Vol. 6, p. 25 • Al-Wafi, Vol. 14, p. 1423

3198 - وَ إِذَا أَرَدْتَ أَنْ تُوَدِّعَهُ فَقُلْ «اَلسَّلاَمُ عَلَيْكَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اَللَّهَ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ اَلسَّلاَمَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جَاءَتْ بِهِ وَ دَلَّتْ عَلَيْهِ «فَاكْتُبْنٰا مَعَ اَلشّٰاهِدِينَ » أَشْهَدُ فِي مَمَاتِي عَلَى مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي أَشْهَدُ أَنَّكُمُ اَلْأَئِمَّةُ وَاحِداً بَعْدَ وَاحِدٍ وَ أَشْهَدُ أَنَّ مَنْ قَتَلَكُمْ وَ حَارَبَكُمْ مُشْرِكُونَ وَ مَنْ رَدَّ عَلَيْكُمْ فِي أَسْفَلِ دَرْكٍ مِنَ اَلْجَحِيمِ وَ أَشْهَدُ أَنَّ مَنْ حَارَبَكُمْ لَنَا أَعْدَاءُ وَ نَحْنُ مِنْهُمْ بُرَآءُ وَ أَنَّهُمْ حِزْبُ اَلشَّيْطَانِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ اَلصَّلاَةِ وَ اَلتَّسْلِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » وَ تُسَمِّيهِمْ عَلَيْهِمُ اَلسَّلاَمُ « وَ لاَ تَجْعَلْهُ آخِرَ اَلْعَهْدِ مِنْ زِيَارَتِهِ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَ هَؤُلاَءِ اَلْأَئِمَّةِ اَلْمُسَمَّيْنَ اَللَّهُمَّ وَ ثَبِّتْ قُلُوبَنَا بِالطَّاعَةِ وَ اَلْمُنَاصَحَةِ وَ اَلْمَحَبَّةِ وَ حُسْنِ اَلْمُؤَازَرَةِ وَ اَلتَّسْلِيمِ وَ سَبِّحْ تَسْبِيحَ اَلزَّهْرَاءِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ وَ هُوَ سُبْحَانَ ذِي اَلْجَلاَلِ اَلْبَاذِخِ اَلْعَظِيمِ سُبْحَانَ ذِي اَلْعِزِّ اَلشَّامِخِ اَلْمُنِيفِ، سُبْحَانَ ذِي اَلْمُلْكِ اَلْفَاخِرِ اَلْقَدِيمِ سُبْحَانَ ذِي اَلْبَهْجَةِ وَ اَلْجَمَالِ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ اَلْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ اَلنَّمْلِ فِي اَلصَّفَا وَ وَقْعَ اَلطَّيْرِ فِي اَلْهَوَاءِ ».

Hadith.3198 - When you wish to bid farewell to him, say:
"Peace be upon you, and the mercy of Allah $^{\{SWT\}}$ and His blessings. I entrust you to Allah $^{\{SWT\}}$ and place you under His care. I send peace upon you. We believe in Allah $^{\{SWT\}}$, in the Messenger, and in what has been brought and indicated by them. 'So write us down among those who bear witness.'

I bear witness in my death to what I bore witness to in my life. I bear witness that you are the Imams, one after the other. I bear witness that those who killed you and fought against you are polytheists and that those who opposed you are in the lowest depths of Hell. I bear witness that those who fought against you are our enemies, and we are free from them. They are the party of Satan.

O Allah {SWT}, after offering prayer and salutations, I ask You to send blessings upon Muhammad and the family of Muhammad, and name them individually {a.s}. O Allah {SWT}, do not make this the last occasion for visiting him, but if it is, then gather me among these named Imams.
O Allah {SWT}, strengthen our hearts in obedience, sincerity, love, excellent support, and complete submission.

Then recite the glorification of Fatimah al-Zahra, peace be upon her, which is:
'Glory be to the Majestic and Great Lord {AZJ} of Majesty. Glory be to the Mighty, Lofty, and Exalted Lord {AZJ} of Might. Glory be to the Eternal, Splendid, and Ancient Sovereign. Glory be to the One of radiance and beauty. Glory be to the One who is clothed in light and dignity. Glory be to the One who sees the trace of an ant on the rock and the flight of a bird in the air.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1434

[زيارة أخرى لأمير المؤمنين عليه السلام]

3199 - تَقُولُ : « اَلسَّلاَمُ عَلَيْكَ يَا أَمِيرَ اَلْمُؤْمِنِينَ اَلسَّلاَمُ عَلَيْكَ يَا حَبِيبَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا صَفْوَةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَلِيَّ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا إِمَامَ اَلْهُدَى اَلسَّلاَمُ عَلَيْكَ يَا عَلَمَ اَلتُّقَى اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلْوَصِيُّ اَلْبَارُّ اَلتَّقِيُّ اَلسَّلاَمُ عَلَيْكَ يَا أَبَا اَلْحَسَنِ اَلسَّلاَمُ عَلَيْكَ يَا عَمُودَ اَلدِّينِ وَ وَارِثَ عِلْمِ اَلْأَوَّلِينَ وَ اَلْآخِرِينَ وَ صَاحِبَ اَلْمِيسَمِ وَ اَلصِّرَاطِ اَلْمُسْتَقِيمِ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ اَلصَّلاَةَ وَ آتَيْتَ اَلزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ اَلْمُنْكَرِ وَ اِتَّبَعْتَ اَلرَّسُولَ وَ تَلَوْتَ اَلْكِتَابَ «حَقَّ تِلاٰوَتِهِ»

وَ بَلَّغْتَ عَنِ اَللَّهِ عَزَّ وَ جَلَّ وَ وَفَيْتَ بِعَهْدِ اَللَّهِ وَ تَمَّتْ بِكَ كَلِمَاتُ اَللَّهِ وَ جَاهَدْتَ «فِي اَللّٰهِ حَقَّ جِهٰادِهِ» وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ وَ جُدْتَ بِنَفْسِكَ صَابِراً وَ مُجَاهِداً عَنْ دِينِ اَللَّهِ مُؤْمِناً بِرَسُولِ اَللَّهِ طَالِباً مَا عِنْدَ اَللَّهِ رَاغِباً فِيمَا وَعَدَ اَللَّهُ وَ مَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَاهِداً وَ شَهِيداً وَ مَشْهُوداً فَجَزَاكَ اَللَّهُ عَنْ رَسُولِهِ وَ عَنِ اَلْإِسْلاَمِ وَ أَهْلِهِ مِنْ صِدِّيقٍ أَفْضَلَ اَلْجَزَاءِ كُنْتَ أَوَّلَ اَلْقَوْمِ إِسْلاَماً وَ أَخْلَصَهُمْ إِيمَاناً وَ أَشَدَّهُمْ يَقِناً وَ أَخْوَفَهُمْ لِلَّهِ وَ أَعْظَمَهُمْ عَنَاءً وَ أَحْوَطَهُمْ عَلَى رَسُولِهِ وَ أَفْضَلَهُمْ مَنَاقِبَ وَ أَكْثَرَهُمْ سَوَابِقَ وَ أَرْفَعَهُمْ دَرَجَةً وَ أَشْرَفَهُمْ مَنْزِلَةً وَ أَكْرَمَهُمْ عَلَيْهِ قَوِيتَ حِينَ ضَعُفَ أَصْحَابُهُ وَ بَرَزْتَ حِينَ اِسْتَكَانُوا وَ نَهَضْتَ حِينَ وَهَنُوا وَ لَزِمْتَ مِنْهَاجَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كُنْتَ خَلِيفَتَهُ حَقّاً لَمْ تُنَازَعْ بِرَغْمِ اَلْمُنَافِقِينَ وَ غَيْظِ اَلْكَافِرِينَ وَ كُرْهِ اَلْحَاسِدِينَ وَ ضَغَنِ اَلْفَاسِقِينَ فَقُمْتَ بِالْأَمْرِ حِينَ فَشِلُوا وَ نَطَقْتَ حِينَ تَتَعْتَعُوا وَ مَضَيْتَ بِنُورِ اَللَّهِ إِذْ وَقَفُوا

فَمَنِ اِتَّبَعَكَ فَقَدْ هُدِيَ كُنْتَ أَقَلَّهُمْ كَلاَماً وَ أَصْوَبَهُمْ مَنْطِقاً وَ أَكْثَرَهُمْ رَأْياً وَ أَشْجَعَهُمْ قَلْباً وَ أَشَدَّهُمْ يَقِيناً وَ أَحْسَنَهُمْ عَمَلاً وَ أَعْنَاهُمْ بِالْأُمُورِ كُنْتَ لِلدِّينِ يَعْسُوباً أَوَّلاً حِينَ تَفَرَّقَ اَلنَّاسُ

وَ أَخِيراً حِينَ فَشِلُوا كُنْتَ لِلْمُؤْمِنِينَ أَباً رَحِيماً إِذْ صَارُوا عَلَيْكَ عِيَالاً فَحَمَلْتَ أَثْقَالَ مَا عَنْهُ ضَعُفُوا وَ حَفِظْتَ مَا أَضَاعُوا وَ رَعَيْتَ مَا أَهْمَلُوا وَ شَمَّرْتَ إِذَا اِجْتَمَعُوا وَ شَهِدْتَ إِذْ جَمَعُوا وَ عَلَوْتَ إِذْ هَلِعُوا وَ صَبَرْتَ إِذْ جَزِعُوا كُنْتَ عَلَى اَلْكَافِرِينَ عَذَاباً صَبّاً وَ لِلْمُؤْمِنِينَ غَيْثاً وَ خِصْباً لَمْ تُفْلَلْ حُجَّتُكَ وَ لَمْ يَزِغْ قَلْبُكَ وَ لَمْ تَضْعُفْ بَصِيرَتُكَ وَ لَمْ تَجْبُنْ نَفْسُكَ وَ لَمْ تَهِنْ كُنْتَ كَالْجَبَلِ لاَ تُحَرِّكُهُ اَلْعَوَاصِفُ وَ لاَ تُزِيلُهُ اَلْقَوَاصِفُ وَ كُنْتَ كَمَا قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ضَعِيفاً فِي بَدَنِكَ قَوِيّاً فِي أَمْرِ اَللَّهِ مُتَوَاضِعاً فِي نَفْسِكَ عَظِيماً عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ كَبِيراً فِي اَلْأَرْضِ جَلِيلاً عِنْدَ اَلْمُؤْمِنِينَ لَمْ يَكُنْ لِأَحَدٍ فِيكَ مَهْمَزٌ وَ لاَ لِقَائِلٍ فِيكَ مَغْمَزٌ وَ لاَ لِأَحَدٍ فِيكَ مَطْمَعٌ وَ لاَ لِأَحَدٍ عِنْدَكَ هَوَادَةٌ اَلضَّعِيفُ اَلذَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ بِحَقِّهِ وَ اَلْقَوِيُّ اَلْعَزِيزُ عِنْدَكَ ضَعِيفٌ ذَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ اَلْحَقَّ وَ اَلْقَرِيبُ وَ اَلْبَعِيدُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ شَأْنُكَ اَلْحَقُّ وَ اَلصِّدْقُ وَ اَلرِّفْقُ وَ قَوْلُكَ حُكْمٌ وَ حَتْمٌ وَ أَمْرُكَ حِلْمٌ وَ حَزْمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزْمٌ اِعْتَدَلَ بِكَ اَلدِّينُ وَ سَهُلَ بِكَ اَلْعَسِيرُ وَ أُطْفِئَتْ بِكَ اَلنِّيرَانُ وَ قَوِيَ بِكَ اَلْإِيمَانُ وَ ثَبَتَ بِكَ اَلْإِسْلاَمُ وَ اَلْمُؤْمِنُونَ سَبَقْتَ سَبْقاً بَعِيداً وَ أَتْعَبْتَ مَنْ بَعْدَكَ تَعَباً شَدِيداً فَجَلَلْتَ عَنِ اَلنَّكَالِ وَ عَظُمَتْ رَزِيَّتُكَ فِي اَلسَّمَاءِ وَ هَدَّتْ مُصِيبَتُكَ اَلْأَنَامَ فَ «إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رٰاجِعُونَ» رَضِينَا عَنِ اَللَّهِ قَضَاءَهُ وَ سَلَّمْنَا لِلَّهِ أَمْرَهُ فَوَ اَللَّهِ لَنْ يُصَابَ اَلْمُسْلِمُونَ بِمِثْلِكَ أَبَداً كُنْتَ لِلْمُؤْمِنِينَ كَهْفاً وَ حِصْناً وَ عَلَى اَلْكَافِرِينَ غِلْظَةً وَ غَيْظاً فَأَلْحَقَكَ اَللَّهُ بِنَبِيِّهِ وَ لاَ حَرَمَنَا أَجْرَكَ وَ لاَ أَضَلَّنَا بَعْدَكَ وَ اَلسَّلاَمُ عَلَيْكَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ ».

وتصلي عنده ست ركعات تسلم في كل ركعتين لان في قبره عظام آدم، وجسد نوح وأمير المؤمنين عليهم السلام فمن زار قبره فقد زار آدم ونوحا وأمير المؤمنين عليهم السلام فتصلي لكل زيارة ركعتين.

ANOTHER VISITATION FOR THE COMMANDER OF THE FAITHFUL, PEACE BE UPON HIM

Hadith.3199 - You say:
"Peace be upon you, O Commander of the Faithful.
Peace be upon you, O beloved of Allah {SWT}.
Peace be upon you, O chosen one of Allah {SWT}.
Peace be upon you, O friend of Allah {SWT}.
Peace be upon you, O proof of Allah {SWT}.
Peace be upon you, O Imam of guidance.
Peace be upon you, O banner of piety.
Peace be upon you, O virtuous and pious successor.
Peace be upon you, O Abu al-Hasan.

Peace be upon you, O pillar of religion and inheritor of the knowledge of the first and the last.
Peace be upon you, O bearer of the mark and the straight path.
I bear witness that you established prayer, gave zakat, enjoined good, forbade evil, followed the Messenger, and recited the Book 'as it should be recited, and you conveyed on behalf of Allah {SWT}, the Mighty and Exalted, fulfilled the covenant of Allah {SWT}, and through you, the words of Allah {SWT} were completed. You strove 'in the way of Allah {SWT} as is His due,' sincerely advised for Allah {SWT} and His Messenger, and sacrificed yourself patiently, struggling for the religion of Allah {SWT} with faith in the Messenger of Allah {SWT}. You sought what is with Allah {SWT}, desired what Allah {SWT} promised, and remained steadfast in what you upheld, bearing witness, being a witness, and being testified to.

May Allah {SWT} reward you on behalf of His Messenger, Islam, and its followers with the best of rewards granted to a truthful one. You were the first of the people to embrace Islam, the most sincere in faith, the strongest in conviction, the most fearful of Allah {SWT}, the greatest in effort, the most protective of the Messenger of Allah {SWT}, the most virtuous in qualities, the most advanced in precedence, the highest in rank, the noblest in status, and the most honored by him. You stood firm when others faltered, advanced when they hesitated, and rose when they faltered. You adhered to the path of the Messenger of Allah {SWT}, peace be upon him and his family. You were his rightful successor, uncontested despite the resistance of the hypocrites, the wrath of the disbelievers, the envy of the jealous, and the grudge of the corrupt.

You upheld the responsibility when others failed, spoke the truth when others stammered, and moved forward with the light of Allah {SWT} when others stood still. Whoever followed you was rightly guided.
You spoke the least yet the most accurately, possessed the soundest judgment, the bravest heart, the strongest conviction, the best deeds, and the greatest effort in matters. You were the guardian of the religion, steadfast when people scattered, and finally, when they faltered, you were a compassionate father to the believers as they became dependent upon you. You carried the burdens they could not bear, preserved what they neglected, safeguarded what they overlooked, and strove when they gathered. You were present when they assembled, rose when they hesitated, and remained steadfast when they panicked. You endured patiently when they despaired.

You were relentless torment upon the disbelievers and abundant mercy and prosperity for the believers. Your argument was never weakened, your heart never deviated, your insight never faltered, your courage never waned, and your resolve never diminished.
You were like a mountain that neither storms could shake nor could tempests move. As the Messenger of Allah {SWT}, peace be upon him and his family, described you: weak in body, strong in the cause of Allah {SWT}, humble in yourself, great in the sight of Allah {SWT}, exalted on earth, revered by the believers.

No one found a flaw in you, no one could criticize you, no one dared to hope for favoritism from you, and no one held sway over you. The weak and humble before you were strong and honored until you restored their rights, and the strong and mighty before you were weak and humiliated until you took the rights from them. The near and the distant were equal to you in this regard.

Your way was truth, sincerity, and kindness. Your words were judgment and decree. Your commands were wisdom and firmness. Your views were knowledge and determination. Through you, religion was balanced, the difficult was made easy, the fires were extinguished, faith was strengthened, and Islam and the believers were stabilized.

You advanced far ahead of others, setting a standard hard for those after you to reach. You surpassed them so greatly that they were exhausted in trying to follow. Your status is beyond reproach, and your calamity is profound in the heavens and devastating to all creation. 'Indeed, we belong to Allah {SWT}, and indeed, to Him we shall return.'"

"We accept Allah's {SWT} decree and submit to His command. By Allah {SWT}, the Muslims will never again suffer a calamity like yours. You were a refuge and fortress for the believers, and a source of harshness and rage upon the disbelievers. May Allah {SWT} join you with His Prophet and never deprive us of your reward or lead us astray after you. Peace be upon you, and the mercy and blessings of Allah {SWT}."

At his grave, pray six units of prayer, making salutations after every two units, as within his grave are the bones of Adam, the body of Noah, and the body of the Commander of the Faithful, peace be upon them all.
Whoever visits his grave has visited Adam, Noah, and the Commander of the Faithful, peace be upon them. Thus, for each visitation, perform two units of prayer.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1432 • Bihar Al-Anwar, Vol. 97, p. 321

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[زيارة قبر أبى عبد الله الحسين بن علي بن أبي طالب عليهما السلام المقتول بكربلا]

3199 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَتَيْتَ أَبَا عَبْدِ اَللَّهِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ فَاغْتَسِلْ عَلَى شَاطِئِ اَلْفُرَاتِ ثُمَّ اِلْبَسْ ثِيَاباً طَاهِرَةً ثُمَّ اِمْشِ حَافِياً فَإِنَّكَ فِي حَرَمٍ مِنْ حَرَمِ اَللَّهِ عَزَّ وَ جَلَّ وَ حَرَمِ رَسُولِهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَيْكَ بِالتَّكْبِيرِ وَ اَلتَّهْلِيلِ وَ اَلتَّمْجِيدِ وَ اَلتَّعْظِيمِ لِلَّهِ عَزَّ وَ جَلَّ كَثِيراً وَ اَلصَّلاَةِ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى تَصِيرَ إِلَى بَابِ اَلْحَائِرِ ثُمَّ تَقُولُ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ وَ اِبْنَ حُجَّتِهِ اَلسَّلاَمُ عَلَيْكُمْ يَا مَلاَئِكَةَ اَللَّهِ وَ زُوَّارَ قَبْرِ اِبْنِ نَبِيِّ اَللَّهِ ثُمَّ اُخْطُ عَشْرَ خُطًى ثُمَّ قِفْ وَ كَبِّرِ اَللَّهَ ثَلاَثِينَ تَكْبِيرَةً ثُمَّ اِمْشِ إِلَيْهِ حَتَّى تَأْتِيَهُ مِنْ قِبَلِ وَجْهِهِ وَ اِسْتَقْبِلْ وَجْهَهُ بِوَجْهِكَ وَ اِجْعَلِ اَلْقِبْلَةَ بَيْنَ كَتِفَيْكَ ثُمَّ قُلِ:
اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ وَ اِبْنَ حُجَّتِهِ
اَلسَّلاَمُ عَلَيْكَ يَا ثَارَ اَللَّهِ فِي اَلْأَرْضِ وَ اِبْنَ ثَارِهِ اَلسَّلاَمُ عَلَيْكَ يَا وَتْرَ اَللَّهِ اَلْمَوْتُورَ فِي اَلسَّمَاوَاتِ وَ اَلْأَرْضِ أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي اَلْخُلْدِ وَ اِقْشَعَرَّتْ لَهُ أَظِلَّةُ اَلْعَرْشِ وَ بَكَى لَهُ جَمِيعُ اَلْخَلاَئِقِ وَ بَكَتْ لَهُ اَلسَّمَاوَاتُ اَلسَّبْعُ وَ اَلْأَرَضُونَ اَلسَّبْعُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَنْ يَتَقَلَّبُ فِي اَلْجَنَّةِ وَ اَلنَّارِ مِنْ خَلْقِ رَبِّنَا وَ مَا يُرَى وَ مَا لاَ يُرَى أَشْهَدُ أَنَّكَ حُجَّةُ اَللَّهِ وَ اِبْنُ حُجَّتِهِ وَ أَشْهَدُ أَنَّكَ ثَارُ اَللَّهِ وَ اِبْنُ ثَارِهِ وَ أَشْهَدُ أَنَّكَ وَتْرُ اَللَّهِ اَلْمَوْتُورُ فِي اَلسَّمَاوَاتِ وَ اَلْأَرْضِ وَ أَشْهَدُ أَنَّكَ بَلَّغْتَ عَنِ اَللَّهِ وَ نَصَحْتَ وَ وَفَيْتَ وَ أَوْفَيْتَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ

مَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيداً وَ مُسْتَشْهَداً وَ شَاهِداً وَ مَشْهُوداً أَنَا عَبْدُ اَللَّهِ وَ مَوْلاَكَ وَ فِي طَاعَتِكَ وَ اَلْوَافِدُ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ اَلْمَنْزِلَةِ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ وَ ثَبَاتَ اَلْقَدَمِ فِي اَلْهِجْرَةِ إِلَيْكَ وَ اَلسَّبِيلَ اَلَّذِي لاَ يُخْتَلَجُ دُونَكَ، مِنَ اَلدُّخُولِ فِي كَفَالَتِكَ اَلَّتِي أُمِرْتُ بِهَا مَنْ أَرَادَ اَللَّهَ بَدَأَ بِكُمْ مَنْ أَرَادَ اَللَّهَ بَدَأَ بِكُمْ مَنْ أَرَادَ اَللَّهَ بَدَأَ بِكُمْ بِكُمْ يُبَيِّنُ اَللَّهُ اَلْكَذِبَ وَ بِكُمْ يُبَاعِدُ اَللَّهُ اَلزَّمَانَ اَلْكَلِبَ وَ بِكُمْ يَفْتَحُ اَللَّهُ وَ بِكُمْ يَخْتِمُ اَللَّهُ وَ بِكُمْ «يَمْحُوا اَللّٰهُ مٰا يَشٰاءُ»

وَ بِكُمْ يُثْبِتُ وَ بِكُمْ يَفُكُّ اَلذُّلَّ مِنْ رِقَابِنَا وَ بِكُمْ يُدْرِكُ اَللَّهُ تِرَةَ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ تُطْلَبُ وَ بِكُمْ تُنْبِتُ اَلْأَرْضُ أَشْجَارَهَا وَ بِكُمْ تُخْرِجُ اَلْأَشْجَارُ أَثْمَارَهَا وَ بِكُمْ تُنْزِلُ اَلسَّمَاءُ قَطْرَهَا وَ بِكُمْ يَكْشِفُ اَللَّهُ اَلْكَرْبَ وَ بِكُمْ يُنَزِّلُ اَللَّهُ اَلْغَيْثَ وَ بِكُمْ تُسَبِّحُ اَلْأَرْضُ اَلَّتِي تَحْمِلُ أَبْدَانَكُمْ لُعِنَتْ أُمَّةٌ قَتَلَتْكُمْ وَ أُمَّةٌ خَالَفَتْكُمْ وَ أُمَّةٌ جَحَدَتْ وَلاَيَتَكُمْ وَ أُمَّةٌ ظَاهَرَتْ عَلَيْكُمْ وَ أُمَّةٌ شَهِدَتْ وَ لَمْ تَنْصُرْكُمْ اَلْحَمْدُ لِلَّهِ اَلَّذِي جَعَلَ اَلنَّارَ مَأْوَاهُمْ وَ بِئْسَ وِرْدُ اَلْوَارِدِينَ «وَ بِئْسَ اَلْوِرْدُ اَلْمَوْرُودُ» «وَ اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعٰالَمِينَ» صَلَّى اَللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اَللَّهِ أَنَا إِلَى اَللَّهِ مِمَّنْ خَالَفَكَ بَرِيءٌ أَنَا إِلَى اَللَّهِ مِمَّنْ خَالَفَكَ بَرِيءٌ أَنَا إِلَى اَللَّهِ مِمَّنْ خَالَفَكَ بَرِيءٌ ثُمَّ اِئْتِ عَلِيّاً اِبْنَهُ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ عِنْدَ رِجْلَيْهِ وَ تَقُولُ: اَلسَّلاَمُ عَلَيْكَ يَا اِبْنَ رَسُولِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا اِبْنَ عَلِيٍّ أَمِيرِ اَلْمُؤْمِنِينَ اَلسَّلاَمُ عَلَيْكَ يَا اِبْنَ اَلْحَسَنِ وَ اَلْحُسَيْنِ اَلسَّلاَمُ عَلَيْكَ يَا اِبْنَ خَدِيجَةَ وَ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ صَلَّى اَللَّهُ عَلَيْكَ صَلَّى اَللَّهُ عَلَيْكَ صَلَّى اَللَّهُ عَلَيْكَ لَعَنَ اَللَّهُ مَنْ قَتَلَكَ لَعَنَ اَللَّهُ مَنْ قَتَلَكَ لَعَنَ اَللَّهُ مَنْ قَتَلَكَ أَنَا إِلَى اَللَّهِ مِنْهُمْ بَرِيءٌ أَنَا إِلَى اَللَّهِ مِنْهُمْ بَرِيءٌ أَنَا إِلَى اَللَّهِ مِنْهُمْ بَرِيءٌ ثُمَّ تَقُومُ فَتُومِئُ بِيَدِكَ إِلَى اَلشُّهَدَاءِ وَ تَقُولُ اَلسَّلاَمُ عَلَيْكُمْ اَلسَّلاَمُ عَلَيْكُمْ اَلسَّلاَمُ عَلَيْكُمْ فُزْتُمْ وَ اَللَّهِ فُزْتُمْ وَ اَللَّهِ فُزْتُمْ وَ اَللَّهِ يَا لَيْتَنِي كُنْتُ مَعَكُمْ «فَأَفُوزَ فَوْزاً عَظِيماً» » ثُمَّ تَدُورُ فَتَجْعَلُ قَبْرَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بَيْنَ يَدَيْكَ فَتُصَلِّي سِتَّ رَكَعَاتٍ وَ قَدْ تَمَّتْ زِيَارَتُكَ. هَذِهِ اَلزِّيَارَةُ رِوَايَةُ اَلْحَسَنِ بْنِ رَاشِدٍ عَنِ اَلْحُسَيْنِ بْنِ ثُوَيْرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ.

VISITING THE GRAVE OF ABU ABDULLAH IMAM AL-HUSAYN IBN ALI IBN ABI TALIB {a.s} WHO WAS MARTYRED IN KARBALA

Hadith.3199 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When you go to visit Abu Abdullah al-Husayn {a.s} perform ghusl (ritual purification) on the bank of the Euphrates River. Then wear pure clothes, and walk barefoot, for you are in a sacred sanctuary of Allah {SWT}, the Mighty and Exalted, and the sanctuary of His Messenger, peace be upon him and his family.

Engage in much glorification, praising, and magnification of Allah {SWT}, the Mighty and Exalted. Send abundant blessings upon Muhammad and his family, peace be upon him and them, as you proceed until you reach the gate of the shrine.

Then say:
'Peace be upon you, O proof of Allah {SWT}, and son of His proof. Peace be upon you, O angels of Allah {SWT} and visitors to the grave of the son of the Prophet of Allah {SWT}.'
Take ten steps forward, then stand and glorify Allah {SWT} with thirty takbir (saying "Allahu Akbar"). Continue walking until you reach the grave from the front. Face the grave with your face, keeping the Qibla behind your shoulders, and say:
'Peace be upon you, O proof of Allah {SWT}, and son of His proof.'"
"Peace be upon you, O avenged by Allah {SWT} on earth and son of His avenger. Peace be upon you, O solitary one of Allah {SWT}, avenged in the heavens and the earth.

I bear witness that your blood resides in eternity, causing the Throne's canopy to tremble, and all creation to weep for you. The seven heavens, the seven earths, all within and between them, and all beings in Paradise and Hell, both seen and unseen, wept for you.

I bear witness that you are the proof of Allah {SWT} and the son of His proof. I bear witness that you are avenged by Allah {SWT} and the son of His avenger. I bear witness that you are the solitary one of Allah {SWT}, avenged in the heavens and the earth.

I bear witness that you conveyed the message of Allah {SWT}, advised sincerely, fulfilled and completed your covenant, struggled in the path of your Lord {AZJ}, and departed as a witness, testified to, a martyr, and testified against.

I am the servant of Allah {SWT} and your follower, in your obedience, seeking your intercession and closeness. I aim for the highest rank with Allah {SWT}, the Mighty and Exalted, and for steadfastness in migration to you. You are the path that cannot be replaced, and I enter your protection, as commanded by Allah {SWT}.

Whoever seeks Allah {SWT} begins with you. Whoever seeks Allah {SWT} begins with you. Whoever seeks Allah {SWT} begins with you.
Through you, Allah {SWT} reveals truth from falsehood. Through you, Allah {SWT} distances the age of deceit. Through you, Allah {SWT} opens and concludes. Through you, 'Allah {SWT} erases whatever He wills, and through you, Allah {SWT} affirms and establishes. Through you, Allah {SWT} removes disgrace from our necks. Through you, Allah {SWT} avenges every wrong suffered by believing men and women. Through you, the earth grows its trees, the trees bear their fruits, the heavens send down their rain, Allah {SWT} lifts anguish, and rain descends. Through you, the earth that carries your bodies glorifies Allah {SWT}.

Cursed is the nation that killed you, the nation that opposed you, the nation that denied your guardianship, the nation that fought against you, and the nation that witnessed and did not support you. All praise belongs to Allah {SWT}, who made the Fire their abode. 'What an evil destination to arrive at.' 'What an evil place to return to.' 'And all praise belongs to Allah {SWT}, the Lord {AZJ} of the worlds.'

Peace be upon you, O Aba Abdullah. I declare my disavowal before Allah {SWT} from those who opposed you. I declare my disavowal before Allah {SWT} from those who opposed you. I declare my disavowal before Allah {SWT} from those who opposed you.
Then proceed to his son, Ali (Ali ibn al-Husayn {a.s}) who is at his feet, and say:

'Peace be upon you, O son of the Messenger of Allah {SWT}. Peace be upon you, O son of Ali, the Commander of the Faithful. Peace be upon you, O son of Hasan {a.s} and Husayn {a.s}. Peace be upon you, O son of Khadijah {s.a} and Fatimah {s.a}, peace be upon her.
May Allah's {SWT} blessings be upon you. May Allah's {SWT} blessings be upon you. May Allah's {SWT} blessings be upon you. May Allah {SWT} curse those who killed you. May Allah {SWT} curse those who killed you. May Allah {SWT} curse those who killed you. I declare my disavowal before Allah {SWT} from them. I declare my disavowal before Allah {SWT} from them. I declare my disavowal before Allah {SWT} from them.'

Then stand and gesture with your hand toward the martyrs and say:
'Peace be upon you. Peace be upon you. Peace be upon you. By Allah {SWT}, you have succeeded. By Allah {SWT}, you have succeeded. By Allah {SWT}, you have succeeded. Would that I were with you, 'so that I could achieve a great success.''
Then turn and position the grave of Aba Abdullah {a.s} before you and pray six units of prayer. With that, your visitation is complete.
This visitation is narrated by al-Hasan ibn Rashid from al-Husayn ibn Thuwair from Imam Jafar ibn Muhammad Al-Sadiq {a.s}."

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Man La Yahduruhu Al-Faqih, Vol. 2

[الوداع]

3200 - مِنْ رِوَايَةِ يُوسُفَ اَلْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ : «إِذَا أَرَدْتَ أَنْ تُوَدِّعَهُ فَقُلْ اَلسَّلاَمُ عَلَيْكَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ نَسْتَوْدِعُكَ اَللَّهَ وَ نَقْرَأُ عَلَيْكَ اَلسَّلاَمَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جَاءَ بِهِ وَ دَلَّ عَلَيْهِ «وَ اِتَّبَعْنَا اَلرَّسُولَ » يَا رَبِّ «فَاكْتُبْنٰا مَعَ اَلشّٰاهِدِينَ» اَللَّهُمَّ لاَ تَجْعَلْهُ آخِرَ اَلْعَهْدِ مِنَّا وَ مِنْهُ اَللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَنْفَعَنَا بِحُبِّهِ اَللَّهُمَّ اِبْعَثْهُ مَقَاماً مَحْمُوداً تَنْصُرُ بِهِ دِينَكَ وَ تَقْتُلُ بِهِ عَدُوَّكَ وَ تُبِيرُ بِهِ مَنْ نَصَبَ حَرْباً لِآلِ مُحَمَّدٍ فَإِنَّكَ وَعَدْتَهُ ذَلِكَ وَ أَنْتَ «لاٰ تُخْلِفُ اَلْمِيعٰادَ» اَلسَّلاَمُ عَلَيْكَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ أَشْهَدُ أَنَّكُمْ شُهَدَاءُ نُجَبَاءُ جَاهَدْتُمْ فِي سَبِيلِ اَللَّهِ وَ قُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ اِبْنِ رَسُولِهِ كَثِيراً وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي صَدَقَكُمْ وَعْدَهُ وَ أَرَاكُمْ مَا تُحِبُّونَ وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيْهِمُ اَلسَّلاَمُ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَللَّهُمَّ لاَ تَشْغَلْنِي فِي اَلدُّنْيَا عَنْ شُكْرِ نِعْمَتِكَ وَ لاَ بِإِكْثَارٍ فِيهَا فَتُلْهِيَنِي عَجَائِبُ بَهْجَتِهَا وَ تَفْتِنَنِي زَهْرَتُهَا وَ لاَ بِإِقْلاَلٍ يُضِرُّ بِعَمَلِي ضَرُّهُ وَ يَمْلَأُ صَدْرِي هَمُّهُ أَعْطِنِي مِنْ ذَلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ وَ بَلاَغاً أَنَالُ بِهِ رِضَاكَ يَا أَرْحَمَ اَلرَّاحِمِينَ ».

وقد أخرجت في كتاب الزيارات، وفي كتاب مقتل الحسين عليه السلام أنواعا من الزيارات واخترت هذه لهذا الكتاب لأنها أصح الزيارات عندي من طريق الرواية وفيها بلاغ وكفاية.

FAREWELL

Hadith.3200 - Narrated by Yusuf al-Kunasi from Abu Abdullah {a.s}:
"When you wish to bid him farewell, say:
'Peace be upon you, and the mercy of Allah {SWT} and His blessings. We entrust you to Allah {SWT}, and we send peace upon you. We believe in Allah {SWT}, in the Messenger, and in what he brought and guided toward. 'We followed the Messenger.' O Lord {AZJ}, 'so write us among the witnesses.' O Allah {SWT}, do not make this the last encounter between us and him. O Allah {SWT}, we ask You to grant us benefit through his love.

O Allah {SWT}, raise him to the praised station through which You support Your religion, destroy Your enemies, and annihilate those who wage war against the family of Muhammad. Indeed, You have promised him that, and You 'never break Your promise.'
Peace be upon you, and the mercy of Allah {SWT} and His blessings. I bear witness that you are noble martyrs who strove in the path of Allah {SWT} and were martyred following the path of the Messenger of Allah {SWT}, peace be upon him and his family.

Praise be to Allah {SWT}, who fulfilled His promise to you and showed you what you love. Blessings of Allah {SWT} be upon Muhammad and the family of Muhammad {a.s} and His mercy and blessings. O Allah {SWT}, do not let me become distracted in this world from thanking You for Your blessings. Do not let the allure of its wonders or the temptation of its beauty divert me if I have abundance, nor let its hardship harm my deeds or fill my heart with worry if I face scarcity. Grant me sufficiency away from the evil among Your creation and the means to attain Your pleasure, O Most Merciful of the merciful.'"

This farewell prayer was included in the Kitab al-Ziyarat and Kitab Maqtal al-Husayn {a.s}, where various visitation prayers were presented. This specific visitation was chosen for this book due to its authenticity in narration and its sufficiency in meaning.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

[زيارة قبور الشهداء]

فإذا أردت زيارة قبور الشهداء فقل: " السلام عليكم بما صبرتم فنعم عقبى الدار.

VISITING THE GRAVES OF THE MARTYRS

When you wish to visit the graves of the martyrs, say:
"Peace be upon you for your patience; how excellent is the final abode."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 221 - CHAPTER ON WHAT SUFFICES FOR THE VISIT TO IMAM AL-HUSAYN {a.s}, IN THE STATE OF TAQIYYAH

بَابُ مَا يُجْزِي مِنْ زِيَارَةِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي حَالِ التَّقِيَّةِ

HADITH 3201

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3201 - إِذَا أَتَيْتَ اَلْفُرَاتَ فَاغْتَسِلْ وَ اِلْبَسْ ثَوْبَيْكَ اَلطَّاهِرَيْنِ ثُمَّ اِئْتِ اَلْقَبْرَ وَ قُلْ صَلَّى اَللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اَللَّهِ وَ قَدْ تَمَّتْ زِيَارَتُكَ هَذِهِ فِي حَالِ اَلتَّقِيَّةِ رَوَى ذَلِكَ يُونُسُ بْنُ ظَبْيَانَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ.

Hadith.3201 - When you arrive at the Euphrates River, perform ghusl (ritual purification), wear your two pure garments, and then proceed to the grave. Say:
"May Allah’s {SWT} blessings be upon you, O Aba Abdillah.
May Allah’s {SWT} blessings be upon you, O Aba Abdillah.
May Allah’s {SWT} blessings be upon you, O Aba Abdillah."
With this, your visitation is complete under the condition of taqiyya (precautionary dissimulation).
This was narrated by Yunus ibn Zabyan from Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

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CHAPTER 222 - CHAPTER ON WHAT SUBSTITUTES FOR THE VISIT TO IMAM AL-HUSAYN {a.s} AND THE VISIT TO OTHER IMAMS {a.s}, FOR THOSE UNABLE TO UNDERTAKE THE JOURNEY DUE TO DISTANCE

بَابُ مَا يَقُومُ مَقَامَ زِيَارَةِ الْحُسَيْنِ وَزِيَارَةِ غَيْرِهِ مِنَ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ لِمَنْ لَا يَقْدِرُ عَلَى قَصْدِهِ لِبُعْدِ الْمَسَافَةِ

HADITH 3202 – 3203

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3202 - رَوَى اِبْنُ أَبِي عُمَيْرٍ عَنْ هِشَامٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا بَعُدَتْ بِأَحَدِكُمُ اَلشُّقَّةُ وَ نَأَتْ بِهِ اَلدَّارُ فَلْيَصْعَدْ أَعْلَى مَنْزِلِهِ فَلْيُصَلِّ رَكْعَتَيْنِ وَ لْيُومِ بِالسَّلاَمِ إِلَى قُبُورِنَا فَإِنَّ ذَلِكَ يَصِلُ إِلَيْنَا».

Hadith.3202 - Ibn Abi Umayr narrated from Hisham, who said that Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If one of you is far away and distant from us, let him ascend to the highest part of his home, perform two units of prayer, and gesture with greetings of peace toward our graves, for that greeting will reach us."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 587 • Kamil al-Ziyarat, Part 1, p. 286 • Al-Muqni'ah, Part 1, p. 490 • Tahdhib Al-Ahkam, Vol. 6, p. 103 • Al-Wafi, Vol. 14, p. 1577 • Wasa'il Al-Shi'a, Vol. 14, p. 577 • Bihar Al-Anwar, Vol. 98, p. 365 • Bihar Al-Anwar, Vol. 98, p. 370 • Mustadrak Al-Wasail, Vol. 10, p. 369

3203 - وَ فِي رِوَايَةِ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يَا سَدِيرُ تَزُورُ قَبْرَ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ فِي كُلِّ يَوْمٍ» قُلْتُ جُعِلْتُ فِدَاكَ لاَ قَالَ «مَا أَجْفَاكُمْ فَتَزُورُهُ فِي كُلِّ شَهْرٍ» قُلْتُ لاَ قَالَ «فَتَزُورُهُ فِي كُلِّ سَنَةٍ» قُلْتُ قَدْ يَكُونُ ذَلِكَ قَالَ «يَا سَدِيرُ مَا أَجْفَاكُمْ لِلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ أَ مَا عَلِمْتَ أَنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى أَلْفَ أَلْفِ مَلَكٍ شُعْثٌ غُبْرٌ يَبْكُونَ وَ يَزُورُونَ وَ لاَ يَفْتُرُونَ وَ مَا عَلَيْكَ يَا سَدِيرُ أَنْ تَزُورَ قَبْرَ اَلْحُسَيْنِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي كُلِّ جُمْعَةٍ خَمْسَ مَرَّاتٍ أَوْ فِي كُلِّ يَوْمٍ مَرَّةً » قُلْتُ جُعِلْتُ فِدَاكَ بَيْنَنَا وَ بَيْنَهُ فَرَاسِخُ كَثِيرَةٌ فَقَالَ لِي «اِصْعَدْ فَوْقَ سَطْحِكَ ثُمَّ اِلْتَفِتْ يَمْنَةً وَ يَسْرَةً ثُمَّ اِرْفَعْ رَأْسَكَ إِلَى اَلسَّمَاءِ ثُمَّ تَنْحُو نَحْوَ اَلْقَبْرِ فَتَقُولُ اَلسَّلاَمُ عَلَيْكَ يَا أَبَا عَبْدِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ تُكْتَبُ لَكَ بِذَلِكَ زَوْرَةٌ وَ اَلزَّوْرَةُ حَجَّةٌ وَ عُمْرَةٌ» قَالَ سَدِيرٌ فَرُبَّمَا فَعَلْتُ ذَلِكَ فِي اَلشَّهْرِ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً.

Hadith.3203 - In a narration from Hanan ibn Sadeer from his father, he said: Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} said to me:
"O Sadeer, do you visit the grave of al-Husayn {a.s} every day?"
I said: "May I be your ransom, no."
Imam {a.s} said: "How distant you are! Do you visit it every month?"
I said: "No."
Imam {a.s} said: "Do you visit it every year?"
I said: "It may happen."
Imam {a.s} said: "O Sadeer, how neglectful you are toward al-Husayn {a.s}, peace be upon him. Do you not know that Allah {SWT}, the Blessed and Exalted, has a thousand thousand angels, disheveled and covered in dust, who cry and visit him without ceasing? What would it harm you, O Sadeer, to visit the grave of al-Husayn {a.s} five times every Friday or once every day?"
I said: "May I be your ransom, there are many leagues between us and his grave."
Imam {a.s} said to me: "Ascend to the roof of your house, turn right and left, then lift your head toward the sky, incline toward the direction of his grave, and say:
'Peace be upon you, O Aba Abdullah. Peace be upon you, and the mercy of Allah {SWT} and His blessings.'
It will be written for you as a visitation, and each visitation is equal to a Hajj and an Umrah."
Sadeer said: "Sometimes I did this more than twenty times in a month."

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Kafi, Vol. 4, p. 589 • Tahdhib Al-Ahkam, Vol. 6, p. 116 • Jami al-Akhbar, Part 1, p. 26 • Al-Mazar al-Kabir, Part 1, p. 438 • Al-Wafi, Vol. 14, p. 1578 • Wasa'il Al-Shi'a, Vol. 14, p. 493

CHAPTER 223 - CHAPTER ON THE VIRTUE OF THE SOIL OF IMAM AL-HUSAYN {a.s} AND THE SANCTUARY OF HIS GRAVE

بَابُ فَضْلِ تُرْبَةِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ وَحَرِيمِ قَبْرِهِ

HADITH 3204 – 3208

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3204 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «فِي طِينِ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ هُوَ اَلدَّوَاءُ اَلْأَكْبَرُ.

Hadith.3204 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"In the clay of the grave of al-Husayn {a.s} is healing for every ailment, and it is the greatest remedy."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 275 • Al-Mazar (for the benefit of the deceased) Vol. 1, p. 143 • Tahdhib Al-Ahkam, Vol. 6, p. 74 • Misbah Al-Mutahajjud, Vol. 2, p. 732 • Rawdat Al-Wa'ezin, Vol. 2, p. 411 • Makarim al-Akhlaq, Part 1, p. 167 • Al-Mazar al-Kabir, Part 1, p. 361 • Al-Wafi, Vol. 14, p. 1527 • Wasa’il Al-Shi’a, Vol. 14, p. 524

3205 - وَ قَالَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَكَلْتَهُ فَقُلِ اَللَّهُمَّ رَبَّ اَلتُّرْبَةِ اَلْمُبَارَكَةِ وَ رَبَّ اَلْوَصِيِّ اَلَّذِي وَارَتْهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِجْعَلْهُ عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ ».

Hadith.3205 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When you consume it, say:
'O Allah {SWT}, Lord {AZJ} of the blessed soil and Lord {AZJ} of the Guardian whom it encompasses, send blessings upon Muhammad and the family of Muhammad. Make it beneficial knowledge, abundant sustenance, and a cure for every ailment.'"

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 284 • Al-Wafi, Vol. 14, p. 1527 • Wasa’il Al-Shi’a, Vol. 14, p. 525 • Bihar Al-Anwar, Vol. 98, p. 129

3206 - وقال الصادق عليه السلام: " حريم قبر الحسين عليه السلام خمسة فراسخ من أربعة جوانب القبر.

Hadith.3206 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The sanctuary of the grave of al-Husayn {a.s} extends five leagues (farsakhs) from the four sides of the grave."

[REFERENCES]

3207 - وروي إسحاق بن عمار عن أبي عبد الله عليه السلام قال: " موضع قبر الحسين عليه السلام منذ يوم دفن [فيه] روضة من رياض الجنة.

Hadith.3207 - It is narrated by Ishaq ibn Ammar from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The location of the grave of al-Husayn {a.s} has been a garden from the gardens of Paradise since the day he was buried there."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

3208 - وقال عليه السلام: " موضع قبر الحسين عليه السلام ترعة من ترع الجنة "

Hadith.3208 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The location of the grave of al-Husayn {a.s} is a channel from the channels of Paradise."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 224 - CHAPTER ON THE VISIT TO THE TWO IMAMS, ABU AL-HASAN IMAM MUSA IBN JAFAR AL-KADHIM {a.s} AND ABU JA’FAR IMAM MUHAMMAD IBN ALI AL-THANI {A.S} IN THE CEMETERIES OF QURAYSH IN BAGHDAD

بَابُ زِيَارَةِ الْإِمَامَيْنِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ وَأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي عَلَيْهِمَا السَّلَامُ بِبَغْدَادَ فِي مَقَابِرِ قُرَيْشٍ

HADITH 3209

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3209 - إِذَا أَرَدْتَ بَغْدَادَ إِنْ شَاءَ اَللَّهُ فَاغْتَسِلْ وَ تَنَظَّفْ وَ اِلْبَسْ ثَوْبَيْكَ اَلطَّاهِرَيْنِ وَ زُرْ قَبْرَيْهِمَا وَ قُلْ حِينَ تَصِيرُ إِلَى قَبْرِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ اَلسَّلاَمُ عَلَيْكَ يَا وَلِيَّ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا نُورَ اَللَّهِ فِي ظُلُمَاتِ اَلْأَرْضِ أَتَيْتُكَ زَائِراً عَارِفاً بِحَقِّكَ مُعَادِياً لِأَعْدَائِكَ مُوَالِياً لِأَوْلِيَائِكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ » ثُمَّ سَلْ حَاجَتَكَ ثُمَّ تُسَلِّمُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ بِهَذِهِ اَلْأَحْرُفِ وَ اَلنِّدَاءِ وَ إِذَا أَرَدْتَ زِيَارَتَهُ عَلَيْهِ اَلسَّلاَمُ فَاغْتَسِلْ وَ تَنَظَّفْ وَ اِلْبَسْ ثَوْبَيْكَ اَلطَّاهِرَيْنِ وَ قُلِ « اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ اَلْإِمَامِ اَلتَّقِيِّ اَلنَّقِيِّ اَلرَّضِيِّ اَلْمَرْضِيِّ وَ حُجَّتِكَ عَلَى مَنْ فَوْقَ اَلْأَرْضِ وَ مَنْ تَحْتَ اَلثَّرَى صَلاَةً كَثِيرَةً نَامِيَةً زَاكِيَةً مُبَارَكَةً مُتَوَاصِلَةً مُتَوَاتِرَةً مُتَرَادِفَةً كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَ اَلسَّلاَمُ عَلَيْكَ يَا وَلِيَّ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا نُورَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا إِمَامَ اَلْمُتَّقِينَ وَ وَارِثَ عِلْمِ اَلنَّبِيِّينَ وَ سُلاَلَةَ اَلْوَصِيِّينَ اَلسَّلاَمُ عَلَيْكَ يَا نُورَ اَللَّهِ فِي ظُلُمَاتِ اَلْأَرْضِ أَتَيْتُكَ زَائِراً عَارِفاً بِحَقِّكَ مُعَادِياً لِأَعْدَائِكَ مُوَالِياً لِأَوْلِيَائِكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ ثُمَّ سَلْ حَاجَتَكَ، » ثُمَّ صَلِّ فِي اَلْقُبَّةِ اَلَّتِي فِيهَا، مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَرْبَعَ رَكَعَاتٍ بِتَسْلِيمَتَيْنِ عِنْدَ رَأْسِهِ رَكْعَتَيْنِ لِزِيَارَةِ مُوسَى عَلَيْهِ اَلسَّلاَمُ وَ رَكْعَتَيْنِ لِزِيَارَةِ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ وَ لاَ تُصَلِّ عِنْدَ رَأْسِ مُوسَى عَلَيْهِ اَلسَّلاَمُ فَإِنَّهُ يُقَابِلُكَ قُبُورُ قُرَيْشٍ وَ لاَ يَجُوزُ اِتِّخَاذُهَا قِبْلَةً إِنْ شَاءَ اَللَّهُ.

Hadith.3209 - When you intend to visit Baghdad, if Allah {SWT} wills, perform ghusl (ritual purification), cleanse yourself, and wear two clean garments. Visit their graves, and upon reaching the grave of Imam Musa ibn Jafar Al-Kadhim {a.s} say:
"Peace be upon you, O friend of Allah {SWT}.
Peace be upon you, O proof of Allah {SWT}.
Peace be upon you, O light of Allah {SWT} in the darkness of the earth.
I have come to you as a visitor, recognizing your right, opposing your enemies, and loyal to your

allies.

Intercede for me with your Lord {AZJ}."

Then, ask for your needs.

Then greet Abu Ja'far {a.s} with the same words and invocation.

When you intend to visit Imam {a.s} perform ghusl, cleanse yourself, and wear two clean garments.

Say:

"O Allah {SWT}, send blessings upon Muhammad ibn Ali, the Imam, the devout, the pure, the chosen, the pleasing, and Your proof over those above the earth and beneath it.

Bestow abundant, flourishing, pure, blessed, continuous, successive, and uninterrupted blessings, as the best You have sent upon any of Your chosen ones.

Peace be upon you, O friend of Allah {SWT}.

Peace be upon you, O light of Allah {SWT}.

Peace be upon you, O proof of Allah {SWT}.

Peace be upon you, O leader of the pious, heir of the knowledge of the Prophets, and the descendant of the successors.

Peace be upon you, O light of Allah {SWT} in the darkness of the earth.

I have come to you as a visitor, recognizing your right, opposing your enemies, and loyal to your allies.

Intercede for me with your Lord {AZJ}."

Then, ask for your needs.

Afterward, pray in the dome containing Muhammad ibn Ali, peace be upon him:

- Four rak'ahs with two taslims.
- Two rak'ahs for the visitation of Musa, peace be upon him.
- Two rak'ahs for the visitation of Muhammad ibn Ali, peace be upon him.

Do not pray at the head of Musa {a.s} as the graves of Quraysh face you, and it is not permissible to take them as a qibla, if Allah {SWT} wills.

[REFERENCES]

Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1540

CHAPTER 225 - CHAPTER ON VISITING THE GRAVE OF AL-RIDHA, IMAM ABU AL-HASAN ALI IBN MUSA {a.s}, IN TUS

بَابُ زِيَارَةِ قَبْرِ الرِّضَا أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى عَلَيْهِمَا السِّلَامُ بِطُوسَ

HADITH 3210

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

3210 - إِذَا أَرَدْتَ زِيَارَةَ قَبْرِ أَبِي اَلْحَسَنِ عَلِيِّ بْنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ بِطُوسَ فَاغْتَسِلْ عِنْدَ خُرُوجِكَ مِنْ مَنْزِلِكَ وَ قُلْ حِينَ تَغْتَسِلُ : اَللَّهُمَّ طَهِّرْنِي وَ طَهِّرْ لِي قَلْبِي وَ اِشْرَحْ لِي صَدْرِي وَ أَجْرِ عَلَى لِسَانِي مِدْحَتَكَ وَ اَلثَّنَاءَ عَلَيْكَ فَإِنَّهُ لاَ قُوَّةَ إِلاَّ بِكَ اَللَّهُمَّ اِجْعَلْهُ لِي طَهُوراً وَ شِفَاءً وَ تَقُولُ حِينَ تَخْرُجُ

بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ إِلَى اَللَّهِ وَ إِلَى اِبْنِ رَسُولِ اَللَّهِ «حَسْبِيَ اَللّٰهُ» ... «تَوَكَّلْتُ عَلَى اَللّٰهِ»

اَللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ إِلَيْكَ قَصَدْتُ وَ مَا عِنْدَكَ أَرَدْتُ فَإِذَا خَرَجْتَ فَقِفْ عَلَى بَابِ دَارِكَ وَ قُلِ

اَللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ عَلَيْكَ خَلَّفْتُ أَهْلِي وَ مَالِي وَ مَا خَوَّلْتَنِي وَ بِكَ وَثِقْتُ فَلاَ تُخَيِّبْنِي يَا مَنْ لاَ يُخَيِّبُ مَنْ أَرَادَهُ وَ لاَ يُضَيِّعُ مَنْ حَفِظَهُ

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِحْفَظْنِي بِحِفْظِكَ فَإِنَّهُ لاَ يَضِيعُ مَنْ حَفِظْتَ

فَإِذَا وَافَيْتَ سَالِماً فَاغْتَسِلْ وَ قُلْ حِينَ تَغْتَسِلُ

اَللَّهُمَّ طَهِّرْنِي وَ طَهِّرْ لِي قَلْبِي وَ «اِشْرَحْ لِي صَدْرِي» وَ أَجْرِ عَلَى لِسَانِي مِدْحَتَكَ وَ مَحَبَّتَكَ وَ اَلثَّنَاءَ عَلَيْكَ فَإِنَّهُ لاَ قُوَّةَ إِلاَّ بِكَ

فَقَدْ عَلِمْتُ أَنَّ قِوَامَ دِينِيَ اَلتَّسْلِيمُ لِأَمْرِكَ وَ اَلاِتِّبَاعُ لِسُنَّةِ نَبِيِّكَ وَ اَلشَّهَادَةُ عَلَى جَمِيعِ خَلْقِكَ

اَللَّهُمَّ اِجْعَلْهُ لِي شِفَاءً وَ نُوراً «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ»

وَ اِلْبَسْ أَطْهَرَ ثِيَابِكَ وَ اِمْشِ حَافِياً وَ عَلَيْكَ اَلسَّكِينَةَ وَ اَلْوَقَارَ بِالتَّكْبِيرِ وَ اَلتَّهْلِيلِ وَ اَلتَّمْجِيدِ وَ قَصِّرْ خُطَاكَ وَ قُلْ حِينَ تَدْخُلُ

بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيّاً وَلِيُّ اَللَّهِ

وَ سِرْ حَتَّى تَقِفَ عَلَى قَبْرِهِ وَ تَسْتَقْبِلَ وَجْهَهُ بِوَجْهِكَ وَ اِجْعَلِ اَلْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلْ

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّهُ سَيِّدُ اَلْأَوَّلِينَ وَ اَلْآخِرِينَ وَ أَنَّهُ سَيِّدُ اَلْأَنْبِيَاءِ وَ اَلْمُرْسَلِينَ

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ سَيِّدِ خَلْقِكَ أَجْمَعِينَ صَلاَةً لاَ يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ

اَللَّهُمَّ صَلِّ عَلَى أَمِيرِ اَلْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَ أَخِي رَسُولِكَ اَلَّذِي اِنْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ اَلدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالاَتِكَ وَ دَيَّانَ اَلدِّينِ بِعَدْلِكَ وَ فَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ اَلْمُهَيْمِنَ عَلَى ذَلِكَ كُلِّهِ وَ اَلسَّلاَمُ عَلَيْهِ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ

اَللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةِ وَلِيِّكَ وَ أُمِّ اَلسِّبْطَيْنِ اَلْحَسَنِ وَ اَلْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ اَلْجَنَّةِ اَلطُّهْرَةِ اَلطَّاهِرَةِ اَلْمُطَهَّرَةِ اَلتَّقِيَّةِ اَلنَّقِيَّةِ اَلرَّضِيَّةِ اَلزَّكِيَّةِ سَيِّدَةِ نِسَاءِ أَهْلِ اَلْجَنَّةِ أَجْمَعِينَ صَلاَةً لاَ يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ

اَللَّهُمَّ صَلِّ عَلَى اَلْحَسَنِ وَ اَلْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَ سَيِّدَيْ شَبَابِ أَهْلِ اَلْجَنَّةِ اَلْقَائِمَيْنِ فِي خَلْقِكَ وَ اَلدَّلِيلَيْنِ عَلَى مَنْ بَعَثْتَ بِرِسَالاَتِكَ وَ دَيَّانَيِ اَلدِّينِ بِعَدْلِكَ وَ فَصْلَيْ قَضَائِكَ بَيْنَ خَلْقِكَ

اَللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ اَلْحُسَيْنِ عَبْدِكَ اَلْقَائِمِ فِي خَلْقِكَ وَ اَلدَّلِيلِ عَلَى مَنْ بَعَثْتَ بِرِسَالاَتِكَ وَ دَيَّانِ اَلدِّينِ بِعَدْلِكَ وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ سَيِّدِ اَلْعَابِدِينَ

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ عَبْدِكَ وَ خَلِيفَتِكَ فِي أَرْضِكَ بَاقِرِ عِلْمِ اَلنَّبِيِّينَ

اَللَّهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ اَلصَّادِقِ عَبْدِكَ وَ وَلِيِّ دِينِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ أَجْمَعِينَ اَلصَّادِقِ اَلْبَارِّ

اَللَّهُمَّ صَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ عَبْدِكَ اَلصَّالِحِ وَ لِسَانِكَ فِي خَلْقِكَ اَلنَّاطِقِ بِحُكْمِكَ وَ اَلْحُجَّةِ عَلَى بَرِيَّتِكَ

اَللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُوسَى اَلرِّضَا اَلْمُرْتَضَى عَبْدِكَ وَ وَلِيِّ دِينِكَ اَلْقَائِمِ بِعَدْلِكَ وَ اَلدَّاعِي إِلَى دِينِكَ وَ دِينِ آبَائِهِ اَلصَّادِقِينَ صَلاَةً لاَ يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ عَبْدِكَ وَ وَلِيِّكَ اَلْقَائِمِ بِأَمْرِكَ وَ اَلدَّاعِي إِلَى سَبِيلِكَ

اَللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ عَبْدِكَ وَ وَلِيِّ دِينِكَ

اَللَّهُمَّ صَلِّ عَلَى اَلْحَسَنِ بْنِ عَلِيٍّ اَلْعَامِلِ بِأَمْرِكَ اَلْقَائِمِ فِي خَلْقِكَ وَ حُجَّتِكَ اَلْمُؤَدِّي عَنْ نَبِيِّكَ وَ شَاهِدِكَ عَلَى خَلْقِكَ اَلْمَخْصُوصِ بِكَرَامَتِكَ اَلدَّاعِي إِلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ

اَللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ وَ وَلِيِّكَ اَلْقَائِمِ فِي خَلْقِكَ صَلاَةً تَامَّةً نَامِيَةً بَاقِيَةً تُعَجِّلُ بِهَا فَرَجَهُ وَ تَنْصُرُهُ بِهَا وَ تَجْعَلُنَا مَعَهُ فِي اَلدُّنْيَا وَ اَلْآخِرَةِ

اَللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ أُوَالِي وَلِيَّهُمْ وَ أُعَادِي عَدُوَّهُمْ فَارْزُقْنِي بِهِمْ خَيْرَ اَلدُّنْيَا وَ اَلْآخِرَةِ وَ اِصْرِفْ عَنِّي بِهِمْ شَرَّ اَلدُّنْيَا وَ اَلْآخِرَةِ وَ أَهْوَالَ يَوْمِ اَلْقِيَامَةِ

ثُمَّ تَجْلِسُ عِنْدَ رَأْسِهِ وَ تَقُولُ

اَلسَّلاَمُ عَلَيْكَ يَا وَلِيَّ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا نُورَ اَللَّهِ فِي ظُلُمَاتِ اَلْأَرْضِ اَلسَّلاَمُ عَلَيْكَ يَا عَمُودَ اَلدِّينِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ إِسْمَاعِيلَ ذَبِيحِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ مُوسَى

كَلِيمِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ رَسُولِ اَللَّهِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ أَمِيرِ اَلْمُؤْمِنِينَ عَلِيٍّ وَلِيِّ اَللَّهِ وَ وَصِيِّ رَسُولِ رَبِّ اَلْعَالَمِينَ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ اَلزَّهْرَاءِ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ اَلْحَسَنِ وَ اَلْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ اَلْجَنَّةِ

اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنِ اَلْحُسَيْنِ سَيِّدِ اَلْعَابِدِينَ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ اَلْأَوَّلِينَ وَ اَلْآخِرِينَ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ جَعْفَرِ بْنِ مُحَمَّدٍ اَلصَّادِقِ اَلْبَارِّ اَلسَّلاَمُ عَلَيْكَ يَا وَارِثَ مُوسَى بْنِ جَعْفَرٍ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلصِّدِّيقُ اَلشَّهِيدُ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلْوَصِيُّ اَلْبَارُّ اَلتَّقِيُّ

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ اَلصَّلاَةَ وَ آتَيْتَ اَلزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ اَلْمُنْكَرِ وَ عَبَدْتَ اَللَّهَ مُخْلِصاً حَتَّى أَتَاكَ اَلْيَقِينُ

اَلسَّلاَمُ عَلَيْكَ يَا أَبَا اَلْحَسَنِ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ إِنَّهُ حَمِيدٌ مَجِيدٌ

ثُمَّ تَنْكَبُّ عَلَى اَلْقَبْرِ وَ تَقُولُ

اَللَّهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِي وَ قَطَعْتُ اَلْبِلاَدَ رَجَاءَ رَحْمَتِكَ فَلاَ تُخَيِّبْنِي وَ لاَ تَرُدَّنِي بِغَيْرِ قَضَاءِ حَوَائِجِي وَ اِرْحَمْ تَقَلُّبِي عَلَى قَبْرِ اِبْنِ أَخِي رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ

بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتُكَ زَائِراً وَافِداً عَائِذاً مِمَّا جَنَيْتُ عَلَى نَفْسِي وَ اِحْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِي شَافِعاً إِلَى اَللَّهِ يَوْمَ فَقْرِي وَ فَاقَتِي فَلَكَ عِنْدَ اَللَّهِ مَقَامٌ مَحْمُودٌ وَ أَنْتَ عِنْدَهُ وَجِيهٌ

ثُمَّ تَرْفَعُ يَدَكَ اَلْيُمْنَى وَ تَبْسُطُ اَلْيُسْرَى عَلَى اَلْقَبْرِ وَ تَقُولُ

اَللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ بِوَلاَيَتِهِمْ أَتَوَلَّى آخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَهُمْ وَ أَبْرَأُ مِنْ كُلِّ وَلِيجَةٍ دُونَهُمْ

اَللَّهُمَّ اِلْعَنِ اَلَّذِينَ بَدَّلُوا نِعْمَتَكَ وَ اِتَّهَمُوا نَبِيَّكَ وَ جَحَدُوا بِآيَاتِكَ وَ سَخِرُوا بِإِمَامِكَ وَ حَمَلُوا اَلنَّاسَ عَلَى أَكْتَافِ آلِ مُحَمَّدٍ

اَللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَ اَلْبَرَاءَةِ مِنْهُمْ فِي اَلدُّنْيَا وَ اَلْآخِرَةِ يَا رَحْمَانُ

ثُمَّ تَحَوَّلْ إِلَى عِنْدَ رِجْلَيْهِ وَ قُلْ:

صَلَّى اَللَّهُ عَلَيْكَ يَا أَبَا اَلْحَسَنِ صَلَّى اَللَّهُ عَلَى رَوْحِكَ وَ بَدَنِكَ صَبَرْتَ وَ أَنْتَ اَلصَّادِقُ اَلْمُصَدَّقُ قَتَلَ اَللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَ اَلْأَلْسُنِ ثُمَّ اِبْتَهِلْ فِي اَللَّعْنَةِ عَلَى قَاتِلِ أَمِيرِ اَلْمُؤْمِنِينَ وَ عَلَى قَتَلَةِ اَلْحَسَنِ وَ اَلْحُسَيْنِ وَ عَلَى جَمِيعِ قَتَلَةِ أَهْلِ بَيْتِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ تَحَوَّلْ إِلَى عِنْدِ رَأْسِهِ مِنْ خَلْفِهِ وَ صَلِّ رَكْعَتَيْنِ وَ تَقْرَأُ فِي إِحْدَاهُمَا اَلْحَمْدَ وَ يس وَ فِي اَلْأُخْرَى اَلْحَمْدَ وَ اَلرَّحْمَنَ وَ تَجْتَهِدُ فِي اَلدُّعَاءِ وَ اَلتَّضَرُّعِ وَ أَكْثِرْ مِنَ اَلدُّعَاءِ لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ لِجَمِيعِ إِخْوَانِكَ وَ أَقِمْ عِنْدَ رَأْسِهِ مَا شِئْتَ وَ لْتَكُنْ صَلاَتُكَ عِنْدَ اَلْقَبْرِ».

Hadith.3210 - When you wish to visit the grave of Imam Ali ibn Musa al-Ridha $^{\{a.s\}}$ in Tus, perform ghusl (ritual purification) as you leave your home and say while washing:

"O Allah {SWT}, purify me, purify my heart for me, expand my chest, and cause Your praise and thanks to flow on my tongue, for there is no power except through You. O Allah {SWT}, make this cleansing for me a purification, a healing."

Then, as you leave, say:
"In the name of Allah {SWT}, with Allah {SWT}, and to Allah {SWT}, and towards the son of the Messenger of Allah {SWT}. 'Allah {SWT} is sufficient for me'... 'I place my trust in Allah {SWT}.'
O Allah {SWT}, to You I have turned, towards You I have intended, and what is with You I have sought."

As you stand at the door of your house, say:
"O Allah {SWT}, I have turned my face to You and left my family, my wealth, and all You have granted me in Your care. In You I trust; do not let me return disappointed, O the One who never disappoints those who seek Him and never abandons those He protects. Bless Muhammad and the family of Muhammad and protect me with Your care, for the one protected by You is never lost."

When you arrive safely at the destination, perform ghusl again and say while washing:
"O Allah {SWT}, purify me, purify my heart for me, expand my chest, and cause Your praise, love, and thanks to flow on my tongue, for there is no power except through You. I know that the foundation of my religion is submission to Your command, following the Sunnah of Your Prophet, and bearing witness over all Your creation. O Allah {SWT}, make this for me a healing and a light, for surely You are capable of all things."

Wear your cleanest clothes, walk barefoot, and maintain a state of tranquility and dignity while frequently uttering takbir (glorifying Allah {SWT}), tahlil (proclaiming His Oneness), and tamjid (praising Him). Shorten your steps and say as you enter:
"In the name of Allah {SWT}, with Allah {SWT}, and upon the religion of the Messenger of Allah {SWT}, peace and blessings be upon him and his family."
"I bear witness that there is no deity except Allah {SWT}, alone, without any partner, and I bear witness that Muhammad is His servant and Messenger, and that Ali is the wali (friend and authority) of Allah {SWT}.

Then proceed until you stand at his grave. Face him directly, aligning his face with yours, and place the Qiblah between your shoulders. Then say:
I bear witness that there is no deity except Allah {SWT}, alone, without any partner, and I bear witness that Muhammad is His servant and Messenger, the leader of the first and the last, the master of the Prophets and messengers.

O Allah {SWT}, send blessings upon Muhammad, Your servant, Your Messenger, Your Prophet, and the master of all creation, a blessing that none but You can encompass.
O Allah {SWT}, send blessings upon the Commander of the Faithful, Ali ibn Abi Talib, Your servant and the brother of Your Messenger, whom You chose by Your knowledge and made a guide for whomever You willed from Your creation, and a proof for those to whom You sent Your messages. He is the adjudicator of religion with Your justice and the decisive arbiter of Your decree among Your creation, the overseer over all of this. Peace be upon him, and the mercy of Allah {SWT} and His blessings.

O Allah {SWT}, send blessings upon Fatimah, the daughter of Your Prophet, the wife of Your wali, the mother of the two grandsons, Hasan {a.s} and Husayn {a.s}, the leaders of the youth of Paradise. She is pure, purified, righteous, virtuous, content, pleasing, the mistress of all women of Paradise. Send blessings upon her, a blessing that none but You can encompass."
"O Allah {SWT}, send blessings upon Hasan {a.s} and Husayn {a.s}, the grandsons of Your Prophet and the leaders of the youth of Paradise, who upheld the truth among Your creation, and who were proofs of the messages You sent. They judged the religion with Your justice and decisively arbitrated Your decree among Your creation.

O Allah {SWT}, send blessings upon Ali ibn Husayn {a.s}, Your servant who upheld the truth among Your creation, who was a proof of the messages You sent, who judged the religion with Your justice, and who decisively arbitrated Your decree. He is the leader of the worshippers.
O Allah {SWT}, send blessings upon Muhammad ibn Ali, Your servant and successor in Your land, the one who unveiled the knowledge of the Prophets.

O Allah {SWT}, send blessings upon Jafar ibn Muhammad, the truthful, the pious, Your servant, the guardian of Your religion, and Your proof upon all of Your creation.
O Allah {SWT}, send blessings upon Musa ibn Jafar, Your righteous servant, the voice of Your wisdom among Your creation, and the proof upon all beings.
O Allah {SWT}, send blessings upon Ali ibn Musa Al-Ridha, the chosen one, Your servant and the guardian of Your religion, who upheld justice and called to Your religion and the religion of his truthful forefathers. Send blessings in abundance, such that none but You can encompass them.
O Allah {SWT}, send blessings upon Muhammad ibn Ali, Your servant and Your guardian, who carried out Your commands and called to Your path.
O Allah {SWT}, send blessings upon Ali ibn Muhammad, Your servant and the guardian of Your religion.

O Allah {SWT}, send blessings upon Hasan ibn Ali, who acted upon Your command, upheld Your truth among Your creation, was Your proof, conveyed from Your Prophet, and was a witness upon Your creation. He was distinguished by Your honor and called to Your obedience and the obedience of Your Messenger. May Your blessings be upon them all.
O Allah {SWT}, send blessings upon Your proof and guardian, the one who upholds truth among Your creation, with a complete, ever-growing, and everlasting blessing. Hasten his reappearance, support him with it, and make us among those who are with him in this world and the Hereafter."

"O Allah {SWT}, I seek closeness to You through my love for them, and I declare my loyalty to their friends and enmity to their enemies. Grant me, through them, the goodness of this world and the Hereafter, and keep away from me, through them, the evils of this world and the Hereafter, as well as the terrors of the Day of Judgment."

Then, sitting by his head, say:
"Peace be upon you, O friend of Allah {SWT}. Peace be upon you, O proof of Allah {SWT}. Peace be upon you, O light of Allah {SWT} in the darkness of the earth. Peace be upon you, O pillar of the religion. Peace be upon you, O inheritor of Adam, the chosen of Allah {SWT}. Peace be upon you, O inheritor of Noah, the prophet of Allah {SWT}. Peace be upon you, O inheritor of Abraham, the friend of Allah {SWT}. Peace be upon you, O inheritor of Ishmael, the sacrifice of Allah {SWT}. Peace be upon

you, O inheritor of Moses, the one who conversed with Allah {SWT}. Peace be upon you, O inheritor of Jesus, the spirit of Allah {SWT}. Peace be upon you, O inheritor of Muhammad, the messenger of Allah {SWT}. Peace be upon you, O inheritor of the Commander of the Faithful, Ali, the friend of Allah {SWT} and the successor of the Messenger of the Lord {AZJ} of the worlds. Peace be upon you, O inheritor of Fatimah, the radiant. Peace be upon you, O inheritor of Hasan {a.s} and Husayn {a.s}, the leaders of the youth of Paradise.

Peace be upon you, O inheritor of Ali ibn Husayn {a.s}, the leader of the worshippers. Peace be upon you, O inheritor of Muhammad ibn Ali, the one who uncovered the knowledge of the early and the later generations. Peace be upon you, O inheritor of Jafar ibn Muhammad, the truthful and the righteous. Peace be upon you, O inheritor of Musa ibn Jafar. Peace be upon you, O truthful and martyred one. Peace be upon you, O righteous and pious successor.
I bear witness that you established the prayer, gave alms, enjoined good, forbade evil, and worshipped Allah {SWT} sincerely until certainty [death] came to you."
"Peace be upon you, O Abu al-Hasan, and the mercy and blessings of Allah {SWT}. Indeed, He is Praiseworthy, Glorious.

Then, lean upon the grave and say:
O Allah {SWT}, I have come to You from my homeland, traversing lands in hope of Your mercy. Do not disappoint me and do not return me without fulfilling my needs. Have mercy upon my movements around the grave of the son of Your Prophet's brother. Blessings and peace be upon him and his family.

For you, by my father and mother, I have come as a visitor and a supplicant, seeking refuge from the burden of what I have committed against myself and carried upon my shoulders. Be an intercessor for me with Allah {SWT} on the Day of my poverty and need. You have an exalted station with Allah {SWT}, and you are esteemed before Him.

Then, raise your right hand and place your left hand upon the grave, and say:
O Allah {SWT}, I seek closeness to You through my love for them and their guardianship. I align with their last as I aligned with their first, and I distance myself from every ally apart from them.
O Allah {SWT}, curse those who altered Your blessings, accused Your Prophet, denied Your signs, mocked Your appointed leader, and burdened the people upon the shoulders of the family of Muhammad.
O Allah {SWT}, I seek closeness to You by cursing them and by my dissociation from them in this world and the Hereafter. O Most Merciful.

Then, move to the area by his feet and say:
May Allah's {SWT} blessings be upon you, O Abu al-Hasan. May Allah {SWT} bless your soul and body. You were patient, and you are truthful and affirmed. May Allah {SWT} destroy those who killed you with their hands and tongues.
Then, engage in cursing the killer of the Commander of the Faithful {a.s}, the killers of Hasan {a.s} and Husayn {a.s}, and all the killers of the family of the Messenger of Allah {SWT}, blessings be upon him and his family.

After that, move to the area behind his head, and pray two rak'ahs. In the first rak'ah, recite Surah al-Hamd and Surah Ya-Sin; in the second, recite Surah al-Hamd and Surah al-Rahman. Strive in supplication and humility, making abundant supplication for yourself, your parents, and all your brethren. Stay by his head as long as you wish, and let your prayer at the grave be fervent."

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2 • Kamil al-Ziyarat, Part 1, p. 309 • Uyun al-Akhbar, Part 2, p. 267 • Tahdhib Al-Ahkam, Vol. 6, p. 86 • Misbah al-Za’ir, Part 1, p. 389 • Bihar Al-Anwar, Vol. 9, p. 44 • Zad al-Ma’ad, Part 1, p. 544

[الوداع]

فإذا أردت أن تودعه فقل: " السلام عليك يا مولاي وابن مولاي ورحمة الله و بركاته أنت لنا جنة من العذاب وهذا أو ان انصرافنا عنك غير راغب عنك، ولا مستبدل بك، ولا مؤثر عليك، ولا زاهد في قربك، وقد جدت بنفسي للحدثان ، وتركت الأهل والأوطان والأولاد، فكن لي شافعا يوم حاجتي وفقري وفاقتي، يوم لا يغني عني حميمي ولا قريبي، يوم لا يغني عني والدي، أسأل الله الذي قدر رحيلي إليك أن ينفس بك كربتي، وأسال الله الذي قدر علي فراق مكانك أن لا يجعله آخر العهد من رجوعي، وأسأل الله الذي أبكى عليك عيني أن يجعله لي سببا وذخرا، وأسال الله الذي أراني مكانك وهداني للتسليم عليك وزيارتي إياك أن يوردني حوضكم، ويرزقني مرافقتكم في الجنان، السلام عليك يا صفوة الله [السلام على محمد بن عبد الله خاتم النبيين]

السلام على أمير المؤمنين ووصي رسول رب العالمين، وقائد الغر المحجلين، السلام على الحسن والحسين سيدي شباب أهل الجنة، السلام علي الأئمة - وتسميهم عليهم السلام - ورحمة الله وبركاته، السلام على ملائكة الله الحافين، السلام على ملائكة الله المقيمين المسبحين الذين هم بأمره يعملون، السلام علينا وعلى عباد الله الصالحين، اللهم لا تجعله آخر العهد من زيارتي إياه، فإن جعلته فاحشرني معه ومع آبائه الماضين، وإن أبقيتني يا رب فارزقني زيارته أبدا ما أبقيتني إنك على كل شئ قدير ".

وتقول: " أستودعك الله وأسترعيك وأقرأ عليك السلام آمنا بالله وبما دعوت إليه، اللهم فاكتبنا مع الشاهدين، اللهم ارزقني حبهم ومودتهم أبدا [ما أبقيتني السلام على ملائكة الله وزوار قبر ابن بني الله، السلام مني أبدا] ما بقيت ودائما إذا فنيت، السلام علينا وعلى عبد الله الصالحين ".

فإذا خرجت من القبة فلا تول وجهك عنه حتى يغيب عن بصرك.

[Farewell]
When you wish to bid farewell, say:
"Peace be upon you, O my master and the son of my master, and the mercy and blessings of Allah {SWT}. You are for us a refuge from torment. This is the time for my departure from you, not out of aversion to you, nor preferring anyone else over you, nor seeking an alternative to you, nor desiring distance from your proximity. I have sacrificed myself for adversities, left my family, homeland, and children. Be my intercessor on the day of my need, poverty, and destitution, the

day when neither a close friend nor a relative will avail me, the day when my parents will not suffice for me.

I ask Allah {SWT}, who decreed my journey to you, to relieve my distress through you. I ask Allah {SWT}, who ordained my departure from your location, not to make this the last time I visit you. I ask Allah {SWT}, who caused my eyes to weep over you, to make it a means and provision for me. I ask Allah {SWT}, who showed me your place and guided me to greet and visit you, to grant me access to your fountain and bless me with your companionship in Paradise.

Peace be upon you, O chosen one of Allah {SWT}. [Peace be upon Muhammad, son of Abdullah, the Seal of the Prophets.] Peace be upon the Commander of the Faithful, the successor of the Messenger of the Lord {AZJ} of the Worlds, the leader of the radiant ones. Peace be upon Hasan {a.s} and Husayn {a.s}, the masters of the youth of Paradise. Peace be upon the Imams – and you name them – peace be upon them and the mercy of Allah {SWT} and His blessings.
Peace be upon the angels of Allah {SWT} who encircle (this grave). Peace be upon the angels of Allah {SWT} who remain stationed and glorify Him, fulfilling His command. Peace be upon us and upon the righteous servants of Allah {SWT}.

O Allah {SWT}, do not make this the last of my visits to him. If You decree it to be so, then gather me with him and his righteous forefathers. If You extend my life, O Lord {AZJ}, then bless me with the opportunity to visit him perpetually as long as You keep me alive. Indeed, You are capable of all things."

And say:
"I entrust you to Allah {SWT}, I place you in His care, and I send my peace to you. We believe in Allah {SWT} and in what you called towards. O Allah {SWT}, write us among the witnesses. O Allah {SWT}, grant me their love and affection perpetually as long as I live. [Peace be upon the angels of Allah {SWT} and the visitors to the grave of the son of the Prophet of Allah {SWT}. Peace from me forever as long as I live and eternally even after I pass.] Peace be upon us and upon the righteous servants of Allah {SWT}."
When you leave the dome, do not turn your face away from it until it disappears from your sight.

[REFERENCES]
Man La Yahduruhu Al-Faqih, Vol. 2

CHAPTER 226 - CHAPTER ON VISITING THE GRAVES OF THE TWO IMAMS, ABU AL-HASAN IMAM ALI IBN MUHAMMAD {a.s} AND ABU MUHAMMAD IMAM AL-HASAN IBN ALI {a.s}, IN SAMARRA

بَابُ زِيَارَةِ الْإِمَامَيْنِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ وَأَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلاَمُ بِسُرَّ مَنْ رَأَى

HADITH 3211

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3211 - إِذَا أَرَدْتَ زِيَارَةَ قَبْرَيْهِمَا فَاغْتَسِلْ وَ تَنَظَّفْ وَ اِلْبَسْ ثَوْبَيْكَ اَلطَّاهِرَيْنِ فَإِنْ وَصَلْتَ إِلَى قَبْرَيْهِمَا وَ إِلاَّ أَوْمَأْتَ مِنْ عِنْدِ اَلْبَابِ اَلَّذِي عَلَى اَلشَّارِعِ إِنْ شَاءَ اَللَّهُ وَ تَقُولُ اَلسَّلاَمُ عَلَيْكُمَا يَا وَلِيَّيِ اَللَّهِ اَلسَّلاَمُ عَلَيْكُمَا يَا حُجَّتَيِ اَللَّهِ اَلسَّلاَمُ عَلَيْكُمَا يَا نُورَيِ اَللَّهِ فِي ظُلُمَاتِ اَلْأَرْضِ أَتَيْتُكُمَا عَارِفاً بِحَقِّكُمَا مُعَادِياً لِأَعْدَائِكُمَا مُوَالِياً لِأَوْلِيَائِكُمَا مُؤْمِناً بِمَا آمَنْتُمَا بِهِ كَافِراً بِمَا كَفَرْتُمَا بِهِ مُحَقِّقاً لِمَا حَقَّقْتُمَا مُبْطِلاً لِمَا أَبْطَلْتُمَا أَسْأَلُ اَللَّهَ رَبِّي وَ رَبَّكُمَا أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِي إِيَّاكُمَا اَلصَّلاَةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ يَرْزُقَنِي مُرَافَقَتَكُمَا فِي اَلْجِنَانِ مَعَ آبَائِكُمَا اَلصَّالِحِينَ وَ أَسْأَلُهُ أَنْ يُعْتِقَ رَقَبَتِي مِنَ اَلنَّارِ وَ أَنْ يَرْزُقَنِي شَفَاعَتَكُمَا وَ مُصَاحَبَتَكُمَا وَ لاَ يُفَرِّقَ بَيْنِي وَ بَيْنَكُمَا وَ لاَ يَسْلُبَنِي حُبَّكُمَا وَ حُبَّ آبَائِكُمَا اَلصَّالِحِينَ وَ أَنْ لاَ يَجْعَلَهُ آخِرَ اَلْعَهْدِ مِنْ زِيَارَتِكُمَا وَ أَنْ يَجْعَلَ مَحْشَرِي مَعَكُمَا فِي اَلْجَنَّةِ بِرَحْمَتِهِ اَللَّهُمَّ اُرْزُقْنِي حُبَّهُمَا وَ تَوَفَّنِي عَلَى مِلَّتِهِمَا اَللَّهُمَّ اِلْعَنْ ظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ وَ اِنْتَقِمْ مِنْهُمْ اَللَّهُمَّ اِلْعَنِ اَلْأَوَّلِينَ مِنْهُمْ وَ اَلْآخِرِينَ وَ ضَاعِفْ عَلَيْهِمُ اَلْعَذَابَ اَلْأَلِيمَ وَ بَلِّغْ بِهِمْ وَ بِأَشْيَاعِهِمْ وَ مُحِبِّيهِمْ وَ شِيعَتِهِمْ أَسْفَلَ دَرْكٍ مِنَ اَلْجَحِيمِ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» اَللَّهُمَّ عَجِّلْ فَرَجَ وَلِيِّكَ وَ اِبْنِ وَلِيِّكَ وَ اِجْعَلْ فَرَجَنَا مَعَ فَرَجِهِ يَا أَرْحَمَ اَلرَّاحِمِينَ وَ تَجْتَهِدُ فِي اَلدُّعَاءِ لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ صَلِّ عِنْدَهُمَا لِكُلِّ زِيَارَةٍ رَكْعَتَيْنِ رَكْعَتَيْنِ وَ إِنْ لَمْ تَصِلْ إِلَيْهِمَا دَخَلْتَ بَعْضَ اَلْمَسَاجِدِ وَ صَلَّيْتَ لِكُلِّ إِمَامٍ لِزِيَارَتِهِ رَكْعَتَيْنِ وَ اُدْعُ اَللَّهَ بِمَا أَحْبَبْتَ إِنَّ اَللَّهَ قَرِيبٌ مُجِيبٌ.

Hadith.3211 - When you wish to visit their graves, perform ghusl (ritual purification), clean yourself, and wear two clean garments. If you can reach their graves, then do so. Otherwise, gesture towards them from the gate facing the street, if Allah {SWT} wills, and say:

"Peace be upon you both, O the allies of Allah {SWT}.

Peace be upon you both, O the proofs of Allah {SWT}.

Peace be upon you both, O the lights of Allah {SWT} in the darkness of the earth.

I have come to you acknowledging your rights, opposing your enemies, aligning with your allies, believing in what you believed in, disbelieving in what you disbelieved in, affirming what you affirmed, and rejecting what you rejected.

I ask Allah {SWT}, my Lord {AZJ} and your Lord {AZJ}, to make my share of visiting you both to be prayers upon Muhammad and his family, and to grant me your companionship in Paradise alongside your righteous ancestors.

I ask Him to free me from Hellfire, to bless me with your intercession and your companionship, never to separate me from you, and not to deprive me of love for you and your righteous forefathers.

I ask Him not to make this my last visit to you and to make my gathering with you in Paradise through His mercy.

O Allah {SWT}, grant me their love and let me die upon their creed.

O Allah {SWT}, curse the oppressors who wronged the family of Muhammad, avenge them.

O Allah {SWT}, curse the first and the last of them, and double upon them the severe punishment.

Deliver them, their followers, their supporters, and their adherents to the lowest pit of Hell. Indeed, You are capable of all things.

O Allah {SWT}, hasten the deliverance of Your wali and the son of Your wali, and make our relief coincide with his. O Most Merciful of the merciful."

Then, engage yourself in supplication for yourself, your parents, and others. Pray two units of prayer (rak'ahs) for each visit. If you cannot reach their graves, enter a mosque, pray two rak'ahs for each Imam’s visitation, and supplicate to Allah {SWT} for whatever you desire. Surely, Allah {SWT} is near and responsive.

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Man La Yahduruhu Al-Faqih, Vol. 2 • Al-Wafi, Vol. 14, p. 1561

CHAPTER 227 - WHAT IS SUFFICIENT TO SAY WHEN VISITING ALL THE IMAMS {a.s}

بَابُ مَا يُجْزِي مِنَ الْقَوْلِ عِنْدَ زِيَارَةِ جَمِيعِ الْأَئِمَّةِ عَلَيْهِمُ السِّلَامُ

HADITH 3212 – 3213

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3212 - رُوِيَ عَنْ عَلِيِّ بْنِ حَسَّانَ قَالَ : سُئِلَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ فِي إِتْيَانِ قَبْرِ أَبِي اَلْحَسَنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ فَقَالَ «صَلُّوا فِي اَلْمَسَاجِدِ حَوْلَهُ وَ يُجْزِي فِي اَلْمَوَاضِعِ كُلِّهَا أَنْ تَقُولَ اَلسَّلاَمُ عَلَى أَوْلِيَاءِ اَللَّهِ وَ أَصْفِيَائِهِ اَلسَّلاَمُ عَلَى أُمَنَاءِ اَللَّهِ وَ أَحِبَّائِهِ اَلسَّلاَمُ عَلَى أَنْصَارِ اَللَّهِ وَ خُلَفَائِهِ اَلسَّلاَمُ عَلَى مَحَالِّ مَعْرِفَةِ اَللَّهِ اَلسَّلاَمُ عَلَى مَسَاكِنِ ذِكْرِ اَللَّهِ اَلسَّلاَمُ عَلَى مُظْهِرِي أَمْرِ اَللَّهِ وَ نَهْيِهِ اَلسَّلاَمُ عَلَى اَلدُّعَاةِ إِلَى اَللَّهِ اَلسَّلاَمُ عَلَى اَلْمُسْتَقِرِّينَ فِي مَرْضَاةِ اَللَّهِ اَلسَّلاَمُ عَلَى اَلْمُخْلَصِينَ فِي طَاعَةِ اَللَّهِ اَلسَّلاَمُ عَلَى اَلْأَدِلاَّءِ عَلَى اَللَّهِ اَلسَّلاَمُ عَلَى اَلَّذِينَ مَنْ وَالاَهُمْ فَقَدْ وَالَى اَللَّهَ وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اَللَّهَ وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اَللَّهَ وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اَللَّهَ وَ مَنِ اِعْتَصَمَ بِهِمْ فَقَدِ اِعْتَصَمَ بِاللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اَللَّهِ عَزَّ وَ جَلَّ وَ أُشْهِدُ اَللَّهَ أَنِّي سِلْمٌ لِمَنْ سَالَمْتُمْ وَ حَرْبٌ لِمَنْ حَارَبْتُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ عَلاَنِيَتِكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اَللَّهُ عَدُوَّ آلِ مُحَمَّدٍ مِنَ اَلْجِنِّ وَ اَلْإِنْسِ وَ أَبْرَأُ إِلَى اَللَّهِ مِنْهُمْ وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ».

[و] هذا يجزي في الزيارات كلها، وتكثر من الصلاة على محمد وآله الأئمة وتسميهم واحدا واحدا بأسمائهم، وتبرأ من أعدائهم، وتخير من الدعاء ما شئت لنفسك وللمؤمنين والمؤمنات.

Hadith.3212 - It is narrated from Ali ibn Hassan who said: Imam Ali ibn Musa Ar-Ridha {a.s} was asked about visiting the grave of Abu al-Hasan Musa {a.s}.
Imam {a.s} said:
"Pray in the mosques around it, and it suffices in all locations to say:
Peace be upon the allies of Allah {SWT} and His chosen ones.
Peace be upon the trustees of Allah {SWT} and His beloved ones.
Peace be upon the supporters of Allah {SWT} and His successors.
Peace be upon the places of recognition of Allah {SWT}.
Peace be upon the dwellings of the remembrance of Allah {SWT}.
Peace be upon those who manifest the commands and prohibitions of Allah {SWT}.
Peace be upon the callers to Allah {SWT}.
Peace be upon those who dwell in the pleasure of Allah {SWT}.
Peace be upon those who are sincere in the obedience of Allah {SWT}.
Peace be upon the guides towards Allah {SWT}.
Peace be upon those whom whoever aligns with has aligned with Allah {SWT}, and whoever opposes has opposed Allah {SWT}.
Peace be upon those who, by knowing them, one knows Allah {SWT}, and by being ignorant of them,

one remains ignorant of Allah {SWT}.

Peace be upon those who, by holding onto them, one holds onto Allah {SWT}, and by forsaking them, one forsakes Allah {SWT}, the Mighty and Majestic.

I bear witness before Allah {SWT} that I am at peace with those at peace with you and at war with those at war with you. I believe in your secret and your public affairs. I delegate all matters to you. May Allah {SWT} curse the enemies of the family of Muhammad, from among the jinn and mankind. I disassociate myself before Allah {SWT} from them. May Allah {SWT} send blessings upon Muhammad and the family of Muhammad."

[This suffices for all visitations. Recite many blessings upon Muhammad and his family, mentioning them one by one by their names. Disavow their enemies and make any supplication you wish for yourself and for the believing men and women.]

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[زيارة جامعة لجميع الأئمة عليهم السلام]

3213 - رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ اَلْبَرْمَكِيُّ قَالَ حَدَّثَنَا مُوسَى بْنُ عَبْدِ اَللَّهِ اَلنَّخَعِيُّ قَالَ : قُلْتُ لِعَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ عَلِّمْنِي يَا اِبْنَ رَسُولِ اَللَّهِ قَوْلاً أَقُولُه بَلِيغاً كَامِلاً إِذَا زُرْتُ وَاحِداً مِنْكُمْ فَقَالَ «إِذَا صِرْتَ إِلَى اَلْبَابِ فَقِفْ وَ اِشْهَدِ اَلشَّهَادَتَيْنِ وَ أَنْتَ عَلَى غُسْلٍ فَإِذَا دَخَلْتَ وَ رَأَيْتَ اَلْقَبْرَ فَقِف وَ قُلْ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ ثَلاَثِينَ مَرَّةً ثُمَّ اِمْشِ قَلِيلاً وَ عَلَيْكَ اَلسَّكِينَةَ وَ اَلْوَقَارَ وَ قَارِبْ بَيْنَ خُطَاكَ ثُمَّ قِفْ وَ كَبِّرِ اَللَّهَ عَزَّ وَ جَلَّ ثَلاَثِينَ مَرَّةً ثُمَّ اُدْنُ مِنَ اَلْقَبْرِ وَ كَبِّرِ اَللَّهَ أَرْبَعِينَ مَرَّةً تَمَامَ مِائَةِ تَكْبِيرَةٍ ثُمَّ قُلْ

اَلسَّلاَمُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ اَلنُّبُوَّةِ وَ مَوْضِعَ اَلرِّسَالَةِ وَ مُخْتَلَفَ اَلْمَلاَئِكَةِ وَ مَهْبِطَ اَلْوَحْيِ وَ مَعْدِنَ اَلرَّحْمَةِ وَ خُزَّانَ اَلْعِلْمِ وَ مُنْتَهَى اَلْحِلْمِ وَ أُصُولَ اَلْكَرَمِ وَ قَادَةَ اَلْأُمَمِ وَ أَوْلِيَاءَ اَلنِّعَمِ وَ عَنَاصِرَ اَلْأَبْرَارِ وَ دَعَائِمَ اَلْأَخْيَارِ وَ سَاسَةَ اَلْعِبَادِ وَ أَرْكَانَ اَلْبِلاَدِ وَ أَبْوَابَ اَلْإِيمَانِ وَ أُمَنَاءَ اَلرَّحْمَنِ وَ سُلاَلَةَ اَلنَّبِيِّينَ وَ صَفْوَةَ اَلْمُرْسَلِينَ وَ عِتْرَةَ خِيَرَةِ رَبِّ اَلْعَالَمِينَ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُه اَلسَّلاَمُ عَلَى أَئِمَّةِ اَلْهُدَى وَ مَصَابِيحِ اَلدُّجَى وَ أَعْلاَمِ اَلتُّقَى وَ ذَوِي اَلنُّهَى وَ أُولِي اَلْحِجَى وَ كَهْفِ اَلْوَرَى وَ وَرَثَةِ اَلْأَنْبِيَاءِ وَ اَلْمَثَلِ اَلْأَعْلَى وَ اَلدَّعْوَةِ اَلْحُسْنَى وَ حُجَجِ اَللَّهِ عَلَى أَهْلِ اَلدُّنْيَا وَ اَلْآخِرَةِ وَ اَلْأُولَى وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ

اَلسَّلاَمُ عَلَى مَحَالِّ مَعْرِفَةِ اَللَّهِ وَ مَسَاكِنِ بَرَكَةِ اَللَّهِ وَ مَعَادِنِ حِكْمَةِ اَللَّهِ وَ حَفَظَةِ سِرِّ اَللَّهِ وَ حَمَلَةِ كِتَابِ اَللَّهِ وَ أَوْصِيَاءِ نَبِيِّ اَللَّهِ وَ ذُرِّيَّةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَلسَّلاَمُ عَلَى اَلدُّعَاةِ إِلَى اَللَّهِ وَ اَلْأَدِلاَّءِ عَلَى مَرْضَاةِ اَللَّهِ وَ اَلْمُسْتَقِرِّينَ فِي أَمْرِ اَللَّهِ وَ اَلتَّامِّينَ فِي مَحَبَّةِ اَللَّهِ وَ اَلْمُخْلِصِينَ فِي تَوْحِيدِ اَللَّهِ وَ اَلْمُظْهِرِينَ لِأَمْرِ اَللَّهِ وَ نَهْيِهِ وَ عِبَادِهِ اَلْمُكْرَمِينَ اَلَّذِينَ «لاٰ يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ» وَ رَحْمَةُ

اَللَّهِ وَ بَرَكَاتُهُ اَلسَّلاَمُ عَلَى اَلْأَئِمَّةِ اَلدُّعَاةِ وَ اَلْقَادَةِ اَلْهُدَاةِ وَ اَلسَّادَةِ اَلْوُلاَةِ وَ اَلذَّادَةِ اَلْحُمَاةِ وَ أَهْلِ اَلذِّكْرِ وَ أُولِي اَلْأَمْرِ وَ بَقِيَّةِ اَللَّهِ وَ خِيَرَتِهِ وَ حِزْبِهِ وَ عَيْبَةِ عِلْمِهِ وَ حُجَّتِهِ وَ صِرَاطِهِ وَ نُورِهِ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ كَمَا شَهِدَ اَللَّهُ لِنَفْسِهِ وَ شَهِدَتْ لَهُ مَلاَئِكَتُهُ وَ أُولُو اَلْعِلْمِ مِنْ خَلْقِهِ «لاٰ إِلٰهَ إِلاّٰ هُوَ اَلْعَزِيزُ اَلْحَكِيمُ» وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ اَلْمُنْتَجَبُ وَ رَسُولُهُ اَلْمُرْتَضَى أَرْسَلَهُ «بِالْهُدىٰ وَ دِينِ اَلْحَقِّ لِيُظْهِرَهُ عَلَى اَلدِّينِ كُلِّهِ وَ لَوْ كَرِهَ اَلْمُشْرِكُونَ » وَ أَشْهَدُ أَنَّكُمُ اَلْأَئِمَّةُ اَلرَّاشِدُونَ اَلْمَهْدِيُّونَ اَلْمَعْصُومُونَ اَلْمُكَرَّمُونَ اَلْمُقَرَّبُونَ اَلْمُتَّقُونَ اَلصَّادِقُونَ اَلْمُصْطَفَوْنَ اَلْمُطِيعُونَ لِلَّهِ اَلْقَوَّامُونَ بِأَمْرِهِ اَلْعَامِلُونَ بِإِرَادَتِهِ اَلْفَائِزُونَ بِكَرَامَتِهِ اِصْطَفَاكُمْ بِعِلْمِهِ وَ اِرْتَضَاكُمْ لِغَيْبِهِ وَ اِخْتَارَكُمْ لِسِرِّهِ وَ اِجْتَبَاكُمْ بِقُدْرَتِهِ وَ أَعَزَّكُمْ بِهُدَاهُ وَ خَصَّكُمْ بِبُرْهَانِهِ وَ اِنْتَجَبَكُمْ بِنُورِهِ وَ أَيَّدَكُمْ بِرُوحِهِ وَ رَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ وَ حُجَجاً عَلَى بَرِيَّتِهِ وَ أَنْصَاراً لِدِينِهِ وَ حَفَظَةً لِسِرِّهِ وَ خَزَنَةً لِعِلْمِهِ وَ مُسْتَوْدَعاً لِحِكْمَتِهِ وَ تَرَاجِمَةً لِوَحْيِهِ وَ أَرْكَاناً لِتَوْحِيدِهِ وَ شُهَدَاءَ عَلَى خَلْقِهِ وَ أَعْلاَماً لِعِبَادِهِ وَ مَنَاراً فِي بِلاَدِهِ وَ أَدِلاَّءَ عَلَى صِرَاطِهِ عَصَمَكُمُ اَللَّهُ مِنَ اَلزَّلَلِ وَ آمَنَكُمْ مِنَ اَلْفِتَنِ وَ طَهَّرَكُمْ مِنَ اَلدَّنَسِ وَ أَذْهَبَ عَنْكُمُ اَلرِّجْسَ أَهْلَ اَلْبَيْتِ وَ طَهَّرَكُمْ تَطْهِيراً فَعَظَّمْتُمْ جَلاَلَهُ وَ أَكْبَرْتُمْ شَأْنَهُ وَ مَجَّدْتُمْ كَرَمَهُ وَ أَدْمَنْتُمْ ذِكْرَهُ وَ وَكَّدْتُمْ مِيثَاقَهُ وَ أَحْكَمْتُمْ عَقْدَ طَاعَتِهِ وَ نَصَحْتُمْ لَهُ فِي اَلسِّرِّ وَ اَلْعَلاَنِيَةِ وَ دَعَوْتُمْ إِلَى سَبِيلِهِ

«بِالْحِكْمَةِ وَ اَلْمَوْعِظَةِ اَلْحَسَنَةِ» وَ بَذَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ وَ صَبَرْتُمْ عَلَى مَا أَصَابَكُمْ فِي جَنْبِهِ وَ أَقَمْتُمُ اَلصَّلاَةَ وَ آتَيْتُمُ اَلزَّكَاةَ وَ أَمَرْتُمْ بِالْمَعْرُوفِ وَ نَهَيْتُمْ عَنِ اَلْمُنْكَرِ وَ جَاهَدْتُمْ «فِي اَللّٰهِ حَقَّ جِهٰادِهِ» حَتَّى أَعْلَنْتُمْ دَعْوَتَهُ وَ بَيَّنْتُمْ فَرَائِضَهُ وَ أَقَمْتُمْ حُدُودَهُ وَ نَشَرْتُمْ شَرَائِعَ أَحْكَامِهِ وَ سَنَنْتُمْ سُنَّتَهُ وَ صِرْتُمْ فِي ذَلِكَ مِنْهُ إِلَى اَلرِّضَا وَ سَلَّمْتُمْ لَهُ اَلْقَضَاءَ وَ صَدَّقْتُمْ مِنْ رُسُلِهِ مَنْ مَضَى فَالرَّاغِبُ عَنْكُمْ مَارِقٌ وَ اَللاَّزِمُ لَكُمْ لاَحِقٌ وَ اَلْمُقَصِّرُ فِي حَقِّكُمْ زَاهِقٌ وَ اَلْحَقُّ مَعَكُمْ وَ فِيكُمْ وَ مِنْكُمْ وَ إِلَيْكُمْ وَ أَنْتُمْ أَهْلُهُ وَ مَعْدِنُهُ وَ مِيرَاثُ اَلنُّبُوَّةِ عِنْدَكُمْ وَ إِيَابُ اَلْخَلْقِ إِلَيْكُمْ وَ حِسَابُهُمْ عَلَيْكُمْ وَ فَصْلُ اَلْخِطَابِ عِنْدَكُمْ وَ آيَاتُ اَللَّهِ لَدَيْكُمْ وَ عَزَائِمُهُ فِيكُمْ وَ نُورُهُ وَ بُرْهَانُهُ عِنْدَكُمْ وَ أَمْرُهُ إِلَيْكُمْ مَنْ وَالاَكُمْ فَقَدْ وَالَى اَللَّهَ وَ مَنْ عَادَاكُمْ فَقَدْ عَادَى اَللَّهَ وَ مَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اَللَّهَ وَ مَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اَللَّهَ وَ مَنِ اِعْتَصَمَ بِكُمْ فَقَدِ اِعْتَصَمَ بِاللَّهِ أَنْتُمُ اَلصِّرَاطُ اَلْأَقْوَمُ وَ شُهَدَاءُ دَارِ اَلْفَنَاءِ وَ شُفَعَاءُ دَارِ اَلْبَقَاءِ وَ اَلرَّحْمَةُ اَلْمَوْصُولَةُ وَ اَلْآيَةُ اَلْمَخْزُونَةُ وَ اَلْأَمَانَةُ اَلْمَحْفُوظَةُ وَ اَلْبَابُ اَلْمُبْتَلَى بِهِ اَلنَّاسُ مَنْ أَتَاكُمْ نَجَا وَ مَنْ لَمْ يَأْتِكُمْ هَلَكَ إِلَى اَللَّهِ تَدْعُونَ وَ عَلَيْهِ تَدُلُّونَ وَ بِهِ تُؤْمِنُونَ وَ لَهُ تُسَلِّمُونَ وَ بِأَمْرِهِ تَعْمَلُونَ وَ إِلَى سَبِيلِهِ تُرْشِدُونَ وَ بِقَوْلِهِ تَحْكُمُونَ سَعِدَ مَنْ وَالاَكُمْ وَ هَلَكَ مَنْ عَادَاكُمْ وَ خَابَ مَنْ جَحَدَكُمْ وَ ضَلَّ مَنْ فَارَقَكُمْ وَ فَازَ مَنْ تَمَسَّكَ بِكُمْ وَ أَمِنَ مَنْ لَجَأَ إِلَيْكُمْ وَ سَلِمَ مَنْ صَدَّقَكُمْ وَ هُدِيَ مَنِ اِعْتَصَمَ بِكُمْ مَنِ اِتَّبَعَكُمْ فَالْجَنَّةُ مَأْوَاهُ وَ مَنْ خَالَفَكُمْ فَالنَّارُ مَثْوَاهُ وَ مَنْ جَحَدَكُمْ كَافِرٌ وَ مَنْ حَارَبَكُمْ مُشْرِكٌ وَ مَنْ رَدَّ عَلَيْكُمْ فِي أَسْفَلِ دَرْكٍ مِنَ اَلْجَحِيمِ

أَشْهَدُ أَنَّ هَذَا سَابِقٌ لَكُمْ فِيمَا مَضَى وَ جَارٍ لَكُمْ فِيمَا بَقِيَ وَ أَنَّ أَرْوَاحَكُمْ وَ نُورَكُمْ وَ طِينَتَكُمْ وَاحِدَةٌ طَابَتْ وَ طَهُرَتْ «بَعْضُهٰا مِنْ بَعْضٍ» خَلَقَكُمُ اَللَّهُ أَنْوَاراً فَجَعَلَكُمْ بِعَرْشِهِ مُحْدِقِينَ حَتَّى مَنَّ عَلَيْنَا بِكُمْ فَجَعَلَكُمْ «فِي بُيُوتٍ أَذِنَ اَللّٰهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اِسْمُهُ» وَ جَعَلَ صَلَوَاتِنَا عَلَيْكُمْ وَ مَا خَصَّنَا بِهِ مِنْ وَلاَيَتِكُمْ طِيباً لِخَلْقِنَا وَ طَهَارَةً لِأَنْفُسِنَا وَ تَزْكِيَةً لَنَا وَ كَفَّارَةً لِذُنُوبِنَا فَكُنَّا عِنْدَهُ مُسَلِّمِينَ بِفَضْلِكُمْ وَ مَعْرُوفِينَ بِتَصْدِيقِنَا إِيَّاكُمْ فَبَلَغَ اَللَّهُ بِكُمْ أَشْرَفَ مَحَلِّ اَلْمُكَرَّمِينَ وَ أَعْلَى مَنَازِلِ اَلْمُقَرَّبِينَ وَ أَرْفَعَ دَرَجَاتِ اَلْمُرْسَلِينَ حَيْثُ لاَ يَلْحَقُهُ لاَحِقٌ وَ لاَ يَفُوقُهُ فَائِقٌ وَ لاَ يَسْبِقُهُ سَابِقٌ وَ لاَ يَطْمَعُ فِي إِدْرَاكِهِ طَامِعٌ حَتَّى لاَ يَبْقَى مَلَكٌ مُقَرَّبٌ وَ لاَ نَبِيٌّ مُرْسَلٌ وَ لاَ صِدِّيقٌ وَ لاَ شَهِيدٌ وَ لاَ عَالِمٌ وَ لاَ جَاهِلٌ وَ لاَ دَنِيٌّ وَ لاَ فَاضِلٌ وَ لاَ مُؤْمِنٌ صَالِحٌ وَ لاَ فَاجِرٌ طَالِحٌ وَ لاَ جَبَّارٌ عَنِيدٌ وَ لاَ شَيْطَانٌ مَرِيدٌ وَ لاَ خَلْقٌ فِيمَا بَيْنَ ذَلِكَ شَهِيدٌ إِلاَّ عَرَّفَهُمْ جَلاَلَةَ أَمْرِكُمْ وَ عِظَمَ خَطَرِكُمْ وَ كِبَرَ شَأْنِكُمْ وَ تَمَامَ نُورِكُمْ وَ صِدْقَ مَقَاعِدِكُمْ وَ ثَبَاتَ مَقَامِكُمْ وَ شَرَفَ مَحَلِّكُمْ وَ مَنْزِلَتِكُمْ عِنْدَهُ وَ كَرَامَتَكُمْ عَلَيْهِ وَ خَاصَّتَكُمْ لَدَيْهِ وَ قُرْبَ مَنْزِلَتِكُمْ مِنْهُ بِأَبِي أَنْتُمْ وَ أُمِّي وَ أَهْلِي وَ مَالِي وَ أُسْرَتِي

أُشْهِدُ اَللَّهَ وَ أُشْهِدُكُمْ أَنِّي مُؤْمِنٌ بِكُمْ وَ بِمَا آمَنْتُمْ بِهِ كَافِرٌ بِعَدُوِّكُمْ وَ بِمَا كَفَرْتُمْ بِهِ مُسْتَبْصِرٌ بِشَأْنِكُمْ وَ بِضَلاَلَةِ مَنْ خَالَفَكُمْ مُوَالٍ لَكُمْ وَ لِأَوْلِيَائِكُمْ مُبْغِضٌ لِأَعْدَائِكُمْ وَ مُعَادٍ لَهُمْ سِلْمٌ لِمَنْ سَالَمَكُمْ وَ حَرْبٌ لِمَنْ حَارَبَكُمْ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُطِيعٌ لَكُمْ عَارِفٌ بِحَقِّكُمْ مُقِرٌّ بِفَضْلِكُمْ مُحْتَمِلٌ لِعِلْمِكُمْ مُحْتَجِبٌ بِذِمَّتِكُمْ مُعْتَرِفٌ بِكُمْ وَ مُؤْمِنٌ بِإِيَابِكُمْ مُصَدِّقٌ بِرَجْعَتِكُمْ مُنْتَظِرٌ لِأَمْرِكُمْ مُرْتَقِبٌ لِدَوْلَتِكُمْ آخِذٌ بِقَوْلِكُمْ عَامِلٌ بِأَمْرِكُمْ مُسْتَجِيرٌ بِكُمْ زَائِرٌ لَكُمْ لاَئِذٌ عَائِذٌ بِقُبُورِكُمْ مُسْتَشْفِعٌ إِلَى اَللَّهِ عَزَّ وَ جَلَّ بِكُمْ وَ مُتَقَرِّبٌ بِكُمْ إِلَيْهِ وَ مُقَدِّمُكُمْ أَمَامَ طَلِبَتِي وَ حَوَائِجِي وَ إِرَادَتِي فِي كُلِّ أَحْوَالِي وَ أُمُورِي مُؤْمِنٌ بِسِرِّكُمْ وَ عَلاَنِيَتِكُمْ وَ شَاهِدِكُمْ وَ غَائِبِكُمْ وَ أَوَّلِكُمْ وَ آخِرِكُمْ وَ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ وَ مُسَلِّمٌ فِيهِ مَعَكُمْ وَ قَلْبِي لَكُمْ سِلْمٌ وَ رَأْيِي لَكُمْ تَبَعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يُحْيِيَ اَللَّهُ دِينَهُ بِكُمْ وَ يَرُدَّكُمْ فِي أَيَّامِهِ وَ يُظْهِرَكُمْ لِعَدْلِهِ وَ يُمَكِّنَكُمْ فِي أَرْضِهِ فَمَعَكُمْ مَعَكُمْ لاَ مَعَ عَدُوِّكُمْ آمَنْتُ بِكُمْ وَ تَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَكُمْ وَ بَرِئْتُ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مِنْ أَعْدَائِكُمْ وَ مِنَ اَلْجِبْتِ وَ اَلطَّاغُوتِ وَ اَلشَّيَاطِينِ وَ حِزْبِهِمُ اَلظَّالِمِينَ لَكُمْ اَلْجَاحِدِينَ لِحَقِّكُمْ وَ اَلْمَارِقِينَ مِنْ وَلاَيَتِكُمْ وَ اَلْغَاصِبِينَ لِإِرْثِكُمْ اَلشَّاكِّينَ فِيكُمْ اَلْمُنْحَرِفِينَ عَنْكُمْ وَ مِنْ كُلِّ وَلِيجَةٍ دُونَكُمْ وَ كُلِّ مُطَاعٍ سِوَاكُمْ وَ مِنَ اَلْأَئِمَّةِ اَلَّذِينَ «يَدْعُونَ إِلَى اَلنّٰارِ»

فَثَبَّتَنِي اَللَّهُ أَبَداً مَا حَيِيتُ عَلَى مُوَالاَتِكُمْ وَ مَحَبَّتِكُمْ وَ دِينِكُمْ وَ وَفَّقَنِي لِطَاعَتِكُمْ وَ رَزَقَنِي شَفَاعَتَكُمْ وَ جَعَلَنِي مِنْ خِيَارِ مَوَالِيكُمُ اَلتَّابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ وَ جَعَلَنِي مِمَّنْ يَقْتَصُّ آثَارَكُمْ وَ يَسْلُكُ سَبِيلَكُمْ وَ يَهْتَدِي بِهُدَاكُمْ وَ يُحْشَرُ فِي زُمْرَتِكُمْ وَ يَكُرُّ فِي رَجْعَتِكُمْ وَ يُمَلَّكُ فِي دَوْلَتِكُمْ وَ يُشَرَّفُ فِي عَافِيَتِكُمْ وَ يُمَكَّنُ فِي أَيَّامِكُمْ وَ تَقَرُّ عَيْنُهُ غَداً بِرُؤْيَتِكُمْ بِأَبِي أَنْتُمْ وَ أُمِّي وَ نَفْسِي وَ أَهْلِي وَ مَالِي مَنْ أَرَادَ اَللَّهَ بَدَأَ بِكُمْ وَ مَنْ وَحَّدَهُ قَبِلَ عَنْكُمْ وَ مَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ مَوَالِيَّ لاَ أُحْصِي ثَنَاءَكُمْ وَ لاَ أَبْلُغُ مِنَ اَلْمَدْحِ كُنْهَكُمْ وَ مِنَ اَلْوَصْفِ قَدْرَكُمْ

وَ أَنْتُمْ نُورُ اَلْأَخْيَارِ وَ هُدَاةُ اَلْأَبْرَارِ وَ حُجَجُ اَلْجَبَّارِ بِكُمْ فَتَحَ اَللَّهُ وَ بِكُمْ يَخْتِمُ وَ بِكُمْ «يُنَزِّلُ اَلْغَيْثَ» وَ بِكُمْ «يُمْسِكُ اَلسَّمٰاءَ أَنْ تَقَعَ عَلَى اَلْأَرْضِ إِلاّٰ بِإِذْنِهِ »

وَ بِكُمْ يُنَفِّسُ اَلْهَمَّ وَ يَكْشِفُ اَلضُّرَّ وَ عِنْدَكُمْ مَا نَزَلَتْ بِهِ رُسُلُهُ وَ هَبَطَتْ بِهِ مَلاَئِكَتُهُ وَ إِلَى جَدِّكُمْ بُعِثَ اَلرُّوحُ اَلْأَمِينُ وَ إِنْ كَانَتِ اَلزِّيَارَةُ لِأَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَقُلْ وَ إِلَى أَخِيكَ بُعِثَ اَلرُّوحُ اَلْأَمِينُ آتَاكُمُ اَللَّهُ مَا لَمْ يُؤْتِ أَحَداً مِنَ اَلْعَالَمِينَ طَأْطَأَ كُلُّ شَرِيفٍ لِشَرَفِكُمْ وَ بَخَعَ كُلُّ مُتَكَبِّرٍ لِطَاعَتِكُمْ وَ خَضَعَ كُلُّ جَبَّارٍ لِفَضْلِكُمْ وَ ذَلَّ كُلُّ شَيْءٍ لَكُمْ وَ أَشْرَقَتِ اَلْأَرْضُ بِنُورِكُمْ وَ فَازَ اَلْفَائِزُونَ بِوَلاَيَتِكُمْ، بِكُمْ يُسْلَكُ إِلَى اَلرِّضْوَانِ وَ عَلَى مَنْ جَحَدَ وَلاَيَتَكُمْ غَضَبُ اَلرَّحْمَنِ بِأَبِي أَنْتُمْ وَ أُمِّي وَ نَفْسِي وَ أَهْلِي وَ مَالِي ذِكْرُكُمْ فِي اَلذَّاكِرِينَ وَ أَسْمَاؤُكُمْ فِي اَلْأَسْمَاءِ وَ أَجْسَادُكُمْ فِي اَلْأَجْسَادِ وَ أَرْوَاحُكُمْ فِي اَلْأَرْوَاحِ وَ أَنْفُسُكُمْ فِي اَلنُّفُوسِ وَ آثَارُكُمْ فِي اَلْآثَارِ وَ قُبُورُكُمْ فِي اَلْقُبُورِ فَمَا أَحْلَى أَسْمَاءَكُمْ وَ أَكْرَمَ أَنْفُسَكُمْ وَ أَعْظَمَ شَأْنَكُمْ وَ أَجَلَّ خَطَرَكُمْ وَ أَوْفَى عَهْدَكُمْ كَلاَمُكُمْ نُورٌ وَ أَمْرُكُمْ رُشْدٌ وَ وَصِيَّتُكُمُ اَلتَّقْوَى وَ فِعْلُكُمُ اَلْخَيْرُ وَ عَادَتُكُمُ اَلْإِحْسَانُ وَ سَجِيَّتُكُمُ اَلْكَرَمُ وَ شَأْنُكُمُ اَلْحَقُّ وَ اَلصِّدْقُ وَ اَلرِّفْقُ وَ قَوْلُكُمْ حُكْمٌ وَ حَتْمٌ وَ رَأْيُكُمْ عِلْمٌ وَ حِلْمٌ وَ حَزْمٌ إِنْ ذُكِرَ اَلْخَيْرُ كُنْتُمْ أَوَّلَهُ وَ أَصْلَهُ وَ فَرْعَهُ وَ مَعْدِنَهُ وَ مَأْوَاهُ وَ مُنْتَهَاهُ بِأَبِي أَنْتُمْ وَ أُمِّي وَ نَفْسِي كَيْفَ أَصِفُ حُسْنَ ثَنَائِكُمْ وَ أُحْصِي جَمِيلَ بَلاَئِكُمْ وَ بِكُمْ أَخْرَجَنَا اَللَّهُ مِنَ اَلذُّلِّ وَ فَرَّجَ عَنَّا غَمَرَاتِ اَلْكُرُوبِ وَ أَنْقَذَنَا مِنْ شَفَا جُرُفِ اَلْهَلَكَاتِ وَ مِنَ اَلنَّارِ بِأَبِي أَنْتُمْ وَ أُمِّي وَ نَفْسِي بِمُوَالاَتِكُمْ عَلَّمَنَا اَللَّهُ مَعَالِمَ دِينِنَا وَ أَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا،

وَ بِمُوَالاَتِكُمْ تَمَّتِ اَلْكَلِمَةُ وَ عَظُمَتِ اَلنِّعْمَةُ وَ اِئْتَلَفَتِ اَلْفُرْقَةُ وَ بِمُوَالاَتِكُمْ تُقْبَلُ اَلطَّاعَةُ اَلْمُفْتَرَضَةُ وَ لَكُمُ اَلْمَوَدَّةُ اَلْوَاجِبَةُ وَ اَلدَّرَجَاتُ اَلرَّفِيعَةُ وَ اَلْمَقَامُ اَلْمَحْمُودُ وَ اَلْمَقَامُ اَلْمَعْلُومُ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ وَ اَلْجَاهُ اَلْعَظِيمُ وَ اَلشَّأْنُ اَلْكَبِيرُ وَ اَلشَّفَاعَةُ اَلْمَقْبُولَةُ «رَبَّنٰا آمَنّٰا بِمٰا أَنْزَلْتَ وَ اِتَّبَعْنَا اَلرَّسُولَ فَاكْتُبْنٰا مَعَ اَلشّٰاهِدِينَ» «رَبَّنٰا لاٰ تُزِغْ قُلُوبَنٰا بَعْدَ إِذْ هَدَيْتَنٰا وَ هَبْ لَنٰا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ اَلْوَهّٰابُ» «سُبْحٰانَ رَبِّنٰا إِنْ كٰانَ وَعْدُ رَبِّنٰا لَمَفْعُولاً» يَا وَلِيَّ اَللَّهِ إِنَّ بَيْنِي وَ بَيْنَ اَللَّهِ عَزَّ وَ جَلَّ ذُنُوباً لاَ يَأْتِي عَلَيْهَا إِلاَّ رِضَاكُمْ، فَبِحَقِّ مَنِ اِئْتَمَنَكُمْ عَلَى سِرِّهِ وَ اِسْتَرْعَاكُمْ أَمْرَ خَلْقِهِ وَ قَرَنَ طَاعَتَكُمْ بِطَاعَتِهِ لَمَّا اِسْتَوْهَبْتُمْ ذُنُوبِي وَ كُنْتُمْ شُفَعَائِي فَإِنِّي لَكُمْ مُطِيعٌ مَنْ أَطَاعَكُمْ «فَقَدْ أَطٰاعَ اَللّٰهَ» وَ مَنْ عَصَاكُمْ فَقَدْ عَصَى اَللَّهَ وَ مَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اَللَّهَ وَ مَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اَللَّهَ اَللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شُفَعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ اَلْأَخْيَارِ، اَلْأَئِمَّةِ اَلْأَبْرَارِ لَجَعَلْتُهُمْ شُفَعَائِي فَبِحَقِّهِمُ اَلَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ اَلْعَارِفِينَ بِهِمْ وَ بِحَقِّهِمْ وَ فِي زُمْرَةِ اَلْمَرْحُومِينَ بِشَفَاعَتِهِمْ إِنَّكَ أَرْحَمُ اَلرَّاحِمِينَ وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً كَثِيراً وَ «حَسْبُنَا اَللّٰهُ وَ نِعْمَ اَلْوَكِيلُ» ».

ZIYARAT JAMI'A FOR ALL THE IMAMS {a.s}

Hadith.3213 - It is narrated by Muhammad ibn Isma'il al-Barmaki, who said: Musa ibn Abdullah al-Nakha'i narrated, "I said to Ali ibn Muhammad ibn Ali ibn Imam Musa ibn Jafar Al-Kadhim ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib {a.s}, 'Teach me, O son of the Messenger of Allah {SWT}, a complete and eloquent phrase to say when I visit any one of you.'
Imam {a.s} said:
"When you reach the entrance, stand and testify to the two testimonies of faith while in a state of ritual purity (ghusl). When you enter and see the grave, stand and say 'Allah {SWT} is the Greatest, Allah {SWT} is the Greatest' thirty times. Walk forward slowly with tranquility and dignity, keeping your steps close together. Then stand and say 'Allah {SWT} is the Greatest' thirty times again. Approach the grave and say 'Allah {SWT} is the Greatest' forty times, completing one hundred takbirs. Then say:
Peace be upon you, O people of the House of Prophethood,
and the abode of the Message,
the place of the angels' frequent visits,
the descent of revelation,
the source of mercy,
the treasures of knowledge,
the culmination of forbearance,
the foundation of generosity,
the leaders of nations,
the custodians of blessings,
the essence of righteousness,
the pillars of virtue,
the guides of servants,
the anchors of lands,
the gates of faith,
the trustees of the Most Merciful,
the progeny of the Prophets,
the chosen ones among the messengers,
the family of the best of the Lord {AZJ} of the Worlds.
May Allah's {SWT} mercy and blessings be upon you.
Peace be upon the Imams of guidance,
the lamps in the darkness,
the standards of piety,
the possessors of wisdom,
the masters of intellect,
the refuge of humanity,
the inheritors of the Prophets,
the highest example,
the bearers of the best call,
and the proofs of Allah {SWT} for the inhabitants of the world,
the Hereafter, and this life.
May Allah's {SWT} mercy and blessings be upon you."

Peace be upon the repositories of Allah’s {SWT} knowledge,
and the abodes of Allah’s {SWT} blessings,
and the mines of Allah’s {SWT} wisdom,
and the keepers of Allah’s {SWT} secrets,
and the bearers of Allah’s {SWT} Book,
and the successors of the Prophet of Allah {SWT},
and the progeny of the Messenger of Allah {SWT}, peace be upon him and his family.
May Allah’s {SWT} mercy and blessings be upon you.
Peace be upon the callers to Allah {SWT},
and the guides to Allah’s {SWT} pleasure,
and those who remain steadfast in Allah’s {SWT} command,
and those who are perfect in their love for Allah {SWT},
and those who are sincere in Allah’s {SWT} oneness,
and those who manifest Allah’s {SWT} command and prohibition,
and His honored servants,
"who do not precede Him in speech and act according to His command"
(May Allah’s {SWT} mercy and blessings be upon them).
Peace be upon the Imams who are callers (to the truth),
the leaders of guidance,
the noble masters,
the protectors and guardians,
the people of remembrance,
the possessors of authority,
the remnant of Allah {SWT},
His chosen ones,
His party,
the repository of His knowledge,
His proof,
His path,
and His light.
May Allah’s {SWT} mercy and blessings be upon them.
I bear witness that there is no god but Allah {SWT}, alone, without partner,
as Allah {SWT} has testified for Himself,
and as His angels and those endowed with knowledge among His creation have testified,
"There is no god but Him, the Mighty, the Wise."
And I bear witness that Muhammad is His chosen servant and His approved Messenger.
He sent him "with guidance and the religion of truth to make it prevail over all religions, even if the polytheists detest it."
And I bear witness that you are the rightly guided, rightly guiding Imams,
the infallible, the honored, the close to Allah {SWT},
the pious, the truthful, the chosen,
obedient to Allah {SWT}, steadfast in His command,
acting according to His will, victorious by His grace.
He selected you by His knowledge,
approved you for His unseen matters,

chose you for His secrets,
and preferred you by His power.
He honored you with His guidance,
distinguished you with His proof,
elected you by His light,
supported you by His spirit,
and was pleased with you as successors on His earth,
proofs over His creation,
helpers of His religion,
guardians of His secrets,
treasurers of His knowledge,
repositories of His wisdom,
interpreters of His revelation,
pillars of His oneness,
witnesses over His creation,
guiding beacons for His servants,
a shining light in His lands,
and guides to His path.
Allah {SWT} protected you from errors,
secured you from trials,
purified you from impurity,
removed from you any defilement, O People of the House,
and purified you thoroughly.
You have magnified His majesty,
exalted His status,
glorified His generosity,
persisted in remembering Him,
affirmed His covenant,
perfected the bond of obedience to Him,
advised for Him in private and in public,
and called to His path.
"With wisdom and good counsel," you dedicated yourselves to seeking His pleasure,
you patiently endured what befell you for His sake,
you established prayer, gave zakat, enjoined good, forbade evil,
and strove "in the way of Allah {SWT} with true striving."
You proclaimed His call, clarified His obligations,
upheld His limits, disseminated His laws,
and revived His traditions. In all this, you sought His approval,
submitted to His decree, and affirmed the truth of His previous messengers.
Thus, whoever deviates from you has gone astray,
whoever adheres to you has attained success,
and whoever falls short in recognizing your rights has perished.
The truth is with you, among you, from you, and returns to you.
You are its people, its source, and its inheritors.

The legacy of prophethood rests with you,
the return of creation is toward you,
their reckoning is upon you,
decisive judgment lies with you,
the signs of Allah {SWT} are with you,
and His resolutions are within you.
His light and His proofs are with you,
and His command belongs to you.
Whoever befriends you has befriended Allah {SWT},
whoever opposes you has opposed Allah {SWT},
whoever loves you has loved Allah {SWT},
and whoever hates you has hated Allah {SWT}.
Whoever holds fast to you has clung to Allah {SWT}.
You are the straight path,
witnesses in the transient world,
intercessors in the eternal abode,
the constant mercy,
the concealed sign,
the preserved trust,
and the gate through which people are tested.
Whoever comes to you is saved,
and whoever does not come to you is doomed.
You invite to Allah {SWT},
guide toward Him,
believe in Him,
submit to Him,
act according to His command,
guide others to His path,
and judge by His word.
Blessed is the one who befriends you,
ruined is the one who opposes you,
disappointed is the one who denies you,
misguided is the one who separates from you,
and triumphant is the one who clings to you.
Secure is the one who seeks refuge in you,
at peace is the one who believes in you,
and guided is the one who holds on to you.
Whoever follows you, Paradise is his abode,
and whoever opposes you, Hell is his destination.
Whoever denies you is a disbeliever,
whoever fights you is a polytheist,
and whoever rejects you resides in the lowest depths of Hell.
I bear witness that this (virtue and status) was ordained for you in the past and continues for you in the future. I testify that your souls, your light, and your essence are one, pure and purified, "one part derived from the other."

Allah {SWT} created you as luminous lights, encircling His Throne until He blessed us through you. He placed you "in houses Allah {SWT} permitted to be exalted and His name remembered therein." He made our prayers upon you and what He has blessed us with through your guardianship a source of purity for our creation, a cleansing for our souls, an atonement for our sins, and a means of purification for us.

Thus, in His presence, we are recognized for our acceptance of your excellence and our affirmation of your truth. Allah {SWT} elevated you to the most exalted station of the honored ones, the highest ranks of the near ones, and the most elevated degrees of the messengers, where none can surpass you, none can precede you, and none can aspire to equal your rank.

No angel brought near, no prophet sent forth, no truthful one, no martyr, no scholar, no ignorant person, no lowly one, no virtuous one, no believing righteous person, no sinful wretched person, no oppressive tyrant, no rebellious devil, nor any creation in between bears witness except that they have been made to recognize the majesty of your station, the grandeur of your status, the greatness of your position, the completion of your light, the truth of your seats (in divine presence), the firmness of your standing, the nobility of your rank, your elevated status with Him, your honor before Him, and your nearness to Him.

May my father, my mother, my family, my wealth, and my lineage be sacrificed for you.

I call Allah {SWT} to witness, and I call you to witness, that I believe in you and in what you believe in, disbelieve in your enemies and in what they disbelieve in, and have clarity about your status and the misguidance of those who oppose you. I am loyal to you and your friends, and I bear enmity toward your enemies. I am at peace with those who are at peace with you and at war with those who are at war with you. I affirm what you affirm and reject what you reject.

I obey you, acknowledge your right, admit your superiority, uphold your knowledge, seek protection under your covenant, recognize you, and believe in your return. I affirm your reappearance and await your command. I look forward to your governance, adhere to your word, act upon your instruction, seek refuge with you, and visit you. I seek sanctuary and protection at your graves and seek intercession with Allah {SWT}, the Exalted, through you. I draw near to Him by your means, and I present you before all my needs, wishes, and aspirations in all my circumstances and affairs.

I believe in your hidden and manifest (realities), your presence and absence, your first and last. I entrust all matters to you, align myself with you, and my heart is in peace with you. My views follow yours, and my support is prepared for you until Allah {SWT} revives His religion through you, returns you in His days (of divine rule), manifests you for His justice, and grants you authority on His earth.

With you, with you, not with your enemies! I believe in you and hold your last (Imam) in the same regard as your first, and I distance myself from your enemies and from al-Jibt and al-Taghut, the devils and their followers, the oppressors against you, those who reject your rights, those who deviate from your guardianship, usurpers of your inheritance, those who doubt you, those who turn away from you, and from every entity that substitutes for you, every leader who invites to the fire.

May Allah {SWT} keep me steadfast throughout my life in your loyalty, love, and religion. May He grant me success in obeying you, provide me with your intercession, and make me among the best of your followers who adhere to what you call towards. May He make me among those who emulate your path, walk in your way, are guided by your guidance, and are gathered in your company. May He return me during your return, allow me to rule during your government, honor me in your well-being, empower me in your days, and let my eyes be delighted tomorrow by seeing you.

May my father, mother, self, family, and wealth be ransomed for you. Whoever seeks Allah {SWT} begins with you; whoever declares His oneness accepts from you; whoever aims towards Him turns to you. My masters, I cannot count your praises, nor can I reach the depths of your commendation or the height of your description.

You are the light of the righteous, guides of the virtuous, and proofs of the Almighty. Through you, Allah {SWT} opens and through you, He concludes. Through you, He sends down rain, and through you, He holds the sky from falling on the earth except by His permission.

Through you, Allah {SWT} alleviates grief and removes hardships. With you rests what His messengers conveyed and what His angels descended with. To your grandfather, the Trustworthy Spirit (Jibreel) was sent, and if the visitation is for Amir al-Mu'minin {a.s}, say: "To your brother, the Trustworthy Spirit was sent." Allah {SWT} granted you what He has not granted anyone from the worlds. Every noble being bows before your nobility, every arrogant soul submits to your obedience, every tyrant yields to your excellence, and everything is humbled before you. The earth is illuminated by your light, and the successful ones attain salvation through your guardianship.

Through you, the path to divine satisfaction is tread, while upon those who deny your guardianship is the wrath of the Most Merciful.

May my father, mother, self, family, and wealth be ransomed for you. Your mention is in the remembrance of those who remember, your names are among the finest of names, your bodies among the most honored of bodies, your souls among the most purified of souls, your selves among the noblest of selves, your legacy among the greatest of legacies, and your graves among the holiest of graves.

How sweet are your names, how noble your selves, how exalted your station, how magnificent your rank, how fulfilled your promise! Your words are light, your commands are guidance, your teachings are piety, your actions are goodness, your habit is benevolence, your nature is generosity, your conduct is truth and kindness. Your speech is wisdom and decisive, your judgment is knowledge, patience, and resolve.

When goodness is mentioned, you are its beginning, its origin, its root, its essence, and its ultimate end.

May my father, mother, and self be sacrificed for you! How can I describe the beauty of your praise or count the favors you have bestowed? Through you, Allah {SWT} removed us from humiliation, relieved us of overwhelming distress, saved us from the brink of destruction, and rescued us from the fire.

By my father, mother, and self, through your guardianship, Allah {SWT} taught us the principles of our religion and rectified what was corrupted in our worldly matters.

Through your guardianship, the word of Allah {SWT} was fulfilled, the blessings became magnified, and divisions were united. By your guardianship, the obligatory acts of worship are accepted. For you is the obligatory love, the elevated ranks, the praiseworthy station, and the well-known position before Allah {SWT}, the Mighty and Glorious. You possess the grand intercession, the great honor, and the lofty status.

“Our Lord {AZJ}, we have believed in what You have revealed and have followed the Messenger, so register us among the witnesses.”

“Our Lord {AZJ}, do not let our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower."

"Glory to our Lord {AZJ}; indeed, the promise of our Lord {AZJ} is ever fulfilled."

O Wali of Allah {SWT}, there are sins between me and Allah {SWT}, the Mighty and Glorious, that no one can absolve except your satisfaction. By the right of the one who entrusted you with His secrets, appointed you as caretakers of His creation, and linked obedience to you with obedience to Him, I plead with you to intercede for my sins and be my intercessors. I pledge my obedience to you; whoever obeys you has obeyed Allah {SWT}, and whoever disobeys you has disobeyed Allah {SWT}. Whoever loves you loves Allah {SWT}, and whoever harbors hatred toward you harbors hatred toward Allah {SWT}.

O Allah {SWT}, if I could find intercessors closer to You than Muhammad and his purified household, the righteous Imams, I would make them my intercessors. By their right, which You have made obligatory upon Yourself, I ask You to include me among those who recognize their rank and are graced by their intercession. Indeed, You are the Most Merciful of the merciful. May Allah's {SWT} blessings and peace be upon Muhammad and his family abundantly. "Sufficient for us is Allah {SWT}, and He is the best disposer of affairs."

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[الوداع]

إذا أردت الانصراف فقل: " السلام عليك سلام مودع لاسئم ولا قال ولا مال ورحمة الله وبركاته عليكم يا أهل بيت النبوة، إنه حميد مجيد، سلام ولي لكم غير راغب عنكم، ولا مستبدل بكم، ولا مؤثر عليكم، ولا منحرف عنكم، ولا زاهد في قربكم، لا جعله الله آخر العهد من زيارة قبوركم، وإتيان مشاهدكم، والسلام عليكم وحشرني الله في زمرتكم، وأوردني حوضكم، وجعلني في حزبكم، وأرضاكم عني ومكنني في دولتكم، وأحياني في رجعتكم، وملكني في أيامكم، وشكر سعيي بكم وغفر ذنبي بشفاعتكم، وأقال عثرتي بمحبتكم، وأعلى كعبي بموالاتكم، وشرفني بطاعتكم، وأعزني بهداكم، وجعلني ممن انقلب مفلحا منجحا غانما سالما معافا غنيا فائزا برضوان الله وفضله وكفايته بأفضل ما ينقلب به أحد من زواركم ومواليكم ومحبيكم وشيعتكم، ورزقني الله العود ثم العود أبدا ما أبقاني ربي، بنية صادقة وإيمان وتقوى وإخبات، ورزق واسع حلال طيب، اللهم لا تجعله آخر العهد من زيارتهم وذكرهم والصلاة عليهم، وأوجب لي المغفرة والرحمة والخير والبركة والفوز والنور والايمان، وحسن الإجابة كما أوجبت لأوليائك العارفين بحقهم، الموجبين طاعتهم، الراغبين في زيارتهم، المتقربين إليك وإليهم، بأبي أنتم وأمي ونفسي وأهلي ومالي اجعلوني في همكم وصيروني في حزبكم، وأدخلوني في شفاعتكم واذكروني عند ربكم، اللهم صل على محمد وآل محمد، وأبلغ أرواحهم وأجسادهم مني السلام، والسلام عليه وعليهم ورحمة الله وبركاته، وصلى الله على محمد وآله وسلم كثيرا وحسبنا الله ونعم الوكيل ".

[Farewell]
When you wish to depart, say:
"Peace be upon you, a farewell of one who does not grow weary, nor feel regret, nor withdraw, nor turn away, nor desire anyone else instead of you, nor seek distance from your proximity. May the mercy and blessings of Allah {SWT} be upon you, O household of the Prophet. He is Praiseworthy and Glorious. Peace from a loyal follower to you who does not deviate, change, or replace you, nor abandon you for others.
May Allah {SWT} not make this the last time I visit your graves or come to your sacred shrines. Peace be upon you. May Allah {SWT} gather me in your company, bring me to your fountain (Hawd), include me in your group, make me among your supporters, grant me satisfaction in your reign, bring me to life during your return, empower me in your days, and grant me honor and success through you.
May He forgive my sins through your intercession, rectify my errors through your love, and elevate my rank through my loyalty to you. May He glorify me through obedience to you, honor me through your guidance, and make me among those who return from this visit blessed, successful, prosperous, safe, healthy, wealthy, and victorious with Allah's {SWT} satisfaction, grace, sufficiency, and blessings.
Grant me, O Lord {AZJ}, the ability to return again and again as long as You keep me alive, with sincere intention, faith, piety, humility, and lawful, pure, and abundant sustenance. O Allah {SWT}, do not make this the last occasion for me to visit them, remember them, or send blessings upon them. Grant me forgiveness, mercy, goodness, blessings, success, enlightenment, faith, and the best of responses, as You have granted to Your chosen servants who recognize their rights, fulfill their obligations, desire their visitation, and seek nearness to You through them.
By my father, my mother, my soul, my family, and my wealth, I entrust myself to you. Include me in your concerns, place me in your group, admit me to your intercession, and remember me before your Lord {AZJ}. O Allah {SWT}, bless Muhammad and the family of Muhammad, and convey my greetings and salutations to their souls and bodies. Peace be upon them, and Allah's {SWT} mercy and blessings. May Allah {SWT} send abundant blessings upon Muhammad and his family. Sufficient is Allah {SWT} for us, and He is the best disposer of affairs."

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CHAPTER 228 - CHAPTER OF RIGHTS

بَابُ الْحُقُوقِ

HADITH 3214

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِيمِ

3214 - رَوَى إِسْمَاعِيلُ بْنُ اَلْفَضْلِ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَيِّدِ اَلْعَابِدِينَ عَلِيِّ بْنِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ قَالَ : «حَقُّ اَللَّهِ اَلْأَكْبَرُ عَلَيْكَ أَنْ تَعْبُدَهُ وَ لاَ تُشْرِكَ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلاَصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيَكَ أَمْرَ اَلدُّنْيَا وَ اَلْآخِرَةِ وَ حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمِلَهَا بِطَاعَةِ اَللَّهِ عَزَّ وَ جَلَّ وَ حَقُّ اَللِّسَانِ إِكْرَامُهُ عَنِ اَلْخَنَا وَ تَعْوِيدُهُ اَلْخَيْرَ وَ تَرْكُ اَلْفُضُولِ اَلَّتِي لاَ فَائِدَةَ لَهَا وَ اَلْبِرُّ بِالنَّاسِ وَ حُسْنُ اَلْقَوْلِ فِيهِمْ وَ حَقُّ اَلسَّمْعِ تَنْزِيهُهُ عَنْ سَمَاعِ اَلْغِيبَةِ وَ سَمَاعِ مَا لاَ يَحِلُّ سَمَاعُهُ وَ حَقُّ اَلْبَصَرِ أَنْ تَغُضَّهُ عَمَّا لاَ يَحِلُّ لَكَ وَ تَعْتَبِرَ بِالنَّظَرِ بِهِ وَ حَقُّ يَدِكَ أَنْ لاَ تَبْسُطَهَا إِلَى مَا لاَ يَحِلُّ لَكَ وَ حَقُّ رِجْلَيْكَ أَنْ لاَ تَمْشِيَ بِهِمَا إِلَى مَا لاَ يَحِلُّ لَكَ فَبِهِمَا تَقِفُ عَلَى اَلصِّرَاطِ فَانْظُرْ أَنْ لاَ تَزِلاَّ بِكَ فَتَرَدَّى فِي اَلنَّارِ

وَ حَقُّ بَطْنِكَ أَنْ لاَ تَجْعَلَهُ وِعَاءً لِلْحَرَامِ وَ لاَ تَزِيدَ عَلَى اَلشِّبَعِ وَ حَقُّ فَرْجِكَ أَنْ تُحْصِنَهُ عَنِ اَلزِّنَا وَ تَحْفَظَهُ مِنْ أَنْ يُنْظَرَ إِلَيْهِ وَ حَقُّ اَلصَّلاَةِ أَنْ تَعْلَمَ أَنَّهَا وِفَادَةٌ إِلَى اَللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ فِيهَا قَائِمٌ بَيْنَ يَدَيِ اَللَّهِ عَزَّ وَ جَلَّ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ اَلْعَبْدِ اَلذَّلِيلِ اَلْحَقِيرِ اَلرَّاغِبِ اَلرَّاهِبِ اَلرَّاجِي اَلْخَائِفِ اَلْمُسْتَكِينِ اَلْمُتَضَرِّعِ اَلْمُعَظِّمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَ اَلْوَقَارِ وَ تُقْبِلَ عَلَيْهَا بِقَلْبِكَ وَ تُقِيمَهَا بِحُدُودِهَا وَ حُقُوقِهَا وَ حَقُّ اَلْحَجِّ أَنْ تَعْلَمَ أَنَّهُ وِفَادَةٌ إِلَى رَبِّكَ وَ فِرَارٌ إِلَيْهِ مِنْ ذُنُوبِكَ وَ فِيهِ قَبُولُ تَوْبَتِكَ وَ قَضَاءُ اَلْفَرْضِ اَلَّذِي أَوْجَبَهُ اَللَّهُ تَعَالَى عَلَيْكَ وَ حَقُّ اَلصَّوْمِ أَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اَللَّهُ عَزَّ وَ جَلَّ

عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ بَطْنِكَ وَ فَرْجِكَ لِيَسْتُرَكَ بِهِ مِنَ اَلنَّارِ فَإِنْ تَرَكْتَ اَلصَّوْمَ خَرَقْتَ سِتْرَ اَللَّهِ عَلَيْكَ وَ حَقُّ اَلصَّدَقَةِ أَنْ تَعْلَمَ أَنَّهَا ذُخْرُكَ عِنْدَ رَبِّكَ وَ وَدِيعَتُكَ اَلَّتِي لاَ تَحْتَاجُ إِلَى اَلْإِشْهَادِ عَلَيْهَا وَ كُنْتَ لِمَا تَسْتَوْدِعُهُ سِرّاً أَوْثَقَ مِنْكَ بِمَا تَسْتَوْدِعُهُ عَلاَنِيَةً وَ تَعْلَمَ أَنَّهَا تَدْفَعُ عَنْكَ اَلْبَلاَيَا وَ اَلْأَسْقَامَ فِي اَلدُّنْيَا وَ تَدْفَعُ عَنْكَ اَلنَّارَ فِي اَلْآخِرَةِ وَ حَقُّ اَلْهَدْيِ أَنْ تُرِيدَ بِهِ اَللَّهَ عَزَّ وَ جَلَّ وَ لاَ تُرِيدَ بِهِ خَلْقَهُ وَ لاَ تُرِيدَ بِهِ إِلاَّ اَلتَّعَرُّضَ لِرَحْمَةِ اَللَّهِ وَ نَجَاةَ رُوحِكَ يَوْمَ تَلْقَاهُ وَ حَقُّ اَلسُّلْطَانِ أَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلًى فِيكَ بِمَا جَعَلَهُ اَللَّهُ عَزَّ وَ جَلَّ لَهُ عَلَيْكَ مِنَ اَلسُّلْطَانِ وَ أَنَّ عَلَيْكَ أَنْ لاَ تَتَعَرَّضَ لِسَخَطِهِ فَتُلْقِيَ بِيَدِكَ إِلَى اَلتَّهْلُكَةِ وَ تَكُونَ شَرِيكاً لَهُ فِيمَا يَأْتِي إِلَيْكَ مِنْ سُوءٍ وَ حَقُّ سَائِسِكَ بِالْعِلْمِ اَلتَّعْظِيمُ لَهُ

وَ اَلتَّوْقِيرُ لِمَجْلِسِهِ وَ حُسْنُ اَلاِسْتِمَاعِ إِلَيْهِ وَ اَلْإِقْبَالُ عَلَيْهِ وَ أَنْ لاَ تَرْفَعَ عَلَيْهِ صَوْتَكَ وَ لاَ تُجِيبَ أَحَداً يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ اَلَّذِي يُجِيبُ وَ لاَ تُحَدِّثَ فِي مَجْلِسِهِ أَحَداً وَ لاَ تَغْتَابَ عِنْدَهُ أَحَداً وَ أَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ أَنْ تَسْتُرَ عُيُوبَهُ وَ تُظْهِرَ مَنَاقِبَهُ وَ لاَ تُجَالِسَ لَهُ عَدُوّاً وَ لاَ تُعَادِيَ لَهُ وَلِيّاً فَإِذَا فَعَلْتَ

ذَلِكَ شَهِدَتْ لَكَ مَلاَئِكَةُ اَللَّهِ عَزَّ وَ جَلَّ بِأَنَّكَ قَصَدْتَهُ وَ تَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ وَ عَزَّ اِسْمُهُ لاَ لِلنَّاسِ وَ أَمَّا حَقُّ سَائِسِكَ بِالْمِلْكِ فَأَنْ تُطِيعَهُ وَ لاَ تَعْصِيَهُ إِلاَّ فِيمَا يُسْخِطُ اَللَّهَ عَزَّ وَ جَلَّ فَإِنَّهُ لاَ طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اَلْخَالِقِ وَ أَمَّا حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ أَنَّهُمْ صَارُوا رَعِيَّتَكَ لِضَعْفِهِمْ وَ قُوَّتِكَ فَيَجِبُ أَنْ تَعْدِلَ فِيهِمْ وَ تَكُونَ لَهُمْ كَالْوَالِدِ اَلرَّحِيمِ وَ تَغْفِرَ لَهُمْ جَهْلَهُمْ وَ لاَ تُعَاجِلَهُمْ بِالْعُقُوبَةِ وَ تَشْكُرَ اَللَّهَ عَزَّ وَ جَلَّ عَلَى مَا آتَاكَ مِنَ اَلْقُوَّةِ عَلَيْهِمْ وَ أَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَأَنْ تَعْلَمَ أَنَّ اَللَّهَ عَزَّ وَ جَلَّ

إِنَّمَا جَعَلَكَ قَيِّماً لَهُمْ فِيمَا آتَاكَ مِنَ اَلْعِلْمِ وَ فَتَحَ لَكَ مِنْ خَزَائِنِهِ فَإِنْ أَحْسَنْتَ فِي تَعْلِيمِ اَلنَّاسِ وَ لَمْ تَخْرَقْ بِهِمْ وَ لَمْ تَضْجَرْ عَلَيْهِمْ زَادَكَ اَللَّهُ مِنْ فَضْلِهِ وَ إِنْ أَنْتَ مَنَعْتَ اَلنَّاسَ عِلْمَكَ أَوْ خَرِقْتَ بِهِمْ عِنْدَ طَلَبِهِمُ اَلْعِلْمَ مِنْكَ كَانَ حَقّاً عَلَى اَللَّهِ عَزَّ وَ جَلَّ أَنْ يَسْلُبَكَ اَلْعِلْمَ وَ بَهَاءَهُ وَ يُسْقِطَ مِنَ اَلْقُلُوبِ مَحَلَّكَ وَ أَمَّا حَقُّ اَلزَّوْجَةِ فَأَنْ تَعْلَمَ أَنَّ اَللَّهَ عَزَّ وَ جَلَّ جَعَلَهَا لَكَ سَكَناً وَ أُنْساً فَتَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنَ اَللَّهِ عَزَّ وَ جَلَّ عَلَيْكَ فَتُكْرِمَهَا وَ تَرْفُقَ بِهَا وَ إِنْ كَانَ حَقُّكَ عَلَيْهَا أَوْجَبَ فَإِنَّ لَهَا عَلَيْكَ أَنْ تَرْحَمَهَا لِأَنَّهَا أَسِيرُكَ وَ تُطْعِمَهَا وَ تَكْسُوَهَا وَ إِذَا جَهِلَتْ عَفَوْتَ عَنْهَا وَ أَمَّا حَقُّ مَمْلُوكِكَ فَأَنْ تَعْلَمَ أَنَّهُ خَلْقُ رَبِّكَ وَ اِبْنُ أَبِيكَ وَ أُمِّكَ وَ لَحْمُكَ وَ دَمُكَ لَمْ تَمْلِكْهُ لِأَنَّكَ صَنَعْتَهُ دُونَ اَللَّهِ وَ لاَ خَلَقْتَ شَيْئاً مِنْ جَوَارِحِهِ وَ لاَ أَخْرَجْتَ لَهُ رِزْقاً وَ لَكِنَّ اَللَّهَ عَزَّ وَ جَلَّ كَفَاكَ ذَلِكَ ثُمَّ سَخَّرَهُ لَكَ وَ اِئْتَمَنَكَ عَلَيْهِ وَ اِسْتَوْدَعَكَ إِيَّاهُ لِيَحْفَظَ لَكَ مَا تَأْتِيهِ مِنْ خَيْرٍ إِلَيْهِ فَأَحْسِنْ إِلَيْهِ كَمَا أَحْسَنَ اَللَّهُ إِلَيْكَ وَ إِنْ كَرِهْتَهُ اِسْتَبْدَلْتَ بِهِ وَ لَمْ تُعَذِّبْ خَلْقَ اَللَّهِ عَزَّ وَ جَلَّ وَ «لاَ قُوَّةَ إِلاَّ بِاللَّهِ»

وَ أَمَّا حَقُّ أُمِّكَ فَأَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لاَ يَحْتَمِلُ أَحَدٌ أَحَداً وَ أَعْطَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لاَ يُعْطِي أَحَدٌ أَحَداً وَ وَقَتْكَ بِجَمِيعِ جَوَارِحِهَا وَ لَمْ تُبَالِ أَنْ تَجُوعَ وَ تُطْعِمَكَ وَ تَعْطَشَ وَ تَسْقِيَكَ وَ تَعْرَى وَ تَكْسُوَكَ وَ تَضْحَى وَ تُظِلَّكَ وَ تَهْجُرَ اَلنَّوْمَ لِأَجْلِكَ وَ وَقَتْكَ اَلْحَرَّ وَ اَلْبَرْدَ لِتَكُونَ لَهَا فَإِنَّكَ لاَ تُطِيقُ شُكْرَهَا إِلاَّ بِعَوْنِ اَللَّهِ وَ تَوْفِيقِهِ وَ أَمَّا حَقُّ أَبِيكَ فَأَنْ تَعْلَمَ أَنَّهُ أَصْلُكَ فَإِنَّكَ لَوْلاَهُ لَمْ تَكُنْ فَمَهْمَا رَأَيْتَ مِنْ نَفْسِكَ مَا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ اَلنِّعْمَةِ عَلَيْكَ فِيهِ فَاحْمَدِ اَللَّهَ وَ اُشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَ «لاَ قُوَّةَ إِلاَّ بِاللَّهِ»

وَ أَمَّا حَقُّ وَلَدِكَ فَأَنْ تَعْلَمَ أَنَّهُ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ اَلدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْئُولٌ عَمَّا وُلِّيتَهُ مِنْ حُسْنِ اَلْأَدَبِ وَ اَلدَّلاَلَةِ عَلَى رَبِّهِ عَزَّ وَ جَلَّ وَ اَلْمَعُونَةِ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِهِ عَمَلَ مَنْ يَعْلَمُ أَنَّهُ مُثَابٌ عَلَى اَلْإِحْسَانِ إِلَيْهِ مُعَاقَبٌ عَلَى اَلْإِسَاءَةِ إِلَيْهِ وَ أَمَّا حَقُّ أَخِيكَ فَأَنْ تَعْلَمَ أَنَّهُ يَدُكَ وَ عِزُّكَ وَ قُوَّتُكَ فَلاَ تَتَّخِذْهُ سِلاَحاً عَلَى مَعْصِيَةِ اَللَّهِ وَ لاَ عُدَّةً لِلظُّلْمِ لِخَلْقِ اَللَّهِ وَ لاَ تَدَعْ نُصْرَتَهُ عَلَى عَدُوِّهِ وَ اَلنَّصِيحَةَ لَهُ فَإِنْ أَطَاعَ اَللَّهَ تَعَالَى وَ إِلاَّ فَلْيَكُنِ اَللَّهُ أَكْرَمَ عَلَيْكَ مِنْهُ وَ «لاَ قُوَّةَ إِلاَّ بِاللَّهِ»

وَ أَمَّا حَقُّ مَوْلاَكَ اَلْمُنْعِمِ عَلَيْكَ فَأَنْ تَعْلَمَ أَنَّهُ أَنْفَقَ فِيكَ مَالَهُ وَ أَخْرَجَكَ مِنْ ذُلِّ اَلرِّقِّ وَ وَحْشَتِهِ إِلَى عِزِّ اَلْحُرِّيَّةِ وَ أُنْسِهَا فَأَطْلَقَكَ مِنْ أَسْرِ اَلْمَلَكَةِ وَ فَكَّ عَنْكَ قَيْدَ اَلْعُبُودِيَّةِ وَ أَخْرَجَكَ مِنَ اَلسِّجْنِ وَ مَلَّكَكَ نَفْسَكَ وَ فَرَّغَكَ لِعِبَادَةِ رَبِّكَ وَ تَعْلَمَ أَنَّهُ أَوْلَى اَلْخَلْقِ بِكَ فِي حَيَاتِكَ وَ مَوْتِكَ وَ أَنَّ نُصْرَتَهُ عَلَيْكَ وَاجِبَةٌ بِنَفْسِكَ وَ مَا اِحْتَاجَ

إِلَيْهِ مِنْكَ وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ» وَ أَمَّا حَقُّ مَوْلاَكَ اَلَّذِي أَنْعَمْتَ عَلَيْهِ فَأَنْ تَعْلَمَ أَنَّ اَللَّهَ عَزَّ وَ جَلَّ جَعَلَ عِتْقَكَ لَهُ وَسِيلَةً إِلَيْهِ وَ حِجَاباً لَكَ مِنَ اَلنَّارِ وَ أَنَّ ثَوَابَكَ فِي اَلْعَاجِلِ مِيرَاثُهُ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ مُكَافَأَةً لِمَا أَنْفَقْتَ مِنْ مَالِكَ وَ فِي اَلْآجِلِ اَلْجَنَّةُ وَ أَمَّا حَقُّ ذِي اَلْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تَكْسِبَهُ اَلْمَقَالَةَ اَلْحَسَنَةَ وَ تُخْلِصَ لَهُ اَلدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اَللَّهِ عَزَّ وَ جَلَّ

فَإِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرّاً وَ عَلاَنِيَةً ثُمَّ إِنْ قَدَرْتَ عَلَى مُكَافَأَتِهِ يَوْماً كَافَأْتَهُ وَ أَمَّا حَقُّ اَلْمُؤَذِّنِ فَأَنْ تَعْلَمَ أَنَّهُ مُذَكِّرٌ لَكَ رَبَّكَ عَزَّ وَ جَلَّ وَ دَاعٍ لَكَ إِلَى حَظِّكَ وَ عَوْنُكَ عَلَى قَضَاءِ فَرْضِ اَللَّهِ عَلَيْكَ فَاشْكُرْ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ وَ أَمَّا حَقُّ إِمَامِكَ فِي صَلاَتِكَ فَأَنْ تَعْلَمَ أَنَّهُ تَقَلَّدَ اَلسِّفَارَةَ، فِيمَا بَيْنَكَ وَ بَيْنَ رَبِّكَ عَزَّ وَ جَلَّ وَ تَكَلَّمَ عَنْكَ وَ لَمْ تَتَكَلَّمْ عَنْهُ وَ دَعَا لَكَ وَ لَمْ تَدْعُ لَهُ وَ كَفَاكَ هَوْلَ اَلْمُقَامِ بَيْنَ يَدَيِ اَللَّهِ عَزَّ وَ جَلَّ فَإِنْ كَانَ نَقْصٌ كَانَ عَلَيْهِ دُونَكَ وَ إِنْ كَانَ تَمَاماً كُنْتَ شَرِيكَهُ وَ لَمْ يَكُنْ لَهُ عَلَيْكَ فَضْلٌ، فَوَقَى نَفْسَكَ بِنَفْسِهِ وَ صَلاَتَكَ بِصَلاَتِهِ فَتَشْكُرُ لَهُ عَلَى قَدْرِ ذَلِكَ وَ أَمَّا حَقُّ جَلِيسِكَ فَأَنْ تُلِينَ لَهُ جَانِبَكَ وَ تُنْصِفَهُ فِي مُجَازَاةِ اَللَّفْظِ وَ لاَ تَقُومَ مِنْ مَجْلِسِكَ إِلاَّ بِإِذْنِهِ وَ مَنْ تَجْلِسُ إِلَيْهِ يَجُوزُ لَهُ اَلْقِيَامُ عَنْكَ بِغَيْرِ إِذْنِكَ وَ تَنْسَى زَلاَّتِهِ وَ تَحْفَظَ خَيْرَاتِهِ وَ لاَ تُسْمِعَهُ إِلاَّ خَيْراً وَ أَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِباً وَ إِكْرَامُهُ شَاهِداً وَ نُصْرَتُهُ إِذْ كَانَ مَظْلُوماً وَ لاَ تَتَبَّعْ لَهُ عَوْرَةً فَإِنْ عَلِمْتَ عَلَيْهِ سُوءاً سَتَرْتَهُ عَلَيْهِ وَ إِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحْتَهُ فِيمَا بَيْنَكَ وَ بَيْنَهُ وَ لاَ تُسْلِمْهُ عِنْدَ شَدِيدَةٍ وَ تُقِيلُ عَثْرَتَهُ وَ تَغْفِرُ ذَنْبَهُ وَ تُعَاشِرُهُ مُعَاشَرَةً كَرِيمَةً وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ»

وَ أَمَّا حَقُّ اَلصَّاحِبِ فَأَنْ تَصْحَبَهُ بِالتَّفَضُّلِ وَ اَلْإِنْصَافِ وَ تُكْرِمَهُ كَمَا يُكْرِمُكَ وَ لاَ تَدَعَهُ يَسْبِقُ إِلَى مَكْرُمَةٍ فَإِنْ سَبَقَ كَافَأْتَهُ وَ تَوَدَّهُ كَمَا يَوَدُّكَ وَ تَزْجُرَهُ عَمَّا يَهُمُّ بِهِ مِنْ مَعْصِيَةٍ وَ كُنْ عَلَيْهِ رَحْمَةً وَ لاَ تَكُنْ عَلَيْهِ عَذَاباً وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ» وَ أَمَّا حَقُّ اَلشَّرِيكِ فَإِنْ غَابَ كَفَيْتَهُ وَ إِنْ حَضَرَ رَعَيْتَهُ وَ لاَ تَحْكُمْ دُونَ حُكْمِهِ وَ لاَ بِرَأْيِكَ دُونَ مُنَاظَرَتِهِ وَ تَحْفَظُ عَلَيْهِ مَالَهُ وَ لاَ تَخُنْهُ فِيمَا عَزَّ أَوْ هَانَ مِنْ أَمْرٍ فَإِنَّ يَدَ اَللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى اَلشَّرِيكَيْنِ مَا لَمْ يَتَخَاوَنَا وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ»

وَ أَمَّا حَقُّ مَالِكَ فَأَنْ لاَ تَأْخُذَهُ إِلاَّ مِنْ حِلِّهِ وَ لاَ تُنْفِقَهُ إِلاَّ فِي وَجْهِهِ وَ لاَ تُؤْثِرَ عَلَى نَفْسِكَ مَنْ لاَ يَحْمَدُكَ فَاعْمَلْ بِهِ بِطَاعَةِ رَبِّكَ وَ لاَ تَبْخَلْ بِهِ فَتَبُوءَ بِالْحَسْرَةِ وَ اَلنَّدَامَةِ مَعَ اَلتَّبِعَةِ، وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ» وَ أَمَّا حَقُّ غَرِيمِكَ اَلَّذِي يُطَالِبُكَ فَإِنْ كُنْتَ مُوسِراً أَعْطَيْتَهُ وَ إِنْ كُنْتَ مُعْسِراً أَرْضَيْتَهُ بِحُسْنِ اَلْقَوْلِ وَ رَدَدْتَهُ عَنْ نَفْسِكَ رَدّاً لَطِيفاً وَ أَمَّا حَقُّ اَلْخَلِيطِ أَنْ لاَ تَغُرَّهُ وَ لاَ تَغُشَّهُ وَ لاَ تَخْدَعَهُ وَ تَتَّقِيَ اَللَّهَ تَبَارَكَ وَ تَعَالَى فِي أَمْرِهِ وَ أَمَّا حَقُّ اَلْخَصْمِ اَلْمُدَّعِي عَلَيْكَ فَإِنْ كَانَ مَا يَدَّعِي عَلَيْكَ حَقّاً كُنْتَ شَاهِدَهُ عَلَى نَفْسِكَ وَ لَمْ تَظْلِمْهُ وَ أَوْفَيْتَهُ حَقَّهُ وَ إِنْ كَانَ مَا يَدَّعِي بَاطِلاً رَفَقْتَ بِهِ وَ لَمْ تَأْتِ فِي أَمْرِهِ غَيْرَ اَلرِّفْقِ وَ لَمْ تُسْخِطْ رَبَّكَ فِي أَمْرِهِ وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ»

وَ أَمَّا حَقُّ خَصْمِكَ اَلَّذِي تَدَّعِي عَلَيْهِ فَإِنْ كُنْتَ مُحِقّاً فِي دَعْوَاكَ أَجْمَلْتَ مُقَاوَلَتَهُ وَ لَمْ تَجْحَدْ حَقَّهُ وَ إِنْ كُنْتَ مُبْطِلاً فِي دَعْوَاكَ اِتَّقَيْتَ اَللَّهَ عَزَّ وَ جَلَّ وَ تُبْتَ إِلَيْهِ وَ تَرَكْتَ اَلدَّعْوَى وَ أَمَّا حَقُّ اَلْمُسْتَشِيرِ فَإِنْ عَلِمْتَ أَنَّ لَهُ رَأْياً حَسَناً أَشَرْتَ عَلَيْهِ وَ إِنْ لَمْ تَعْلَمْ لَهُ أَرْشَدْتَهُ إِلَى مَنْ يَعْلَمُ وَ حَقُّ اَلْمُشِيرِ عَلَيْكَ أَنْ لاَ تَتَّهِمَهُ فِيمَا لاَ يُوَافِقُكَ مِنْ رَأْيِهِ وَ إِنْ وَافَقَكَ حَمِدْتَ اَللَّهَ عَزَّ وَ جَلَّ وَ حَقُّ اَلْمُسْتَنْصِحِ أَنْ تُؤَدِّيَ إِلَيْهِ اَلنَّصِيحَةَ وَ لْيَكُنْ مَذْهَبُكَ اَلرَّحْمَةَ لَهُ وَ اَلرِّفْقَ بِهِ وَ حَقُّ اَلنَّاصِحِ أَنْ تُلِينَ لَهُ جَنَاحَكَ وَ تُصْغِيَ إِلَيْهِ بِسَمْعِكَ فَإِنْ أَتَى بِالصَّوَابِ حَمِدْتَ اَللَّهَ عَزَّ وَ جَلَّ وَ إِنْ لَمْ يُوَافِقْ رَحِمْتَهُ وَ لَمْ تَتَّهِمْهُ وَ عَلِمْتَ أَنَّهُ أَخْطَأَ وَ لَمْ تُؤَاخِذْهُ بِذَلِكَ إِلاَّ أَنْ يَكُونَ مُسْتَحِقّاً لِلتُّهَمَةِ فَلاَ تَعْبَأْ بِشَيْءٍ مِنْ أَمْرِهِ عَلَى حَالٍ وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ»

وَ حَقُّ اَلْكَبِيرِ تَوْقِيرُهُ لِسِنِّهِ وَ إِجْلاَلُهُ لِتَقَدُّمِهِ فِي اَلْإِسْلاَمِ قَبْلَكَ وَ تَرْكُ مُقَابَلَتِهِ عِنْدَ اَلْخِصَامِ وَ لاَ تَسْبِقْهُ إِلَى طَرِيقٍ وَ لاَ تَتَقَدَّمْهُ وَ لاَ تَسْتَجْهِلْهُ وَ إِنْ جَهِلَ عَلَيْكَ اِحْتَمَلْتَهُ وَ أَكْرَمْتَهُ لِحَقِّ اَلْإِسْلاَمِ وَ حُرْمَتِهِ وَ حَقُّ اَلصَّغِيرِ رَحْمَتُهُ فِي تَعْلِيمِهِ وَ اَلْعَفْوُ عَنْهُ وَ اَلسَّتْرُ عَلَيْهِ وَ اَلرِّفْقُ بِهِ وَ اَلْمَعُونَةُ لَهُ وَ حَقُّ اَلسَّائِلِ إِعْطَاؤُهُ عَلَى قَدْرِ حَاجَتِهِ وَ حَقُّ اَلْمَسْئُولِ إِنْ أَعْطَى فَاقْبَلْ مِنْهُ بِالشُّكْرِ وَ اَلْمَعْرِفَةِ بِفَضْلِهِ وَ إِنْ مَنَعَ فَاقْبَلْ عُذْرَهُ وَ حَقُّ مَنْ سَرَّكَ لِلَّهِ تَعَالَى أَنْ تَحْمَدَ اَللَّهَ تَعَالَى أَوَّلاً ثُمَّ تَشْكُرَهُ وَ حَقُّ مَنْ أَسَاءَكَ أَنْ تَعْفُوَ عَنْهُ وَ إِنْ عَلِمْتَ أَنَّ اَلْعَفْوَ يَضُرُّ اِنْتَصَرْتَ قَالَ اَللَّهُ تَبَارَكَ وَ تَعَالَى «وَ لَمَنِ اِنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولٰئِكَ مٰا عَلَيْهِمْ مِنْ سَبِيلٍ»

وَ حَقُّ أَهْلِ مِلَّتِكَ إِضْمَارُ اَلسَّلاَمَةِ وَ اَلرَّحْمَةِ لَهُمْ وَ اَلرِّفْقُ بِمُسِيئِهِمْ وَ تَأَلُّفُهُمْ وَ اِسْتِصْلاَحُهُمْ وَ شُكْرُ مُحْسِنِهِمْ وَ كَفُّ اَلْأَذَى عَنْهُمْ وَ تُحِبُّ لَهُمْ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَ أَنْ يَكُونَ شُيُوخُهُمْ بِمَنْزِلَةِ أَبِيكَ وَ شُبَّانُهُمْ بِمَنْزِلَةِ إِخْوَتِكَ وَ عَجَائِزُهُمْ بِمَنْزِلَةِ أُمِّكَ وَ اَلصِّغَارُ بِمَنْزِلَةِ أَوْلاَدِكَ وَ حَقُّ اَلذِّمَّةِ أَنْ تَقْبَلَ مِنْهُمْ مَا قَبِلَ اَللَّهُ عَزَّ وَ جَلَّ مِنْهُمْ وَ لاَ تَظْلِمَهُمْ مَا وَفَوْا لِلَّهِ عَزَّ وَ جَلَّ بِعَهْدِهِ ».

Hadith.3214 - Isma'il ibn Al-Fadl narrated from Thabit ibn Dinar, who narrated from the Master of the Worshippers, Imam Ali ibn Al-Husayn ibn Ali ibn Abi Talib $^{\{a.s\}}$, who said:
"The greatest right of Allah $^{\{SWT\}}$ upon you is that you worship Him and do not associate anything with Him. If you fulfill this with sincerity, He has taken it upon Himself to suffice for your worldly and afterlife matters. The right of your self upon you is that you employ it in obedience to Allah $^{\{SWT\}}$, the Mighty and Glorious. The right of your tongue is to honor it by refraining from obscenities, accustoming it to goodness, and avoiding excess talk that brings no benefit. Additionally, treat people with kindness and speak well of them.
The right of your hearing is to distance it from listening to gossip and what is unlawful to hear. The right of your sight is that you lower it from what is forbidden for you and take lessons through observation. The right of your hands is not to extend them toward what is forbidden for you. The right of your feet is not to walk with them toward what is forbidden for you, for with them you will stand on the Sirat (the bridge over Hellfire). So, be careful that they do not slip and cause you to fall into the Fire."

"The right of your stomach is that you do not make it a vessel for what is unlawful, nor should you eat beyond what suffices you. The right of your private parts is to protect them from fornication and to guard them from being exposed.

The right of prayer is to understand that it is an audience with Allah {SWT}, the Mighty and Glorious, and that you are standing in it before Allah {SWT}, the Mighty and Glorious. When you realize this, you should stand in the position of a humble, lowly servant, full of desire, fear, hope, and submission. You should exhibit calmness and dignity, fully directing your heart towards the prayer, and you should perform it with all its boundaries and obligations.

The right of Hajj is to understand that it is a journey to your Lord {AZJ} and an escape to Him from your sins. Through it, your repentance is accepted, and the obligation that Allah {SWT}, the Exalted, has placed upon you is fulfilled.

The right of fasting is to recognize that it is a shield set by Allah {SWT}, the Mighty and Glorious, to protect you, Through your tongue, hearing, sight, stomach, and private parts, fasting becomes a shield by which Allah {SWT} protects you from the fire. If you abandon fasting, you tear down the shield that Allah {SWT} has placed over you.

The right of charity is to recognize that it is your treasure with your Lord {AZJ} and a deposit that does not require witnesses for safekeeping. You should have more trust in what you entrust secretly than in what you do publicly. Know that it repels calamities and illnesses in this world and protects you from the fire in the Hereafter.

The right of offering (hadiy) is to intend it solely for Allah {SWT}, the Mighty and Glorious, and not for His creation. You should seek by it only Allah's {SWT} mercy and the salvation of your soul on the Day you meet Him.

The right of authority (sultan) is to know that you have been made a trial for him and that he is tested through you with what Allah {SWT}, the Mighty and Glorious, has granted him over you as authority. It is your responsibility not to expose yourself to his wrath, causing your own destruction, nor to become a partner in any wrongdoing he commits against you.

The right of your guide in knowledge is to honor and revere him, And to respect his assembly, to listen to him attentively, to face him with your full attention, to not raise your voice above his, and to not answer anyone who asks him a question until he himself responds. Do not engage in conversation with others during his assembly, do not backbite anyone in his presence, and defend him if someone speaks ill of him in front of you. Cover his faults and highlight his virtues. Do not sit with his enemy or show enmity towards his ally. If you do so, the angels of Allah {SWT}, the Mighty and Glorious, will testify that you sought him and learned his knowledge for Allah's {SWT} sake, not for the sake of people.

As for the right of the one who governs you by authority, it is that you obey him and do not disobey him unless he commands what displeases Allah {SWT}, the Mighty and Glorious. For there is no obedience to a creature in disobedience to the Creator.

As for the right of your subjects under your authority, it is to recognize that they have become your subjects because of their weakness and your strength. It is therefore incumbent upon you to be just with them, to be like a compassionate father to them, to forgive their ignorance, and not to rush to punish them. Thank Allah {SWT}, the Mighty and Glorious, for granting you strength over them.

As for the right of your subjects under your knowledge, it is to recognize that Allah {SWT}, the Mighty and Glorious, And as for your responsibility toward those under your instruction, know that Allah {SWT}, the Mighty and Glorious, has appointed you as a guardian over them due to the knowledge

He has given you and the treasures He has opened to you. If you excel in teaching people and do not treat them harshly or become annoyed with them, Allah {SWT} will increase His blessings upon you. However, if you withhold knowledge from people or act harshly toward them when they seek knowledge from you, it is incumbent upon Allah {SWT}, the Mighty and Glorious, to strip you of your knowledge, its glory, and to lower your standing in the hearts of others.

As for the right of your wife, you should know that Allah {SWT}, the Mighty and Glorious, has made her a source of comfort and companionship for you. You should realize that this is a blessing from Allah {SWT} upon you. Therefore, honor her and treat her kindly. While your rights over her are greater, you still owe her compassion, for she is bound to you. Feed her, clothe her, and pardon her if she errs.

As for the right of your servant, know that he is a creation of your Lord {AZJ}, and he shares with you the lineage of Adam, being made of flesh and blood like you. You do not own him because you created him, nor did you form his body or provide for his sustenance; rather, Allah {SWT}, the Mighty and Glorious, has done so. He has then subjected him to you and entrusted you with his care. Thus, you must treat him kindly just as Allah {SWT} has treated you kindly. If you dislike him, replace him, but do not punish a creation of Allah {SWT} unjustly.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of your mother, you should recognize that she carried you where no one carries anyone else. She gave you of the fruit of her heart in a way that no one gives to anyone else. She protected you with all her limbs, not caring if she herself went hungry so that you could eat, or thirsty so that you could drink, or unclothed so that you could be dressed, or exposed to the sun so that you could be shaded. She stayed awake for your sake, sacrificing her own sleep. She shielded you from the heat and cold, all to keep you safe. You can never repay her for her rights except with the help and grace of Allah {SWT}.

As for the right of your father, you should know that he is your root, and if it weren’t for him, you would not exist. Whenever you see something in yourself that pleases you, know that your father is the origin of that blessing. Therefore, praise Allah {SWT} and thank Him in proportion to that recognition.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of your child, you should recognize that he is from you and attributed to you in this fleeting world, whether for good or ill. You are responsible for what has been entrusted to you regarding his proper upbringing, guiding him to his Lord {AZJ}, the Almighty, and assisting him in obeying Allah {SWT}. Therefore, strive in his affairs as one who knows that they will be rewarded for doing good to him and held accountable for neglecting or wronging him.

As for the right of your brother, you should recognize that he is your hand, your honor, and your strength. Do not take him as a weapon against disobedience to Allah {SWT}, nor as a means to oppress Allah’s {SWT} creation. Do not withhold your support from him against his enemy or your sincere counsel to him. If he obeys Allah {SWT}, then he is deserving of your help; otherwise, let Allah {SWT} be more significant to you than him.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of your benefactor, who has bestowed a favor upon you, you should recognize that he has spent his wealth on you and freed you from the humiliation and isolation of servitude to the honor and comfort of freedom. He released you from the captivity of bondage, removed the shackles of servitude from you, and took you out of confinement, granting you control over yourself and freeing you for the worship of your Lord {AZJ}. You must understand that he has the greatest right over you among creation, both in your life and after your death. Supporting him is incumbent upon you, with your self and with anything he needs from you.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of the one upon whom you have bestowed a favor, you should recognize that Allah {SWT}, the Almighty, has made your act of emancipation for him a means of approach to Him and a protection for you from the Hellfire. Your immediate reward lies in inheriting his wealth if he has no kin, as recompense for what you spent of your wealth. Your ultimate reward is Paradise.

As for the right of someone who has done good to you, you should show gratitude to him, acknowledge his favor, and speak well of him. You should sincerely pray for him in your private moments with Allah {SWT}, the Almighty."

So when you do that (thank him in private and publicly), you have expressed your gratitude to him both secretly and openly. Then, if you are able to repay him one day, you should do so.

As for the right of the Mu'adhdhin (the one who calls to prayer), you should understand that he is reminding you of your Lord {AZJ}, the Almighty, inviting you to your share of good, and assisting you in fulfilling Allah's {SWT} obligation upon you. You should therefore thank him for this as you would thank someone who has done good to you.

As for the right of the leader of your prayer (Imam), you should realize that he has assumed the responsibility of representing you before your Lord {AZJ}, the Almighty, speaking on your behalf while you remain silent, praying for you while you do not pray for him, and bearing the burden of standing in Allah's {SWT} presence in your place. If there is any deficiency, it falls upon him and not you; and if it is complete, you share in the reward equally, and he has no superiority over you. Thus, he has protected you with himself and fulfilled your prayer through his own prayer. You should therefore thank him to the extent of that responsibility.

As for the right of your companion in a gathering, you should be gentle with him, treat him fairly in conversation, and not leave your seat without his permission. However, he may leave without seeking your permission. You should overlook his faults, remember his good qualities, and speak to him only with kindness.

As for the right of your neighbor, you should safeguard him in his absence, honor him in his presence, and support him if he is wronged. Do not seek out his flaws, and if you become aware of anything unfavorable about him, conceal it. If you know he will accept your advice, advise him privately. Do not abandon him in difficult circumstances, forgive his mistakes, and live with him nobly.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of a companion, you should accompany him with generosity and fairness. Honor him as he honors you, and do not let him surpass you in doing noble deeds. If he does precede you in any virtue, compensate him for it. Show him love as he shows you love, restrain him from committing any act of disobedience, and be a mercy to him rather than a source of suffering. And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of a partner, if he is absent, take care of his responsibilities, and if he is present, assist him. Do not make decisions without consulting him or act upon your opinion without discussing it with him. Safeguard his property and do not betray him in either significant or minor matters. For the hand of Allah {SWT}, Blessed and Exalted, is upon two partners as long as they do not betray one another.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of your wealth, it is that you do not take it except from lawful means, and you do not spend it except in rightful ways. Do not prioritize over yourself anyone who will not appreciate your generosity. Use your wealth in obedience to your Lord {AZJ}, and do not be miserly with it, lest you end up with regret, remorse, and accountability.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of your creditor who demands repayment from you, if you are able to pay, then fulfill his due. If you are unable, then appease him with kind words and gently excuse yourself.

As for the right of your associate, do not deceive, cheat, or betray him. Be mindful of Allah {SWT}, Blessed and Exalted, in your dealings with him.

As for the right of your adversary who makes a claim against you, if his claim is true, you should bear witness against yourself, not wrong him, and fulfill his due. If his claim is false, treat him gently, avoid harshness in dealing with him, and do not anger your Lord {AZJ} concerning him.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of your adversary against whom you are making a claim, if you are truthful in your claim, then engage with him respectfully and do not deny his rights. However, if you are wrong in your claim, then fear Allah {SWT}, the Almighty, repent to Him, and abandon the claim.

As for the right of the one who seeks your counsel, if you know that he has good judgment, offer him sincere advice. If you do not know, direct him to someone who does.

As for the right of the one who advises you, do not suspect him in matters where his advice does not align with your preferences. If his advice agrees with your views, thank Allah {SWT}, the Almighty.

As for the right of the one who seeks your sincere counsel, you must provide him with honest advice, with a mindset of mercy and gentleness towards him.

As for the right of the one who advises you, you should lower your wing in humility to him and listen attentively. If his advice is correct, praise Allah {SWT}, the Almighty. If it is not correct, show him mercy and do not accuse him of malice, knowing that he simply erred. Do not hold it against him unless he is deserving of suspicion, in which case you need not pay heed to his advice at all.

And remember, 'There is no strength except with Allah {SWT}.'"

As for the right of the elder, it is to respect him for his age, honor him for having preceded you in Islam, avoid arguing with him, not walk ahead of him on a path, not overtake him, and not belittle him. If he shows ignorance toward you, you must bear it with patience, honor him for the right of Islam and its sanctity.

As for the right of the younger, it is to show mercy to him through teaching, forgiving his mistakes, concealing his faults, treating him gently, and assisting him.

As for the right of the one who asks, it is to give him according to his need.

As for the right of the one you are asked from, if he gives, accept it with gratitude and acknowledgment of his generosity. If he denies you, accept his excuse.

As for the right of the one who pleases you for the sake of Allah {SWT}, it is to first thank Allah {SWT}, then thank the person.

As for the right of the one who harms you, it is to forgive him. However, if you know that forgiving him will cause harm, then seek justice. Allah {SWT}, the Almighty, says: “And whoever avenges themselves after being wronged, there is no blame upon them.” (Quran 42:41)

As for the right of the people of your religion, it is to harbor peace and mercy for them in your heart, treat the wrongdoers among them with gentleness, seek to reconcile and reform them, show gratitude to the good among them, withhold harm from them, love for them what you love for yourself, and dislike for them what you dislike for yourself. Regard their elders as you would your father, their youth as your brothers, their elderly women as your mother, and their children as your own children.

As for the right of those under your protection (dhimmis), it is to accept from them what Allah {SWT}, the Almighty, has accepted from them and not oppress them as long as they fulfill their covenant with Allah {SWT}, the Almighty.

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CHAPTER 229 - CHAPTER OF THE OBLIGATIONS ON THE LIMBS

بَابُ الْفُرُوضِ عَلَى الْجَوَارِحِ

HADITH 3215

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

3215 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فِي وَصِيَّتِهِ لاِبْنِهِ مُحَمَّدِ بْنِ اَلْحَنَفِيَّةِ رَضِيَ اَللَّهُ عَنْهُ: «يَا بُنَيَّ لاَ تَقُلْ مَا لاَ تَعْلَمُ بَلْ لاَ تَقُلْ كُلَّ مَا تَعْلَمُ فَإِنَّ اَللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ، يَوْمَ اَلْقِيَامَةِ وَ يَسْأَلُكَ عَنْهَا وَ ذَكَّرَهَا وَ وَعَظَهَا وَ حَذَّرَهَا وَ أَدَّبَهَا وَ لَمْ يَتْرُكْهَا سُدًى فَقَالَ اَللَّهُ عَزَّ وَ جَلَّ: «وَ لاٰ تَقْفُ مٰا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ اَلسَّمْعَ وَ اَلْبَصَرَ وَ اَلْفُؤٰادَ كُلُّ أُولٰئِكَ كٰانَ عَنْهُ مَسْؤُلاً » وَ قَالَ عَزَّ وَ جَلَّ «إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَ تَقُولُونَ بِأَفْوٰاهِكُمْ مٰا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ تَحْسَبُونَهُ هَيِّناً وَ هُوَ عِنْدَ اَللّٰهِ عَظِيمٌ » ثُمَّ اِسْتَعْبَدَهَا بِطَاعَتِهِ فَقَالَ عَزَّ وَ جَلَّ: «يٰا أَيُّهَا اَلَّذِينَ آمَنُوا اِرْكَعُوا وَ اُسْجُدُوا وَ اُعْبُدُوا رَبَّكُمْ وَ اِفْعَلُوا اَلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ»

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ وَاجِبَةٌ عَلَى اَلْجَوَارِحِ وَ قَالَ عَزَّ وَ جَلَّ: «وَ أَنَّ اَلْمَسٰاجِدَ لِلّٰهِ فَلاٰ تَدْعُوا مَعَ اَللّٰهِ أَحَداً» يَعْنِي بِالْمَسَاجِدِ اَلْوَجْهَ وَ اَلْيَدَيْنِ وَ اَلرُّكْبَتَيْنِ وَ اَلْإِبْهَامَيْنِ وَ قَالَ عَزَّ وَ جَلَّ «وَ مٰا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لاٰ أَبْصٰارُكُمْ وَ لاٰ جُلُودُكُمْ » يَعْنِي بِالْجُلُودِ اَلْفُرُوجَ ثُمَّ خَصَّ كُلَّ جَارِحَةٍ مِنْ جَوَارِحِكَ بِفَرْضٍ وَ نَصَّ عَلَيْهَا فَفَرَضَ عَلَى اَلسَّمْعِ أَنْ لاَ تُصْغِيَ بِهِ إِلَى اَلْمَعَاصِي فَقَالَ عَزَّ وَ جَلَّ «وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي اَلْكِتٰابِ أَنْ إِذٰا سَمِعْتُمْ آيٰاتِ اَللّٰهِ يُكْفَرُ بِهٰا وَ يُسْتَهْزَأُ بِهٰا فَلاٰ تَقْعُدُوا مَعَهُمْ حَتّٰى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِثْلُهُمْ » وَ قَالَ عَزَّ وَ جَلَّ «وَ إِذٰا رَأَيْتَ اَلَّذِينَ يَخُوضُونَ فِي آيٰاتِنٰا فَأَعْرِضْ عَنْهُمْ حَتّٰى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ» ثُمَّ اِسْتَثْنَى عَزَّ وَ جَلَّ مَوْضِعَ اَلنِّسْيَانِ فَقَالَ «وَ إِمّٰا يُنْسِيَنَّكَ اَلشَّيْطٰانُ فَلاٰ تَقْعُدْ بَعْدَ اَلذِّكْرىٰ مَعَ اَلْقَوْمِ اَلظّٰالِمِينَ »

وَ قَالَ عَزَّ وَ جَلَّ «فَبَشِّرْ عِبٰادِ. `اَلَّذِينَ يَسْتَمِعُونَ اَلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولٰئِكَ اَلَّذِينَ هَدٰاهُمُ اَللّٰهُ وَ أُولٰئِكَ هُمْ أُولُوا اَلْأَلْبٰابِ » وَ قَالَ عَزَّ وَ جَلَّ: «وَ إِذٰا مَرُّوا بِاللَّغْوِ مَرُّوا كِرٰاماً » وَ قَالَ عَزَّ وَ جَلَّ: «وَ إِذٰا سَمِعُوا اَللَّغْوَ أَعْرَضُوا عَنْهُ» فَهَذَا مَا فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلسَّمْعِ وَ هُوَ عَمَلُهُ وَ فَرَضَ عَلَى اَلْبَصَرِ أَنْ لاَ يَنْظُرَ إِلَى مَا حَرَّمَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ فَقَالَ عَزَّ مِنْ قَائِلٍ: «قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصٰارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ » فَحَرَّمَ أَنْ يَنْظُرَ أَحَدٌ إِلَى فَرْجِ غَيْرِهِ وَ فَرَضَ عَلَى اَللِّسَانِ اَلْإِقْرَارَ وَ اَلتَّعْبِيرَ عَنِ اَلْقَلْبِ بِمَا عَقَدَ عَلَيْهِ فَقَالَ عَزَّ وَ جَلَّ «قُولُوا آمَنّٰا بِاللّٰهِ وَ مٰا أُنْزِلَ إِلَيْنٰا» اَلْآيَةَ وَ قَالَ عَزَّ وَ جَلَّ: «وَ قُولُوا لِلنّٰاسِ حُسْناً »

وَ فَرَضَ عَلَى اَلْقَلْبِ وَ هُوَ أَمِيرُ اَلْجَوَارِحِ اَلَّذِي بِهِ تَعْقِلُ وَ تَفْهَمُ وَ تَصْدُرُ عَنْ أَمْرِهِ وَ رَأْيِهِ فَقَالَ عَزَّ وَ جَلَّ «إِلاّٰ مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمٰانِ » اَلْآيَةَ وَ قَالَ تَعَالَى حِينَ أَخْبَرَ عَنْ قَوْمٍ أُعْطُوا اَلْإِيمَانَ بِأَفْوَاهِهِمْ وَ لَمْ

تُؤْمِنْ قُلُوبُهُمْ فَقَالَ تَعَالَى: «اَلَّذِينَ قٰالُوا آمَنّٰا بِأَفْوٰاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ» وَ قَالَ عَزَّ وَ جَلَّ: «أَلاٰ بِذِكْرِ اَللّٰهِ تَطْمَئِنُّ اَلْقُلُوبُ» وَ قَالَ عَزَّ وَ جَلَّ «وَ إِنْ تُبْدُوا مٰا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحٰاسِبْكُمْ بِهِ اَللّٰهُ فَيَغْفِرُ لِمَنْ يَشٰاءُ وَ يُعَذِّبُ مَنْ يَشٰاءُ » وَ فَرَضَ عَلَى اَلْيَدَيْنِ أَنْ لاَ تَمُدَّهُمَا إِلَى مَا حَرَّمَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ وَ أَنْ تَسْتَعْمِلَهُمَا بِطَاعَتِهِ فَقَالَ عَزَّ وَ جَلَّ: «يٰا أَيُّهَا اَلَّذِينَ آمَنُوا إِذٰا قُمْتُمْ إِلَى اَلصَّلاٰةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى اَلْمَرٰافِقِ وَ اِمْسَحُوا بِرُؤُسِكُمْ وَ أَرْجُلَكُمْ إِلَى اَلْكَعْبَيْنِ» وَ قَالَ عَزَّ وَ جَلَّ «فَإِذٰا لَقِيتُمُ اَلَّذِينَ كَفَرُوا فَضَرْبَ اَلرِّقٰابِ» وَ فَرَضَ عَلَى اَلرِّجْلَيْنِ أَنْ تَنْقُلَهُمَا فِي طَاعَتِهِ وَ أَنْ لاَ تَمْشِيَ بِهِمَا مِشْيَةَ عَاصٍ فَقَالَ عَزَّ وَ جَلَّ: «وَ لاٰ تَمْشِ فِي اَلْأَرْضِ مَرَحاً إِنَّكَ لَنْ تَخْرِقَ اَلْأَرْضَ وَ لَنْ تَبْلُغَ اَلْجِبٰالَ طُولاً. `كُلُّ ذٰلِكَ كٰانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهاً »

وَ قَالَ عَزَّ وَ جَلَّ: «اَلْيَوْمَ نَخْتِمُ عَلىٰ أَفْوٰاهِهِمْ وَ تُكَلِّمُنٰا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمٰا كٰانُوا يَكْسِبُونَ» فَأَخْبَرَ عَنْهَا أَنَّهَا تَشْهَدُ عَلَى صَاحِبِهَا يَوْمَ اَلْقِيَامَةِ فَهَذَا مَا فَرَضَ اَللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى جَوَارِحِكَ فَاتَّقِ اَللَّهَ يَا بُنَيَّ وَ اِسْتَعْمِلْهَا بِطَاعَتِهِ وَ رِضْوَانِهِ وَ إِيَّاكَ أَنْ يَرَاكَ اَللَّهُ تَعَالَى عِنْدَ مَعْصِيَتِهِ أَوْ يَفْقِدَكَ عِنْدَ طَاعَتِهِ فَتَكُونَ مِنَ اَلْخَاسِرِينَ وَ عَلَيْكَ بِقِرَاءَةِ اَلْقُرْآنِ وَ اَلْعَمَلِ بِمَا فِيهِ وَ لُزُومِ فَرَائِضِهِ وَ شَرَائِعِهِ وَ حَلاَلِهِ وَ حَرَامِهِ وَ أَمْرِهِ وَ نَهْيِهِ وَ اَلتَّهَجُّدِ بِهِ وَ تِلاَوَتِهِ فِي لَيْلِكَ وَ نَهَارِكَ فَإِنَّهُ عَهْدٌ مِنَ اَللَّهِ تَبَارَكَ وَ تَعَالَى إِلَى خَلْقِهِ فَهُوَ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَنْظُرَ كُلَّ يَوْمٍ فِي عَهْدِهِ وَ لَوْ خَمْسِينَ آيَةً وَ اِعْلَمْ أَنَّ دَرَجَاتِ اَلْجَنَّةِ عَلَى عَدَدِ آيَاتِ اَلْقُرْآنِ فَإِذَا كَانَ يَوْمُ اَلْقِيَامَةِ يُقَالُ لِقَارِئِ اَلْقُرْآنِ اِقْرَأْ وَ اِرْقَ فَلاَ يَكُونُ فِي اَلْجَنَّةِ بَعْدَ اَلنَّبِيِّينَ وَ اَلصِّدِّيقِينَ أَرْفَعُ دَرَجَةً مِنْهُ ». وَ اَلْوَصِيَّةُ طَوِيلَةٌ أَخَذْنَا مِنْهَا مَوْضِعَ اَلْحَاجَةِ.

ولا حول ولا قوة إلا بالله العلي العظيم، والحمد لله رب العالمين.

Hadith.3215 - Amir al-Mu'minin Imam Ali ibn Abi Talib {a.s} said in his will to his son Muhammad ibn al-Hanafiyyah, may Allah {SWT} be pleased with him:

"My son, do not speak of what you do not know. In fact, do not say everything that you know, for Allah {SWT}, the Blessed and Exalted, has made obligations on all your limbs, which He will hold you accountable for on the Day of Resurrection. He will question you about them. He has reminded them, advised them, warned them, and disciplined them, leaving none of them without guidance.

Allah {SWT}, the Exalted, says: *'And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all those will be questioned about*.' (Surah Al-Isra 17:36)

And He, the Exalted, says: *'When you received it with your tongues and said with your mouths that of which you had no knowledge, and you thought it insignificant, while it was, in the sight of Allah {SWT}, tremendous*.' (Surah An-Nur 24:15)

Then He commanded obedience to Him, saying: *'O you who have believed, bow and prostrate and worship your Lord {AZJ} and do good that you may succeed*.' (Surah Al-Hajj 22:77)

This is a comprehensive and obligatory duty upon all limbs. Allah {SWT}, the Exalted, says:

'And [He revealed] that the places of prostration are for Allah {SWT}, so do not invoke anyone with Allah {SWT}.' (Surah al-Jinn 72:18)

By "places of prostration," He means the face, hands, knees, and big toes.

Allah {SWT}, the Exalted, also says: *'And you did not cover yourselves, lest your hearing testify against you or your sight or your skins*.' (Surah Fussilat 41:22) By "skins," He refers to private parts. Then, Allah {SWT} specified a duty for each of your limbs, clarifying it explicitly. He made it obligatory upon the hearing not to listen to sinful matters, as He says: *'And it has already come down to you in the Book that when you hear the verses of Allah {SWT} denied and ridiculed, do not sit with them until they enter into another conversation. Indeed, you would then be like them*.' (Surah An-Nisa 4:140)

And He, the Exalted, says: *'And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation*.' (Surah An-An'am 6:68)

Then, He made an exception for forgetfulness, saying: *'And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people*.' (Surah An-An'am 6:68)

And Allah {SWT}, the Exalted, says: "*So give good tidings to My servants. Those who listen to speech and follow the best of it. Those are the ones Allah {SWT} has guided, and those are people of understanding*." (Surah Az-Zumar 39:17-18)

And He, the Exalted, says: "*And when they pass near ill speech, they pass by with dignity*." (Surah Al Furqan 25:72)

And He, the Exalted, says: "*And when they hear ill speech, they turn away from it*." (Surah Al Qasas 28:55)

This is what Allah {SWT}, the Exalted, has made obligatory upon hearing, and it is its duty.

He also made it obligatory upon the sight not to look at what Allah {SWT} has forbidden, as He, the Exalted, says: "*Tell the believing men to lower their gaze and guard their private parts*." (Surah An-Nur 24:30) Thus, He prohibited anyone from looking at the private parts of another.

And He made it obligatory upon the tongue to profess faith and express what is affirmed in the heart, as He, the Exalted, says: "*Say, 'We believe in Allah {SWT} and what has been revealed to us*.'" (Surah Al-Baqarah 2:136)

And He, the Exalted, says: "*And speak to people good [words*]." (Quran 2:83)

And Allah {SWT} has made it obligatory upon the heart, which is the commander of the limbs, through which you understand, reason, and act according to its direction and judgment. Allah {SWT}, the Exalted, says: "*Except for one who is forced [to renounce his religion] while his heart is secure in faith*." (Surah An-Nahl 16:106)

And He, the Exalted, informed about people who professed faith with their tongues but whose hearts did not believe, saying: "*Those who said with their mouths, 'We believe,' but their hearts did not believe*." (Surah Al-Ma'idah 5:41)

And He, the Exalted, says: "*Unquestionably, by the remembrance of Allah {SWT} hearts are assured*." (Surah Ar-Ra'd 13:28)

And He, the Exalted, says: "*Whether you reveal what is within yourselves or conceal it, Allah {SWT} will bring you to account for it. Then He will forgive whom He wills and punish whom He wills*." (Surah Al-Baqarah 2:284)

He made it obligatory upon the hands not to extend them to what Allah {SWT} has forbidden and to use them in obedience to Him. Allah {SWT}, the Exalted, says: "*O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and your feet to the ankles*." (Surah Al-Ma'idah 5:6)

And He, the Exalted, says: "*So when you meet those who disbelieve, strike their necks*." (Surah Muhammad {saws} 47:4)

He also made it obligatory upon the feet to move them in His obedience and not to walk with them in disobedience. Allah {SWT}, the Exalted, says: "*And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. All that [behavior]—its evil is ever, in the sight of your Lord {AZJ}, detested*." (Surah Al-Isra 17:37-38)

And Allah {SWT}, the Exalted, says: "*That Day, We will seal their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn*." (Surah Ya-Sin 36:65)

He informs us that these limbs will testify against their owner on the Day of Resurrection. This is what Allah {SWT}, the Blessed and Exalted, has made obligatory upon your limbs.

So, my dear son, fear Allah {SWT} and use them in His obedience and for His pleasure. Beware of letting Allah {SWT} see you in a place of disobedience or missing you in a place of obedience, for that will render you among the losers.

Be steadfast in reading the Quran, acting upon its teachings, adhering to its obligations and laws, observing its permissible and impermissible matters, following its commands and prohibitions, and reciting it in your prayers at night and during the day. The Quran is a covenant from Allah {SWT}, Blessed and Exalted, to His creation, and it is obligatory upon every Muslim to reflect upon it daily, even if only by reading fifty verses.

Know that the levels of Paradise correspond to the number of verses in the Quran. On the Day of Resurrection, it will be said to the reciter of the Quran, "Recite and ascend." Thus, none in Paradise will have a rank higher than that of the reciter of the Quran, except the Prophets and the truthful ones.

The full advice is extensive; we have taken from it what is relevant to the need.

There is no might or power except with Allah {SWT}, the Most High, the Great. Praise belongs to Allah {SWT}, the Lord {AZJ} of all worlds.

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والحمد لله {عز وجل} رب العالمين

Praise be to Allah {SWT}, the Lord {AZJ} of the worlds.

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والحمد لله {عز وجل} رب العالمين

English compilation of Volume 2 – Edition 1 [2024] of the book "Man La Yahduruhu Al Faqih" has been completed, authored by Shaykh Al-Saeed Abu Ja'far Muhammad ibn Ali ibn Al-Hussain ibn Musa ibn Babawayh Al-Qummi, may Allah {SWT} sanctify his soul and illuminate his grave.

We present our translational efforts in the service of our Imam al-Zaman, Imam Muhammad ibn Hassan Al-Mahdi; Al-Qa'im; Al-Hujjah; Al-Muntazar; Al-Khalaf al-Salih; Al-Maw'ud; Baqiyatullah; Sahib al-Zaman and His Infallible Forefathers.
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Here we conclude our word on this Volume 2 – Edition 1 [2024].
Praise be to Allah {SWT}, the Lord {AZJ} of the worlds.

حيدر علي شيخ بن محمد

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَأَبِيهَا وَبَعْلِهَا وَبَنِيهَا وَالسِّرِّ الْمُسْتَوْدَعِ فِيهَا بِعَدَدِ مَا أَحَاطَ بِهِ عِلْمُكَ
يَا اللهُ. يَا اللهُ. يَا اللهُ. يَا اللهُ. يَا اللهُ. يَا اللهُ. يَا اللهُ

Ya Allah $^{\{SWT\}}$ - You are Ar-Rahmaan (The Beneficent) & Ar-Raheem (The Merciful), Ya Dhul-Jalaali-Wal-Ikram.

Ya Allah $^{\{SWT\}}$ - You are Al-Maajid (The Illustrious, the Magnificent) & Al-Mumeet (The Creator of Death);
by the waseelah of Mohammad Al Mustafa $^{\{saws\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Awwal (The First) & Al-Akhir (The Last);
by the waseelah of Ali Al Murtaza $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Fattaah (The Supreme Judge) & Al Fatiras-Samawati wal-ardh (Creator of Heavens & Earth);
by the waseelah of Fatima tuz Zahra $^{\{s.a\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Haleem (The Most Forbearing) & Al-Hakeem (The All Wise);
by the waseelah of Hassan Al Mujtaba $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Haq (The Absolute Truth) & Al-Hameed (The Praiseworthy);
by the waseelah of Hussain Ash-Shaheed $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Mu'izz (The Honourer and Bestower) & Al-Muzil (The Dishonourer);
by the waseelah of Zain Al Abideen $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Baqee (The Everlasting) & Al-Badee (The Incomparable Originator);
by the waseelah of Baqir Al Uloom $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Jaami (The Gatherer & The Uniter) & Al-Jaleel (The Majestic);
by the waseelah of Jafar Al Sadiq $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Khabeer (The All Aware) & Al-Kabeer (The Most Greatest);
by the waseelah of Musa Al Kazim $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Ar-Ra'oof (The Most Kind) & Ar-Razzaq (The Provider);
by the waseelah of Ali Ibn Musa Al Ridha $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are At-Tawwab (The Ever Pardoning) & Al-Lateef (The Subtle One, The Most Gentle);
by the waseelah of Mohammad Taqi Al Jawad $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Haseeb (The Reckoner) & Al-Hafeedh (The Preserver);
by the waseelah of Ali Naqi Al Hadi $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Al-Ahad (The Unique, The Only One) & Al-Alee (The Most High, The Exalted);
by the waseelah of Hassan Al Askari $^{\{a.s\}}$

Ya Allah $^{\{SWT\}}$ - You are Malik-Ul-Mulk (Master of the Kingdom, Owner of the Dominion) & Al-Muntaqim (The Avenger);
by the waseelah of Mohammad Al Mehdi Al Muntazar $^{\{ajf\}}$

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ – بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Rabbana atina fid dunya hasanatan wa fil Aakhirati hasanatan waqina 'adhaban-nar – behaqqe Muhamadin wa Alay Muhammad
"O' our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire – by the right and status of Muhammad $^{\{saws\}}$ and the Family of Muhammad $^{\{saws\}}$."

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Man La Yahduruhu Al-Faqih

He Who Has No Jurist

VOLUME 2

BAB UL QAIM
PUBLICATIONS